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HOMER'S ILIAD,

BOOKS I.—IV.

WITH A

CRITICAL INTRODUCTION,

AND COPIOUS

ENGLISH NOTES,

BY THE REV.

THOMAS KERCHEVER ARNOLD, M.A.

LATE RECTOR OF LYNDON,

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P R E F A C E.

THE following Work is intended, not for the mere beginner, but for the pupil of more advanced age, who is fitted, by his general knowledge of the laws of Greek construction, to commence the critical study of Homer. It is probable that, from the early age at which the Homeric poems are usually read in schools, there are but few students who acquire the same degree of critical acquaintance with these great works, that they afterwards acquire with the style of the tragic poets and great prose writers.

The object of the Work is, therefore, to assist the more advanced students in our schools and colleges to acquire a critical knowledge of Homer. The text of the four first books of the *Iliad* is followed by an *Abridgement* of Thiersch's treatise on the language of Homer (with some Tables and other Additions from Lucas's *Ionische Formenlehre*, &c.). The Notes are accompanied with references to this Introduction: those on Books I. and II. are chiefly from Nägelsbach and Freytag (whose works are confined to these books); those on Books III. and IV. almost exclusively from Crusius.—The text and Introduction were printed off five or six years ago; otherwise they would have contained references to *Krüger's* recent work on the Dialects.

T. K. A.

Lyndon, July 12, 1850.

EXPLANATION OF MARKS.

<i>F.</i> = Freytag.	<i>Sp.</i> = Spitzner.
<i>N.</i> = Nägelsbach.	<i>W.</i> = Wolf.
<i>T.</i> = Thiersch.	<i>V.</i> = Voss.
<i>C.</i> = Crusius.	<i>H.</i> = Hermann.
<i>Kl.</i> = Klotz.	<i>Dö.</i> = Dübner.
<i>S.</i> = Stadelmann	

Numerical references that are unaccompanied by any addition, refer to the corresponding paragraphs of the Introduction; those preceded by *Gr.* to the corresponding paragraphs of the Author's larger Greek Grammar; those preceded by §, to the corresponding sections of *Jeif's Kühner*.

ΤΗΣ ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

Α.

Μῆνιν αἶδε, θεά, Πηληϊάδεω Ἀχιλῆος
οὐλομένην, ἣ μυρ' Ἀχαιοῖς ἄλγε' ἔθηκεν,
πολλὰς δ' ἰφθίμους ψυχὰς Ἀῖδι προΐαψεν
ἡρώων, αὐτοὺς δὲ ἐλώρια τεῦχε κύνεσσιν
οἶωνοῖσι τε πᾶσι — Διὸς δ' ἐτελείετο βουλή —, 5
ἔξ οὗ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε
'Ατρεΐδης τε ἄναξ ἀνδρῶν καὶ δῖος Ἀχιλλεύς. ”
τίς τ' ἄρ σφωε θεῶν ἔριδι ξυνέηκε μάχεσθαι ;
Λητοῦς καὶ Διὸς νύμφς. ὁ γὰρ βασιλῆϊ χολωθείς
νοῦσον ἀνὰ στρατὸν ὥρσε κακὴν, ὀλέκοντο δὲ λαοί, 10
οὖνεκα τὸν Χρῦσῃν ἠτίμησ' ἀρητῆρα
'Ατρεΐδης. ὁ γὰρ ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν
λυσόμενός τε θύγατρα φέρων τ' ἀπερείσι' ἄποινα,
στέμματα ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος
χρυσέῳ ἀνὰ σκήπτρῳ, καὶ ἐλίσσετο πάντας Ἀχαιοὺς,
'Ατρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν. 16
“ Ἀτρεΐδαί τε καὶ ἄλλοι ἐϋκνήμιδες Ἀχαιοί,
ὕμῃν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ' ἔχοντες
ἐκπέρσαι Πριάμοιο πόλιν, εὖ δ' οἴκαδ' ἰκέσθαι·
παῖδα δ' ἐμοὶ λῦσαι τε φίλην τά τ' ἄποινα δέχεσθαι 20
ἄζόμενοι Διὸς νύδν ἐκηβόλον Ἀπόλλωνα.”

ἐνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ
 αἰδεῖσθαι θ' ἱερῆα καὶ ἀγλαὰ δέχθαι ἅποινα·
 ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ,
 ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.
 “μή σε, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κιχείω
 ἢ νῦν δηθύνοντ' ἢ ὕστερον αὖτις ἰόντα,
 μή νύ τοι οὐ χραίσμῃ σκῆπτρον καὶ στέμμα θεοῖο.
 τὴν δ' ἐγὼ οὐ λύσω· πρίν μιν καὶ γῆρας ἔπεισιν
 ἡμετέρῳ ἐνὶ οἴκῳ, ἐν Ἀργεῖ, τηλόθι πάτρης,
 ἰστὸν ἐποιχομένην καὶ ἐμὸν λέχος ἀντιόωσαν.
 ἀλλ' ἴθι, μή μ' ἐρέθιζε, σαώτερος ὥς κε νέηαι.”

ὥς ἔφατ', ἔδδεισεν δ' ὁ γέρον καὶ ἐπέθετο μύθῳ,
 βῆ δ' ἀκέων παρὰ θίνα πολυφλοίσβοιο θαλάσσης.
 πολλὰ δ' ἔπειτ' ἀπάνευθε κιὼν ἡρᾷθ' ὁ γεραίος
 Ἀπόλλωνι ἄνακτι, τὸν ἡὔκομος τέκε Δητῷ.
 “κλυθὶ μεν, ἀργυρότοξ', δεῖ Χρῦσσην ἀμφιβέβηκας
 Κίλλαν τε Ζαθῆν, Τενέδοιό τε Ἴφι ἀνάσσεις,
 Σμινθεῦ. εἴ ποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα,
 ἢ εἰ δὴ ποτέ τοι κατὰ πύονα μηρὶ ἔκηα
 ταύρων ἢ δ' αἰγῶν, τόδε μοι κρήνηνον ἐέλδωρ·
 τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν.”

ὥς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλ
 βῆ δὲ κατ' Οὐλύμποιο καρήνων χωόμενος κῆρ,
 τόξ' ὥμοισιν ἔχων ἀμφηρεφέα τε φαρέτρην.
 ἔκλαγξαν δ' ἄρ' οἷστοι ἐπ' ὤμων χωομένοιο,
 αὐτοῦ κινηθέντος· ὁ δ' ἦϊε νυκτὶ ἐοικώς.
 ἔζετ' ἔπειτ' ἀπάνευθε νεῶν, μετὰ δ' ἰδὼν ἔηκεν·
 δεινὴ δὲ κλαγγὴ γένετ' ἀργυρέοιο βιοῖο.
 οὐρῆας μὲν πρῶτον ἐπ' ὤχετο καὶ κύνας ἀργούς,
 αὐτὰρ ἔπειτ' αὐτοῖσι βέλος ἐχευεκὲς ἐφίεις
 βάλλ'. αἰεὶ δὲ πυραὶ νεκῶν καίοντο θαμνίαι.

ἐννῆμαρ μὲν ἀνὰ στρατὸν ὥχετο κῆλα θεοῖο,
 τῇ δεκάτῃ δ' ἀγορήνδε καλέσσατο λαὸν Ἀχιλλεύς·

τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεὰ λευκώλενος Ἥρη· 55
 κήδετο γὰρ Δαναῶν, ὅτι ῥα θνήσκοντας ὄρατο.
 οἱ δ' ἐπεὶ οὖν ἤγερθεν ὀμηγερέες τ' ἐγένοντο,
 τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς·
 “Ἀτρεΐδῃ, νῦν ἄμμε παλιμπλαγχθέντας δῖω
 ἄψ' ἀπονοστήσειν, εἴ κεν θάνατόν γε φύγοιμεν, 60
 εἰ δὴ ὁμοῦ πόλεμός τε δαμᾶ καὶ λοιμὸς Ἀχαιούς.
 ἀλλ' ἄγε δὴ τίνα μάντιν ἐρείομεν ἢ ἱερῆα
 ἣ καὶ ὄνειροπόλον — καὶ γάρ τ' ὄναρ ἐκ Διὸς ἐστίν —,
 ὅς κ' εἴποι ὃ τι τόσσον ἐχώσατο Φοῖβος Ἀπόλλων,
 εἴτ' ἄρ' ὃ γ' εὐχολῆς ἐπιμέμφεται εἴθ' ἐκατόμβης, 65
 αἶ κέν πως ἄρῶν κνίσσης αἰγῶν τε τελείων
 βούλεται ἀντιάσας ἡμῖν ἀπὸ λοιγὸν ἀμῦναι.”

ῥτοὶ δ' γ' ὥς εἰπὼν κατ' ἄρ' ἔζετο, τοῖσι δ' ἀνέστη
 Κάλχας Θεστοριδῆς, οἰωνοπόλων ὄχ' ἄριστος,
 ὅς ῥ' ἔδῃ τά τ' ἐόντα τά τ' ἐσσόμενα πρό τ' ἐόντα, 70
 καὶ νήεσσ' ἠγήσατ' Ἀχαιῶν Ἴλιον εἴσω
 ἦν διὰ μαντοσύνην, τήν οἱ πόρε Φοῖβος Ἀπόλλων.
 ὃ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν
 “ὦ Ἀχιλεῦ, κέλεαί με, δῖφιλε, μνθήσασθαι
 μῆνιν Ἀπόλλωνος ἐκατηβέλταο ἄνακτος. 75
 τοιγὰρ ἐγὼν ἔρέω· σὺ δὲ σύνθεο, καὶ μοι ὁμοσσον
 ἢ μὲν μοι πρόφρων ἐπεσὶν καὶ χερσὶν ἀρήξειν.
 ἢ γὰρ ὅτ' οἶμαι ἄνδρα χολωσέμεν, ὃς μέγα πάντων
 Ἀργείων κρατεῖ καὶ οἱ πείθονται Ἀχαιοί.
 κρείσσων γὰρ βασιλεὺς, ὅτε χώσεται ἀνδρὶ χέρηϊ· 80
 εἰ περ γὰρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ,
 ἀλλὰ τε καὶ μετόπισθεν ἔχει κότον, ὅφρα τελέσῃ,
 ἐν στήθεσσι ἐοῖσι. σὺ δὲ φράσαι εἰ με σώωσεις.”

τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς
 “θαρσύνσας μάλα εἰπὲ θεοπρόπιον ὃ τι οἶσθα· 85
 οὐ μὰ γὰρ Ἀπόλλωνα δῖφιλον, ᾧ τε σύ, Κάλχαν,
 εὐχόμενος Δαναοῖσι θεοπροπίας ἀναφαίνεις,

οὐ τις ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο
 σοὶ κολῆς παρὰ νηυσὶ βαρείας χεῖρας ἐποίσει
 συμπάντων Δαναῶν, οὐδ' ἦν Ἀγαμέμνονα εἴπης,
 δς νῦν πολλὸν ἄριστος Ἀχαιῶν εὐχεται εἶναι.”

καὶ τότε δὴ θάρσῃσεν καὶ ἡῦδα μάντις ἀμύμων
 “οὐτ' ἄρ' ὁ γ' εὐχολῆς ἐπιμέμφεται οὐθ' ἐκατόμβης,
 ἀλλ' ἔνεκ' ἀρητῆρος, δν ἡτίμησ' Ἀγαμέμνων
 οὐδ' ἀπέλυσεν θυγάτρα καὶ οὐκ ἀπεδέξατ' ἄποινα,
 τοῦνεκ' ἄρ' ἄλγε' ἔδωκεν ἐκηβόλος ἡδ' ἔτι δώσει.
 οὐδ' ὁ γε πρὶν Δαναοῖσιν ἀεικέα λοιγὸν ἀπόσει,
 πρὶν γ' ἀπὸ πατρὶ φίλῳ δόμεναι ἐλικώπιδα κούρην
 ἀπριάτην ἀνάποιον, ἄγειν θ' ἱερὴν ἐκατόμβην
 ἐς Χρῡσῆν. τότε κέν μιν ἱλασσάμενοι πεπίθοιμεν.”

ἦτοι ὁ γ' ὥς εἰπὼν κατ' ἄρ' ἔξετο, τοῖσι δ' ἀνέστη
 ἦρως Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων
 ἀχρῡμένος· μένεος δὲ μέγα φρένες ἀμφιμέλαιnai
 πῖμπλαντ', ὅσσε δέ οἱ πυρὶ λαμπετόωντι ἔϊκτην.
 Κάλχαντα πρῶτιστα κάκ' ὀσσόμενος προσεέειπεν.
 “μάντι κακῶν, οὐ πῶ ποτέ μοι τὸ κρήγυον εἶπας.
 αἰεὶ τοι τὰ κάκ' ἐστὶ φίλα φρεσὶ μαντεύεσθαι,
 ἐσθλὸν δ' οὔτε τί πω εἶπας ἔπος οὐτ' ἐτέλεσσας.
 καὶ νῦν ἐν Δαναοῖσι θεοπροπέων ἀγορεύεις
 ὥς δὴ τοῦδ' ἔνεκά σφιν ἐκηβόλος ἄλγεα τεύχει,
 οὔνεκ' ἐγὼ κούρης Χρῡσηΐδος ἀγλά' ἄποινα
 οὐκ ἔθελον δέξασθαι, ἐπεὶ πολὺ βούλομαι αὐτὴν
 οἴκοι ἔχειν. καὶ γάρ ῥα Κλυταιμνήστρης προβέβου.
 κουριδίης ἀλόχου, ἐπεὶ οὐ ἔθην ἐσσι χερσίων,
 οὐ δέμας οὐδὲ φυὴν, οὐτ' ἄρ φρένας οὔτε τι ἔργα.
 ἀλλὰ καὶ ὥς ἐθέλω δόμεναι πάλιν, εἰ τό γ' ἄμεινον·
 βούλομ' ἐγὼ λαὸν σὼν ἔμμεναι ἢ ἀπολέσθαι.
 αὐτὰρ ἐμοὶ γέρας αὐτίχ' ἐτοιμάσας, ὄφρα μὴ οἶος
 Ἀργεῖων ἀγέραςτος ἔω, ἐπεὶ οὐδὲ ἔοικεν.
 λεύσσετε γὰρ τὸ γε πάντες, ὁ μοι γέρας ἔρχεται ἄλ.

τὸν δ' ἡμείβετ' ἔπειτα ποδάρκης διος Ἀχιλλεύς
 “ Ἀτρείδῃ κύδιστε, φιλοκτεανώτατε πάντων,
 πῶς γάρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί ;
 οὐδέ τί που ἴδμεν ξυνήϊα κείμενα πολλά,
 ἀλλὰ τὰ μὲν πολίων ἐξεπράθομεν, τὰ δέδασται, 125
 λαοὺς δ' οὐκ ἐπέοικε παλὶλλογα ταῦτ' ἐπαγείρειν.
 ἀλλὰ σὺ μὲν νῦν τήνδε θεῶ πρόες· αὐτὰρ Ἀχαιοὶ
 τριπλῇ τετραπλῇ τ' ἀποτίσομεν, αἱ κέ ποθι Ζεὺς
 δῶσι πόλιν Τροίην εὐτείχεον ἐξαλαπάξαι.” 129

τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων
 “ μὴ δ' οὕτως, ἀγαθός περ ἑὼν, θεοείκελ' Ἀχιλλεῦ,
 κλέπτε νόψ, ἐπεὶ οὐ παρελεύσεται οὐδέ με πείσεις.
 ἣ ἰθέλεις ὄφρ' αὐτὸς ἔχῃς γέρας, αὐτὰρ ἔμ' αὐτως
 ἥσθαι δευόμενον, κέλειαι δέ με τήνδ' ἀποδοῦναι ;
 ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοί, 135
 ἄρσαντες κατὰ θυμόν, ὅπως ἀντάξιον ἔσται
 εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι
 ἣ τεὸν ἣ Αἴαντος ἰὼν γέρας, ἣ Ὀδυσῆος
 ἄξω ἑλών· ὁ δέ κεν κεχολώσεται, ὃν κεν ἴκωμαι.
 ἀλλ' ἦτοι μὲν ταῦτα μεταφρασόμεσθα καὶ αὐτίς, 140
 νῦν δ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἅλα δίαν,
 ἐς δ' ἐρέτας ἐπιτηδῆς ἀγείρομεν, ἐς δ' ἐκατόμβην
 θέιομεν, ἂν δ' αὐτὴν Χρῦσηΐδα καλλιπάρηρον
 βήσομεν· εἰς δέ τις ἀρχὸς ἀνὴρ βουληφόρος ἔστω,
 ἣ Αἴας ἣ Ἰδομενεὺς ἣ διος Ὀδυσσεύς 145
 ἥε σὺ, Πηλεΐδῃ, πάντων ἐκπαγλότατ' ἀνδρῶν,
 ὄφρ' ἡμῖν ἐκάεργον ἰλάσσαι ἱερὰ ρέξας.” [λεύς

τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη Πύδας ὠκύς Ἀχιλ-
 “ ὦ μοι, ἀναιδείην ἐπιειμένε, κερδαλεόφρον,
 πῶς τίς τοι πρόφρων ἔπειςιν πείθεται Ἀχαιῶν 150
 ἣ ὁδὸν ἐλθέμεναι ἣ ἀνδράσιν Ἴφι μάχεσθαι ;
 οὐ γὰρ ἐγὼ Τρώων ἔνεκ' ἤλυθον αἰχμητῶν
 δεῦρο μαχησόμενος, ἐπεὶ οὐ τί μοι αἰτιοὶ εἰσιν·

οὐ γάρ πώ ποτ' ἐμὰς βοῦς ἤλασαν, οὐδὲ μὲν ἵππους,
 οὐδέ ποτ' ἐν Φθίγῃ ἐριβώλακι βωτιανείρῃ 1
 καρπὸν ἐδηλήσαντ', ἐπεὶ ἡ μάλα πολλὰ μεταξὺ
 οὐρεά τε σκιόεντα θάλασσά τε ἡχέεσσα·
 ἀλλὰ σοί, ὦ μέγ' ἀναιδές, ἅμ' ἐσπόμεθ', ὄφρα σὺ χαίρῃ
 τιμὴν ἀρνύμενοι Μενελάῳ σοί τε, κυνῶπα,
 πρὸς Τρώων. τῶν οὐ τι μετατρέπη οὐδ' ἀλεγίζεις· 1
 καὶ δὴ μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεις,
 ὧς ἔπι πόλλ' ἐμόγησα, δόσαν δέ μοι νῆες Ἀχαιῶν.
 οὐ μὲν σοί ποτε ἴσον ἔχω γέρας, ὅππότε' Ἀχαιοὶ
 Τρώων ἐκπέρσωσ' εὐναιόμενον πτολίεθρον·
 ἀλλὰ τὸ μὲν πλεῖον πολυαΐκος πολέμοιο
 χεῖρες ἐμαὶ διέπουσ'· ἀτὰρ ἦν ποτε δασμὸς ἴκηται,
 σοὶ τὸ γέρας πολλὸν μείζον, ἐγὼ δ' ὀλίγον τε φίλον τε
 ἔρχομ' ἔχων ἐπὶ νῆας, ἐπεὶ κε κάμω πολεμίζων.
 νῦν δ' εἰμι Φθίηνδ', ἐπεὶ ἡ πολλὸν φέρτερόν ἐστιν
 οἴκαδ' ἴμεν σὺν νηυσὶ κορωνίσιν, οὐδὲ σ' οἶτω
 ἐνθάδ' ἄτιμος ἐὼν ἄφενος καὶ πλοῦτον ἀφύξειν."
 τὸν δ' ἡμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων
 "φεῦγε μάλ', εἰ τοι θυμὸς ἐπέσσεται. οὐδέ σ' ἔγωγε
 λίσσομαι εἵνεκ' ἐμείο μένειν· παρ' ἔμοιγε καὶ ἄλλοι
 οἳ κέ με τιμήσουσι, μάλιστα δὲ μητίετα Ζεὺς.
 ἔχθιστος δέ μοι ἐσσι διοτρεφέων βασιλῆων·
 αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε.
 εἰ μάλα καρτερός ἐσσι, θεός που σοὶ τό γ' ἔδωκεν.
 οἴκαδ' ἰὼν σὺν νηυσὶ τε σῆς καὶ σοῖς ἐτάροισιν.
 Μυρμιδόνεσσιν ἄνασσε. σέθεν δ' ἐγὼ οὐκ ἀλεγίζω,
 οὐδ' ὄθομαι κοτέοντος· ἀπειλήσω δέ τοι ὤδε.
 ὥς ἔμ' ἀφαιρεῖται Χρυσήϊδα Φοῖβος Ἀπόλλων,
 τὴν μὲν ἐγὼ σὺν νηὶ τ' ἐμῇ καὶ ἐμοῖς ἐτάροισιν
 πέμψω, ἐγὼ δέ κ' ἄγω Βρισηίδα καλλιπάρηρον
 αὐτὸς ἰὼν κλισίηνδε, τὸ σὺν γέρας, ὄφρ' εὖ εἰδῆς
 ὅσσον φέρτερός εἰμι σέθεν, στυγέρη δὲ καὶ ἄλλος

ἴσον ἐμοὶ φάσθαι καὶ ὁμοιωθήμεναι ἄντην.”

ὥς φάτο· Πηλείωνι δ' ἄχος γέενε', ἐν δέ οἱ ἦτορ
στήθεσσι λασίοισι διάνδιχα μερμήριζεν,
ἦ δ' γε φάσανον ὀξὺ ἐρυσσάμενος παρὰ μηροῦ 190
τοὺς μὲν ἀναστήσειεν, ὁ δ' Ἀτρεΐδην ἐναρίζοι,
ἦε χόλον παύσειεν ἐρητύσειέ τε θυμόν.

ἕως ὁ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
ἔλκετο δ' ἐκ κολεοῖο μέγα ξίφος, ἦλθε δ' Ἀθήνη
οὐρανόθεν· πρὸ γὰρ ἦκε θεὰ λευκώλενος Ἥρη, 195
ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.

στῇ δ' ὀπιθεν, ξανθῆς δὲ κόμης ἔλε Πηλείωνα,
οἶψ φαινομένη· τῶν δ' ἄλλων οὐ τις ὄρατο.
θάμβησεν δ' Ἀχιλεὺς, μετὰ δ' ἐτράπετ', αὐτίκα δ' ἔγνω
Παλλάδ' Ἀθηναίην· δεινὴ δέ οἱ ὕσσε φάανθεν. 200
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα.

“τίπτ' αὖτ', αἰγινόχοιο Διὸς τέκος, εἰλήλουθας;
ἦ ἵνα ὕβριν ἴδῃ Ἀγαμέμνωνος Ἀτρεΐδαο;
ἀλλ' ἐκ τοι ἱρέω, τὸ δὲ καὶ τελέεσθαι ὁτῶ·
ἦς ὑπεροπλήσι τάχ' ἂν ποτε θυμὸν ὀλέσση.” 205

τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη
“ἦλθον ἐγὼ παύσουσα τὸ σὸν μένος, αἶ κε πίθῃαι,
οὐρανόθεν· πρὸ δέ μ' ἦκε θεὰ λευκώλενος Ἥρη,
ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.

ἀλλ' ἄγε λῆγ' ἐριδος, μηδὲ ξίφος ἔλκεο χειρὶ· 210
ἀλλ' ἦτοι ἔπεις μὲν ὀνειδίσον ὥς ἔσεται περ.

ὣδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
καὶ ποτέ τοι τρίς τόσσα παρέσσεται ἀγλαὰ δῶρα
ὑβριος εἵνεκα τῆσδε. σὺ δ' ἴσχεο, πείθεο δ' ἡμῖν.”

τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς
“χρὴ μὲν σφωίτερόν γε, θεά, ἔπος εἰρύσασθαι, 216
καὶ μάλα περ θυμῷ κεχολωμένον· ὥς γὰρ ἄμεινον.

ὅς κε θεοῖς ἐπιτείθεται, μάλα τ' ἐκλνον αὐτοῦ.”

ἦ, καὶ ἐπ' ἀργυρέῃ κώπῃ σχέθε χεῖρα βαρεῖαν,

ἐνθ' ἄλλοι μὲν πάντες ἐπενφήμησαν Ἀχαιοί
 αἰδεῖσθαι θ' ἱερῆα καὶ ἀγλαὰ δέχθαι ἄποινα·
 ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ,
 ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν. 25
 “μή σε, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κιχείω
 ἢ νῦν δηθύνοντ' ἢ ὕστερον αὖτις ἰόντα,
 μή νύ τοι οὐ χραίσμῃ σκῆπτρον καὶ στέμμα θεοῖο.
 τὴν δ' ἐγὼ οὐ λύσω· πρίν μιν καὶ γῆρας ἔπεισιν
 ἡμετέρῃ ἐνὶ οἴκῳ, ἐν Ἀργεῖ, τηλόθι πάτρης, 30
 ἰσθὲν ἐποικομένην καὶ ἐμὸν λῆχος ἀντιώωσαν.
 ἀλλ' ἴθι, μή μ' ἐρέθιζε, σαώτερος ὥς κε νήηαι.”
 ὣς ἔφατ', ἔδδειςεν δ' ὁ γέρον καὶ ἐπέθετο μύθῳ,
 βῆ δ' ἀκέων παρὰ θίνα πολυφλοίσβοιο θαλάσσης.
 πολλὰ δ' ἔπειτ' ἀπάνευθε κιὼν ἡρᾶθ' ὁ γεραίος 35
 Ἀπόλλωνι ἄνακτι, τὸν ἡὔκομος τέκε Λητώ.
 “κλυθὶ μευ, ἀργυρότοξ', δς Χρύσην ἀμφιβέβηκας
 Κίλλαν τε ζαθέην, Τενέδοιό τε Ἴφι ἀνάσσεις,
 Σμινθεύ. εἴ ποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα,
 ἢ εἰ δὴ ποτέ τοι κατὰ πλοῖνα μηρὶ ἔκηα 40
 ταύρων ἢδ' αἰγῶν, τόδε μοι κρήνην ἐέλωρ·
 τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν.”
 ὣς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων,
 βῆ δὲ κατ' Οὐλύμποιο καρήνων χωόμενος κῆρ,
 τόξ' ὤμοισιν ἔχων ἀμφηρεφέα τε φαρέτρην. 45
 ἔκλαγξαν δ' ἄρ' οἷστοι ἐπ' ὤμων χωομένοιο,
 αὐτοῦ κινηθέντος· ὁ δ' ἦϊε νυκτὶ ἑοικώς.
 ἔζετ' ἔπειτ' ἀπάνευθε νεῶν, μετὰ δ' ἰδὼν ἔηκεν·
 δεινὴ δὲ κλαγγὴ γένηετ' ἀργυρέοιο βιοῖο.
 οὐρῆας μὲν πρῶτον ἐπ' ὤχετο καὶ κύνας ἀργούς, 50
 αὐτὰρ ἔπειτ' αὐτοῖσι βέλος ἐχευεκὲς ἐφίεις
 βάλλ'. αἰεὶ δὲ πυραὶ νεκρῶν καίοντο θαμειαί.
 ἐννήμαρ μὲν ἀνὰ στρατὸν ὦχετο κῆλα θεοῖο,
 τῇ δεκάτῃ δ' ἀγορήνδε καλέσσατο λαὸν Ἀχιλλεύς·

τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεὰ λευκώλενος Ἥρη· 55
 κήδετο γὰρ Δαναῶν, ὅτι ῥα θνήσκοντας ὄρατο.
 οἱ δ' ἐπεὶ οὖν ἤγερθεν ὀμηγερέες τ' ἐγένοντο,
 τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς·
 “ Ἀτρείδη, νῦν ἄμμε παλιμπλαγχθέντας οἶω 60
 ἅψ ἀπονοστήσειν, εἴ κεν θάνατόν γε φύγοιμεν,
 εἰ δὴ ὁμοῦ πόλεμός τε δαμῶ καὶ λοιμὸς Ἀχαιούς.
 ἀλλ' ἄγε δὴ τίνα μάντιν ἐρείομεν ἢ ἱερῶα
 ἢ καὶ ὄνειροπόλον — καὶ γάρ τ' ὄναρ ἐκ Διὸς ἔστιν —,
 ὅς κ' εἴποι δ' τι τόσσον ἐχώσατο Φοῖβος Ἀπόλλων,
 εἴτ' ἄρ' ὃ γ' εὐχολῆς ἐπιμέμφεται εἴθ' ἐκατόμβης, 65
 αἷ κέν πως ἀρνῶν κνίσσης αἰγῶν τε τελείων
 βούλεται ἀντιάσας ἡμῖν ἀπὸ λοιγὸν ἀμῦναι.”
 ἦτοί ο' ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔζετο, τοῖσι δ' ἀνέστη
 Κάλχας Θεστορίδης, οἰωνοπόλων ὄχ' ἄριστος,
 ὅς ῥ' ἔδη τά τ' ἐόντα τά τ' ἐσσόμενα πρό τ' ἐόντα, 70
 καὶ νήεσσ' ἡγήσατ' Ἀχαιῶν Ἴλιον εἴσω
 ἦν διὰ μαντοσύνην, τήν οἱ πόρε Φοῖβος Ἀπάλλων.
 ὁ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν
 “ ὦ Ἀχιλεῦ, κέλεαί με, διίφιλε, μυθήσασθαι 75
 μῆνιν Ἀπόλλωνος ἐκατηβέλεταο ἄνακτος.
 τοιγὰρ ἐγὼν ἐρέω· σὺ δὲ σύνθεο, καὶ μοι ὁμοσσον
 ἢ μὲν μοι πρόφρων ἔπεις καὶ χερσὶν ἀρήξειν.
 ἢ γὰρ ὀϊόμαι ἄνδρα χολωσέμεν, ὃς μέγα πάντων
 Ἀργείων κρατεῖ καὶ οἱ πείθονται Ἀχαιοί.
 κρείσσω γὰρ βασιλεύς, ὅτε χώσεται ἀνδρὶ χέρη· 80
 εἴ περ γάρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ,
 ἀλλὰ τε καὶ μετόπισθεν ἔχει κότον, ὅφρα τελέσῃ,
 ἐν στήθεσσι τοῖσι. σὺ δὲ φράσαι εἴ με σωώσεις.”
 τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 “ θαρσύνεις μάλα εἰπὲ θεοπρόπιον ὃ τι οἶσθα· 85
 οὐ μὰ γὰρ Ἀπόλλωνα διίφιλον, ᾧ τε σύ, Κάλχαν,
 εὐχόμενος Δαναοῖσι θεοπροπίας ἀναφαίνεις,

οὐ τις ἐμὲ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο
 σοὶ κούρης παρὰ νηυσὶ βαρείας χεῖρας ἐποίησι
 συμπάντων Δαναῶν, οὐδ' ἦν Ἀγαμέμνονα εἴπης, 90
 δς νῦν πολλὸν ἄριστος Ἀχαιῶν εὐχεται εἶναι."

καὶ τότε δὴ θάρσθησε καὶ ἡῦδα μάντις ἀμύμων
 "οὐτ' ἄρ' ὁ γ' εὐχολῆς ἐπιμέμφεται οὐθ' ἐκατόμβης,
 ἀλλ' ἔνεκ' ἀρητῆρος, δν-ἠτίμησ' Ἀγαμέμνων
 οὐδ' ἀπέλυσε θύγατρα καὶ οὐκ ἀπεδέξατ' ἄποινα, 95
 τοῦνεκ' ἄρ' ἄλγε' ἔδωκεν ἐκηβόλος ἡδ' ἔτι δώσει.
 οὐδ' ὁ γε πρὶν Δαναοῖσιν ἀεικέα λοιγὸν ἀπώσει,
 πρὶν γ' ἀπὸ πατρὶ φίλῳ δόμεναι ἐλικώπιδα κούρην
 ἀπριάτην ἀνάποιον, ἄγειν θ' ἱερὴν ἐκατόμβην
 ἐς Χρύσην. τότε κέν μιν ἱλασσάμενοι πεπιθόμεν." 100

ἦτοι ὁ γ' ὧς εἰπὼν κατ' ἄρ' ἔξετο, τοῖσι δ' ἀνέστη
 ἦρως Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων
 ἄχυνμενος· μένεος δὲ μέγα φρένες ἀμφιμέλαιnai
 πίμπλαντ', ὅσσε δέ οἱ πυρὶ λαμπετόωντι ἔϊκτην.
 Κάλχαντα πρῶτιστα κάκ' ὀσσόμενος προσέειπεν. 105
 "μάντι κακῶν, οὐ πῶ ποτέ μοι τὸ κρήγυον εἶπας.
 αἰεὶ τοι τὰ κάκ' ἐστὶ φίλα φρεσὶ μαντεύεσθαι,
 ἐσθλὸν δ' οὔτε τί πω εἶπας ἔπος οὔτ' ἐτέλεσσας.
 καὶ νῦν ἐν Δαναοῖσι θεοπροπέων ἀγορεύεις
 ὥς δὴ τοῦδ' ἔνεκά σφιν ἐκηβόλος ἄλγεα τεύχει, 110
 οὔνεκ' ἐγὼ κούρης Χρυσσηίδος ἀγλά' ἄποινα
 οὐκ ἔθελον δέξασθαι, ἐπεὶ πολὺ βούλομαι αὐτὴν
 οἴκοι ἔχειν. καὶ γάρ ῥα Κλυταιμνήστρης προβέβουλα,
 κουριδίης ἀλόχου, ἐπεὶ οὐ ἔθην ἐστὶ χερείων,
 οὐ δέμας οὐδὲ φυὴν, οὔτ' ἄρ φρένας οὔτε τι ἔργα. 115
 ἀλλὰ καὶ ὥς ἐθέλω δόμεναι πάλιν, εἰ τό γ' ἄμεινον·
 βούλομ' ἐγὼ λαὸν σῶν ἔμμεναι ἢ ἀπολέσθαι.
 αὐτὰρ ἐμοὶ γέρας αὐτίχ' ἐτοιμάσας, ὕφρα μὴ οἶος
 Ἀργείων ἀγέραςτος ἔω, ἐπεὶ οὐδὲ ἕοικεν. 119
 λεύσετε γὰρ τὸ γε πάντες, ὁ μοι γέρας ἔρχεται ἄλλῃ."

τὸν δ' ἡμίβητ' ἔπειτα ποδάρκης διος Ἀχιλλεύς
 “ Ἀτρείδῃ κύδιστε, φιλοκτεανώτατε πάντων,
 πῶς γάρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί ;
 οὐδέ τί που ἴδμεν ξυνήϊα κείμενα πολλά,
 ἀλλὰ τὰ μὲν πολίων ἐξεπράθομεν, τὰ δέδασται, 125
 λαοὺς δ' οὐκ ἐπέοικε παλὶλλογα ταῦτ' ἐπαγείρειν.
 ἀλλὰ σὺ μὲν νῦν τήνδε θεῷ πρόες· αὐτὰρ Ἀχαιοί
 τριπλῇ τετραπλῇ τ' ἀποτίσομεν, αἱ κέ ποθι Ζεὺς
 δῶσι πόλιν Τροίην εὐτείχεον ἐξαλαπάξαι.” 129

τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων
 “ μὴ δ' οὕτως, ἀγαθός περ ἥων, θεοείκελ' Ἀχιλλεῦ,
 κλέπτε νόψ, ἐπεὶ οὐ παρελεύσεαι οὐδέ με πείσεις.
 ἢ ἐθέλεις ὄφρ' αὐτὸς ἔχῃς γέρας, αὐτὰρ ἐμ' αὐτως
 ἥσθαι δευόμενον, κέλει δέ με τήνδ' ἀποδοῦναι ;
 ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοί, 135
 ἄρσαντες κατὰ θυμόν, ὅπως ἀντάξιον ἔσται
 εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι
 ἢ τεὸν ἢ Αἴαντος ἰὼν γέρας, ἢ Ὀδυσῆος
 ἄξω ἑλών· ὁ δέ κεν κεχολώσεται, ὃν κεν ἴκωμαι.
 ἀλλ' ἦτοι μὲν ταῦτα μεταφρασόμεσθα καὶ αὐτίς, 140
 νῦν δ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἅλα διάν,
 εἰς δ' ἐρέτας ἐπιτηδὲς ἀγείρομεν, εἰς δ' ἐκατόμβην
 θέλομεν, ἂν δ' αὐτὴν Χρυσήϊδα καλλιπάρηρον
 βήσομεν· εἰς δέ τις ἀρχὸς ἀνὴρ βουληφόρος ἔστω,
 ἢ Αἴας ἢ Ἰδομενεὺς ἢ διος Ὀδυσσεύς 145
 ἢ ἐσὺ, Πηλεΐδῃ, πάντων ἐκπαγλότατ' ἀνδρῶν,
 ὄφρ' ἡμῖν ἐκάεργον ἰλάσσειαι ἱερὰ ῥέξας.” [λεύς

τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πύδας ὠκύς Ἀχιλ-
 “ ὦ μοι, ἀναιδείην ἐπιειμένε, κερδαλεόφρον,
 πῶς τίς τοι πρόφρων ἔπεισιν πείθεται Ἀχαιῶν 150
 ἢ ὁδὸν ἐλθέμεναι ἢ ἀνδράσιν Ἴφι μάχεσθαι ;
 οὐ γὰρ ἐγὼ Τρώων ἔνεκ' ἤλυθον αἰχμητῶν
 δεῦρο μαχησόμενος, ἐπεὶ οὐ τί μοι αἰτιοί εἰσιν·

οὐ γάρ πώ ποτ' ἐμὰς βοῦς ἤλασαν, οὐδὲ μὲν ἵππους,
 οὐδὲ ποτ' ἐν Φθίγ' ἐριβώλακι βωτιανείρῃ 155
 καρπὸν ἐδηλήσαντ', ἐπεὶ ἡ μάλα πολλὰ μεταξὺ
 οὔρεά τε σκιδόντα θάλασσά τε ἠχήμεσα
 ἀλλὰ σοί, ὦ μέγ' ἀναιδές, ἅμ' ἐσπόμεθ', ὄφρα σὺ χαίρης,
 τιμὴν ἀρνύμενοι Μενελάῳ σοί τε, κυνῶπα,
 πρὸς Τρώων. τῶν οὐ τι μετατρέπη οὐδ' ἀλεγίζεις 160
 καὶ δὴ μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεῖς,
 ὧς ἐπὶ πόλλ' ἐμόγησα, δόσαν δέ μοι νῆες Ἀχαιῶν.
 οὐ μὲν σοί ποτε ἴσον ἔχω γέρας, ὅππότε' Ἀχαιοὶ
 Τρώων ἐκέρσωσ' εὐναιόμενον πτολίεθρον
 ἀλλὰ τὸ μὲν πλεῖον πολυαῖκος πολέμοιο 165
 χεῖρες ἐμαὶ διέπουσ'. ἀτὰρ ἦν ποτε δασμὸς ἴκηται,
 σοὶ τὸ γέρας πολὺν μείζον, ἐγὼ δ' ὀλίγον τε φίλον τε
 ἔρχομ' ἔχων ἐπὶ νῆας, ἐπεὶ κε κάμω πολεμίζων.
 νῦν δ' εἰμι Φθίγηδ', ἐπεὶ ἡ πολὺν φέρτερόν ἐστιν
 οἴκαδ' ἵμεν σὺν νηυσὶ κορωνίσιν, οὐδὲ σ' οἴω 170
 ἐνθάδ' ἄτιμος ἐὼν ἄφενος καὶ πλοῦτον ἀφύξειν."
 τὸν δ' ἡμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων
 "φεῦγε μάλ', εἰ τοι θυμὸς ἐπέσσυται. οὐδέ σ' ἐγωγε
 λίσσομαι εἵνεκ' ἐμεῖο μένειν· πᾶρ' ἐμοιγε καὶ ἄλλοι
 οἳ κέ με τιμήσουσι, μάλιστα δὲ μητίετα Ζεὺς. 175
 ἔχθιστος δέ μοι ἐσσι διοτρεφέων βασιλῆων·
 αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε.
 εἰ μάλα καρτερός ἐσσι, θεός που σοὶ τό γ' ἔδωκεν.
 οἴκαδ' ἰὼν σὺν νηυσὶ τε σῆς καὶ σοῖς ἐτάροισιν.
 Μυρμιδόνεσσιν ἄνασσε. σέθεν δ' ἐγὼ οὐκ ἀλεγίζω, 180
 οὐδ' ὄθομαι κοτέοντος· ἀπειλήσω δέ τοι ὧδε.
 ὥς ἐμ' ἀφαιρεῖται Χρυσήϊδα Φοῖβος Ἀπόλλων,
 τὴν μὲν ἐγὼ σὺν νηϊ τ' ἐμῇ καὶ ἐμοῖς ἐτάροισιν
 πέμψω, ἐγὼ δέ κ' ἄγω Βρισηΐδα καλλιπάρηρον
 αὐτὸς ἰὼν κλισίηνδε, τὸ σὺν γέρας, ὄφρ' εὖ εἰδῆς 185
 ὅσσον φέρτερός εἰμι σέθεν, στυγὴν δὲ καὶ ἄλλος

ἴσον ἔμοι φάσθαι καὶ ὁμοιωθήμεναι ἄντην.”

ὥς φάτο· Πηλείωνι δ' ἄχος γέενετ', ἐν δέ οἱ ἦτορ
στήθεσσιν λασίοισι διάνδιχα μερμήριξεν,
ἦ δ' γε φάσγανον ὀξὺ ἐρυσσάμενος παρὰ μηροῦ 190
τοὺς μὲν ἀναστήσειεν, ὁ δ' Ἀτρεΐδην ἐναρίζοι,
ἦε χόλον παύσειεν ἐρητύσειέ τε θυμόν.

ἕως ὁ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
ἔλκετο δ' ἐκ κολεοῖο μέγα ξίφος, ἦλθε δ' Ἀθήνη
οὐρανόθεν· πρὸ γὰρ ἦκε θεὰ λευκώλενος Ἥρη, 195
ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.

στῇ δ' ὄπιθεν, ξανθῆς δὲ κόμης ἔλε Πηλείωνα,
οἶω φαινομένη· τῶν δ' ἄλλων οὐ τις ὄρατο.
θάμβησεν δ' Ἀχιλλεύς, μετὰ δ' ἐγράπετ', αὐτίκα δ' ἔγνω
Παλλάδ' Ἀθηναίην· δεινὸν δέ οἱ ὅσσε φάανθεν. 200
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα.

“τίπτ' αὐτ', αἰγιόχοιο Διὸς τέκος, εἰλήλουθας;
ἦ ἵνα ὕβριν ἴδῃ Ἀγαμέμνωνος Ἀτρεΐδαο;
ἀλλ' ἐκ τοι ἑρέω, τὸ δὲ καὶ τελέεσθαι οἶω·
ἧς ὑπεροπλήρσι τάχ' ἂν ποτε θυμόν ὀλέσση.” 205

τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη
“ἦλθον ἐγὼ παύσουσα τὸ σὸν μένος, αἶ κε πίθῃαι,
οὐρανόθεν· πρὸ δέ μ' ἦκε θεὰ λευκώλενος Ἥρη,
ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.

ἀλλ' ἄγε λῆγ' ἔριδος, μηδὲ ξίφος ἔλκεο χειρὶ· 210
ἀλλ' ἦτοι ἔπεσιν μὲν ὀνειδισον ὥς ἔσεται περ.
ὦδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
καὶ ποτέ τοι τρίς τόσσα παρέσσεται ἀγλαὰ δῶρα
ὑβριος εἵνεκα τῆσδε. σὺ δ' ἴσχεο, πείθεο δ' ἡμῖν.”

τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς
“χρὴ μὲν σφωϊτέρον γε, θεά, ἔπος εἰρύσασθαι, 216
καὶ μάλα περ θυμῷ κεχολωμένον· ὥς γὰρ ἄμεινον.
ὅς κε θεοῖς ἐπιπιέθῃται, μάλα τ' ἔκλυνον αὐτοῦ.”

ἦ, καὶ ἐπ' ἀργυρῇ κώπῃ σχέθῃ χεῖρα βαρεῖαν,

ἄψ δ' ἐς κουλεὸν ὥς· μέγα ξίφος, οὐδ' ἀπίθην 220
 μύθῳ Ἀθηναίης. ἥ δ' Οὐλυμπόνδε βεβήκει
 δώματ' ἐς αἰγιόχοιο Διὸς μετὰ δαίμονας ἄλλους.

Πηλείδης δ' ἐξαῦτις ἀταρτηροῖς ἐπέεσσιν
 Ἀτρεΐδην προσέειπε, καὶ οὐ πῶ λῆγε χόλοιο.
 “οἶνοβαρές, κυνὸς ὄμματ' ἔχων, κραδίην δ' ἐλάφοιο,
 οὔτε ποτ' ἐς πόλεμον ἅμα λαῷ θωρηχθῆναι 226
 οὔτε λόχονδ' ἵεναι σὺν ἀριστήεσσιν Ἀχαιῶν
 τέτληκας θυμῷ· τὸ δέ τοι κῆρ εἶδεται εἶναι.
 ἦ πολὺ λωΐόν ἐστι κατὰ στρατὸν εὐρὺν Ἀχαιῶν
 δῶρ' ἀποαιρεῖσθαι, ὅς τις σέθεν ἀντίον εἴπῃ. 230
 δημοβόρος βασιλεύς, ἐπεὶ οὐτιδανοῖσιν ἀνάσσεις·
 ἦ γὰρ ἂν, Ἀτρεΐδη, νῦν ὕστατα λωβήσαιο.
 ἀλλ' ἐκ τοι ἐρέω, καὶ ἐπὶ μέγαν ὄρκον ὁμοῦμαι.
 ναὶ μὰ τὸδε σκῆπτρον, τὸ μὲν οὐ ποτε φύλλα καὶ ὄζους
 φύσει, ἐπεὶ δὴ πρῶτα τομὴν ἐν ὄρεσσι λέλοιπεν, 235
 οὐδ' ἀναθλήσει· περὶ γάρ ῥά ἐ χαλκὸς ἔλεψεν
 φύλλα τε καὶ φλοιόν· νῦν αὐτέ μιν νῆες Ἀχαιῶν
 ἐν παλάμῃς φερέουσι δικασπόλοι, οἳ τε θέμιστας
 πρὸς Διὸς εἰρύαται· ὁ δέ τοι μέγας ἔσσεται ὄρκος.
 ἦ ποτ' Ἀχιλλῆος ποθὴ ἵξεται νῆας Ἀχαιῶν 240
 σύμπαντας· τότε δ' οὐ τι δυνήσεται ἀχνύμενός περ
 χραισμεῖν, εὖτ' ἂν πολλοὶ ὑφ' Ἑκτορος ἀνδροφόνοιο
 θνήσκοντες πίπτωσι· σὺ δ' ἔνδοθι θυμὸν ἀμύξεις
 χωόμενος, ὅτ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισας.”

ὥς φάτο Πηλείδης, ποτὶ δὲ σκῆπτρον βάλε γαίῃ 245
 χρυσεῖοις ἥλοισι πεπαρμένον, ἕζετο δ' αὐτός·
 Ἀτρεΐδης δ' ἐτέρωθεν ἐμήνιε. τοῖσι δὲ Νέστωρ
 ἡδυεπὴς ἀνόρουσε, λιγυρὸς Πυλίων ἀγορητής,
 τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδή.
 τῷ δ' ἦδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων 250
 ἐφθίαθ', οἳ οἳ πρόσθεν ἅμα τράφεν ἠδ' ἐγένοντο
 ἐν Πύλῳ ἠγαθήν, μετὰ δὲ τριτάτοισιν ἄνασσαν.

ὃ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν
 “ὦ πόποι, ἦ μέγα πένθος Ἀχαιῖδα γαῖαν ἰκάνει.
 ἦ κεν γηθήσαι Πριάμος Πριάμοιό τε παῖδες, 255
 ἄλλοι τε Τρῶες μέγα κεν κεχαροῖατο θυμῷ,
 εἰ σφῶν τάδε πάντα πυθοῖατο μαρναμένοϊν,
 οἳ περὶ μὲν βουλὴν Δαναῶν, περὶ δ’ ἐστὲ μάχεσθαι.
 ἀλλὰ πίθεσθ’· ἄμφω δὲ νεωτέρω ἐστὸν ἐμείο.
 ἦδη γάρ ποτ’ ἐγὼ καὶ ἀρείοσιν ἠέ περ ὑμῖν 260
 ἀνδράσιν ὠμίλησα, καὶ οὐ ποτέ μ’ οἳ γ’ ἀθέριζον.
 οὐ γάρ πω τοίους ἴδον ἀνέρας, οὐδὲ ἴδωμαι,
 οἷον Πειρίθοόν τε Δρύαντά τε ποιμένα λαῶν
 Καινεά τ’ Ἐξάδιόν τε καὶ ἀντίθεον Πολύφημον.
 κάρτιστοι δὴ κείνοι ἐπιχθονίων τράφεν ἀνδρῶν 266
 κάρτιστοι μὲν ἔσαν καὶ καρτίστοις ἐμάχοντο,
 φηρσὶν ὄρεσκόοισι, καὶ ἐκπάγλως ἀπόλεσαν.
 καὶ μὲν τοῖσιν ἐγὼ μεθομίλεον ἐκ Πύλου ἐλθὼν,
 τηλόθεν ἐξ ἀπίης γαίης· καλέσαντο γὰρ αὐτοί· 270
 καὶ μαχόμεν κατ’ ἐμ’ αὐτὸν ἐγὼ· κείνοισι δ’ ἂν οὐ τις
 τῶν οἳ νῦν βροτοὶ εἰσιν ἐπιχθόνιοι μαχέοιτο.
 καὶ μὲν μεν βουλέων ξύνειν, πείθοντό τε μύθῳ.
 ἀλλὰ πίθεσθε καὶ ὑμμες, ἐπεὶ πείθεσθαι ἄμεινον.
 μήτε σὺν τόνδ’ ἀγαθός περ ἐὼν ἀποαίρεο κούρην, 275
 ἀλλ’ ἔα, ὥς οἱ πρῶτα δόσαν γέρας υἱες Ἀχαιῶν
 μήτε σύ, Πηλεΐδῃ, ἔθελ’ ἐριζέμεναι βασιλῆϊ
 ἀντιβίην, ἐπεὶ οὐ ποθ’ ὁμοίης ἔμμορε τιμῆς
 σκηπτοῦχος βασιλεύς, ᾧ τε Ζεὺς κῦδος ἔδωκεν.
 εἰ δὲ σὺν καρτερός ἐσσι, θεὰ δέ σε γείνατο μήτηρ, 280
 ἀλλ’ ὅδε φέρτερός ἐστιν, ἐπεὶ πλεόνεσσιν ἀνάσσει.
 Ἀτρεΐδῃ, σὺν δὲ παῦε τεδὸν μένος· αὐτὰρ ἔγωγε
 λίσσομ’ Ἀχιλλῆϊ μεθέμεν χόλον, ὃς μέγα πᾶσιν
 ἔρκος Ἀχαιοῖσιν πέλεται πολέμοιο κακοῖο.”

285 Θησία τ’ Αἰγείδην, ἐπιείκελον ἀθανάτοισιν.

τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων
 “ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες. 286
 ἀλλ' ὅδ' ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων,
 πάντων μὲν κρατέειν ἐθέλει, πάντεσσι δ' ἀνάσσειν,
 πᾶσι δὲ σημαίνειν, ἃ τιν' οὐ πείσεσθαι ὀίω.

εἰ δέ μιν αἰχμητὴν ἔθεσαν θεοὶ αἰὲν εὔντες, 290
 τοῦνεκά οἱ προθέουσιν ὀνείδεα μυθήσασθαι;”

τὸν δ' ἄρ' ὑποβλήδην ἡμείβετο δῖος Ἀχιλλεύς
 “ἦ γάρ κεν δειλὸς τε καὶ οὐτιδανὸς καλεοίμην.
 εἰ δὴ σοὶ πᾶν ἔργον ὑπέϊξομαι, ὅ τι κεν εἴπῃς.
 ἄλλοισιν δὴ ταῦτ' ἐπιτέλλεο· μὴ γὰρ ἔμοιγε. 295
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν.

χερσὶ μὲν οὐ τοι ἔγωγε μαχήσομαι εἵνεκα κόβρης,
 οὔτε σοὶ οὔτε τῷ ἄλλῳ, ἐπεὶ μ' ἀφέλεσθέ γε δόντες·
 τῶν δ' ἄλλων ἃ μοι ἔστι θεῶν παρὰ νηϊ μελαίνῃ, 300
 τῶν οὐκ ἂν τι φέροις ἀνελὼν ἀέκοντος ἐμεῖο.
 εἰ δ' ἄγε μήν, πείρησαι, ἵνα γνῶωσι καὶ οἶδε·
 αἰψά τοι αἶμα κελαινὸν ἐρωήσῃ περὶ δουρί.”

ὥς τῷ γ' ἀντιβίοισι μαχησαμένῳ ἐπέεσσιν
 ἀνστήτην, λῦσαν δ' ἀγορὴν παρὰ νηυσὶν Ἀχαιῶν. 305
 Πηλεΐδης μὲν ἐπὶ κλισίας καὶ νῆας ἔϊσας
 ἦϊε σύν τε Μενoitιάδῃ καὶ οἷς ἐτάροισιν·
 Ἀτρεΐδης δ' ἄρα νῆα θοὴν ἄλαδε προέφρυσσεν,
 ἐς δ' ἐρέτας ἔκρινεν εἰκόσιν, ἐς δ' ἑκατόμβην
 βῆσε θεῶν, ἀνὰ δὲ Χρῡσηΐδα καλλιπάρηρον 310
 εἶσεν ἄγων· ἐν δ' ἀρχὸς ἔβη πολύμητις Ὀδυσσεύς.

οἱ μὲν ἔπειτ' ἀναβάντες ἐπέπλεον ὑγρά κέλευθα,
 λαοὺς δ' Ἀτρεΐδης ἀπολυμαίνεσθαι ἄνωγεν.
 οἱ δ' ἀπελυμαίνοντο καὶ εἰς ἅλα λύματ' ἔβαλλον,
 ἔρδον δ' Ἀπόλλωνι τεληέσσας ἑκατόμβας 315
 ταύρων ἠδ' αἰγῶν παρὰ θῖν' ἁλὸς ἀτρυνγέτοιο·

286 σῆμαιν'· οὐ γὰρ ἔγωγ' ἔτι σοὶ πείσεσθαι ὀίω.

κνίσῃ δ' οὐρανὸν ἵκεν ἑλισσομένη περὶ καπνῷ.

ὥς οἱ μὲν τὰ πένοντο κατὰ στρατόν· οὐδ' Ἀγαμέμνων
λῆγ' ἔριδος, τὴν πρῶτον ἐπηπείλησ' Ἀχιλλῆϊ,
ἀλλ' ὃ γε Ταλθύβιόν τε καὶ Εὐρυβάτην προσέειπεν, 320
τῷ οἱ ἔσαν κήρυκε καὶ ὀτρυνῶ θεράποντε.

“ἔρχεσθον κλισίην Πηληϊάδεω Ἀχιλλῆος·
χειρὸς ἐλόντ' ἀγέμεν Βρισηΐδα καλλιπάρηον.
εἰ δέ κε μὴ δώρῃσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι
ἐλθὼν σὺν πλεόνεσσι· τό οἱ καὶ ῥίγιον ἔσται.” 325

ὥς εἰπὼν προΐει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.
τῷ δ' ἀέκοντε βάτην παρὰ θῖν' ἀλὸς ἀτρυγέτοιο,
Μυρμιδόνων δ' ἐπὶ τε κλισίας καὶ νῆας ἱκέσθην.
τὸν δ' εὖρον παρὰ τε κλισίῃ καὶ νηὶ μελαίνῃ
ἤμενον· οὐδ' ἄρα τῷ γε ἰδὼν γήθησεν Ἀχιλλεύς. 330

τῷ μὲν ταρβήσαντε καὶ αἰδομένῳ βασιλῆα
στήτην, οὐδέ τί μιν προσεφώνεον οὐδ' ἐρέοντο·
αὐτὰρ ὁ ἔγνω ᾗσιν ἐνὶ φρεσὶ, φώνησέν τε
“χαίρετε, κήρυκες, Διὸς ἄγγελοι ἠδὲ καὶ ἀνδρῶν.
ἄσπον ἴτ'· οὐ τί μοι ὕμμες ἐπαίτιοι, ἀλλ' Ἀγαμέμνων,
ὃ σφῶϊ προΐει Βρισηΐδος εἵνεκα κούρης. 336

ἀλλ' ἄγε, διογενὲς Πατρόκλεις, ἔξαγε κούρην
καὶ σφῶϊν δὸς ἄγειν. τῷ δ' αὐτῷ μάρτυροι ἔστων
πρὸς τε θεῶν μακάρων πρὸς τε θνητῶν ἀνθρώπων
καὶ πρὸς τοῦ βασιλῆος ἀπηνέος, εἴ ποτε δ' αὖτε 340

χρεῖῳ ἐμείο γένηται ἀεικέα λογιδὸν ἀμύναι
τοῖς ἄλλοις. ἥ γὰρ ὃ γ' ὀλοῖσσι φρεσὶ θύει,
οὐδέ τι οἶδε νοῆσαι ἅμα πρόσσω καὶ ὀπίσσω,
ὅπως οἱ παρὰ νηυσὶ σοοὶ μαχέοιντο Ἀχαιοί.”

ὥς φάτο, Πάτροκλος δὲ φίλῳ ἐπεπείθειθ' ἐταίρῳ, 345
ἐκ δ' ἄγαγε κλισίης Βρισηΐδα καλλιπάρηον,
δῶκε δ' ἄγειν. τῷ δ' αὖτις ἵτην παρὰ νῆας Ἀχαιῶν·
ἣ δ' ἀέκουσ' ἅμα τοῖσι γυνὴ κίεν. αὐτὰρ Ἀχιλλεύς
δακρύσας ἐτάρων ἄφαρ ἔζετο νόσφι λιασθείς,

θιν' ἔφ' ἄλδος πολιῆς, ὀρόων ἐπ' ἀπείρονα πόντον· 35c
 πολλά δὲ μητρὶ φίλῃ ἠρήσατο χεῖρας ὀρεγνύς.
 “μῆτερ, ἐπεὶ μ' ἔτεκές γε μινυνθάδιόν περ ἔόντα,
 τιμὴν πέρ μοι ὄφελλεν Ὀλύμπιος ἐγγυαλῖξαι,
 Ζεὺς ὑψιβρεμέτης· νῦν δ' οὐδέ με τυτθὸν ἔτισεν.
 ἦ γάρ μ' Ἀτρείδης εὐρυκρείων Ἀγαμέμνων 355
 ἠτίμησεν· ἑλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.”

ὥς φάτο δακρυχέων, τοῦ δ' ἔκλυε πόντια μήτηρ
 ἡμένη ἐν βένθεσσιν ἄλδος παρὰ πατρὶ γέροντι.
 καρπαλίμως δ' ἀνέδνυ πολιῆς ὑλὸς ἡὺτ' ὁμίχλη,
 καὶ ῥα πάροιθ' αὐτοῖο καθέζετο δακρυχέοντος, 360
 χειρὶ τέ μιν κατέρεξεν, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν.
 “τέκνον, τί κλαίεις; τί δέ σε φρένας ἵκετο πένθος;
 ἔξαύδα, μὴ κεῦθε νόψω, ἵνα εἶδομεν ἄμφω.”

τὴν δὲ βαρυστενάχων προσέφη πόδας ὥκεις Ἀχιλλεύς
 “οἶσθα· τίη τοι ταῦτα ἰδυίη πάντ' ἀγορεύω; 365
 ψυχόμεθ' ἐς Θήβην, ἱερὴν πόλιν Ἡετίωνος,
 τὴν δὲ διεπράθομέν τε καὶ ἤγομεν ἐνθάδε πάντα.
 καὶ τὰ μὲν εὖ δάσσαντο μετὰ σφίσιν υἱές Ἀχαιῶν,
 ἐκ δ' ἔλον Ἀτρείδῃ Χρυσήϊδα καλλιπάρηρον.
 Χρύσης δ' αὖθ' ἱερεὺς ἑκατηβόλου Ἀπόλλωνος 370
 ἦλθε θεὸς ἐπὶ νῆας Ἀχαιῶν χαλκοχιτώνων
 λυσόμενός τε θύγατρα φέρων τ' ἀπερείσι' ἄποινα,
 στέμματα ἔχων ἐν χερσὶν ἑκηβόλου Ἀπόλλωνος
 χρυσέῳ ἀνὰ σκήπτρῳ, καὶ ἐλίσσετο πάντας Ἀχαιοὺς,
 Ἀτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν. 375

ἐνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ
 αἰδεῖσθαι θ' ἱερῇα καὶ ἀγλαὰ δέχθαι ἄποινα·
 ἀλλ' οὐκ Ἀτρείδῃ Ἀγαμέμνονι ἦνδανε θυμῷ,
 ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.
 χυόμενος δ' ὁ γέρων πάλιν ᾤχετο. τοῖο δ' Ἀπόλλων
 εὐξαμένου ἤκουσεν, ἐπεὶ μάλα οἱ φίλος ἦεν, 381
 ἦκε δ' ἐπ' Ἀργείοισι κακὸν βέλος· οἱ δὲ νῦ λαοί

θνησκον ἐπασσύτεροι, τὰ δ' ἐπ' ἔχετο κῆλα θεοῖο
 πάντῃ ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν. ἄμμι δὲ μάντις
 εὖ εἰδὼς ἀγόρευε θεοπροπίας ἐκάτοιο. 385
 αὐτίκ' ἐγὼ πρῶτος κελόμην θεὸν ἰλάσκεσθαι·
 Ἀτρεΐωνα δ' ἔπειτα χόλος λάβεν, αἶψα δ' ἀναστάς
 ἠπείλησεν μῦθον, δ δὴ τετελεσμένος ἐστίν.
 τὴν μὲν γὰρ σὺν νηὶ θεῷ ἐλίκωπες Ἀχαιοί
 ἐς Χρύσην πέμπουσιν, ἄγουσι δὲ δῶρα ἄνακτι· 390
 τὴν δὲ νέον κλισίηθεν ἔβαν κήρυκες ἄγοντες
 κούρην Βρισηῖος, τὴν μοι δόσαν νῆες Ἀχαιῶν.
 ἀλλὰ σύ, εἰ δύνασαι γε, περίσχεο παιδὸς ἔηος·
 ἐλθοῦς· Οὐλυμπόνδε Δία λίσαι, εἴ ποτε δή τι
 ἦ ἔπει ὦνησας κραδίην Διὸς ἦε καὶ ἔργῳ. 395
 πολλάκι γάρ σεο πατὴρ ἐνὶ μεγάροισιν ἄκουσα
 εὐχομένης, ὅτ' ἔφησθα κελαινεφέϊ Κρονίωνι
 οἷη ἐν ἀθανάτοισιν αἰεκέα λοιγὸν ἀμύναι,
 ὅππότε μιν ξυνδῆσαι Ὀλύμπιοι ἤθελον ἄλλοι,
 "Ἡρῆ τ' ἠδὲ Ποσειδάων καὶ Παλλὰς Ἀθήνη. 400
 ἀλλὰ σὺ τὸν γ' ἐλθοῦσα, θεά, ὑπελύσαι δεσμῶν,
 ὥχ' ἐκατόγχειρον καλέσας ἐς μακρὸν Ὀλυμπον,
 δν Βριάρεων καλέουσι θεοί, ἄνδρες δέ τε πάντες
 Αἰγαίων· ὁ γὰρ αὐτε βίη οὐ πατὴρ ἀμείνων·
 ὅς ῥα παρὰ Κρονίωνι καθέζετο κύδεϊ γαίων. 405
 τὸν καὶ ὑπέδδεισαν μάκαρες θεοί, οὐδέ τ' ἔδησαν.
 τῶν νῦν μιν μνήσασα παρέζεο καὶ λαβὲ γούνων,
 αἷ κέν πως ἐθέλῃσιν ἐπὶ Τρώεσσιν ἀρῆξαι,
 τοὺς δὲ κατὰ πρύμνας τε καὶ ἀμφ' ἄλα ἔλσαι Ἀχαιοὺς
 κτεινομένους, ἵνα πάντες ἐπαύρωνται βασιλῆος, 410
 γυνῶ δὲ καὶ Ἀτρείδης εὐρυκρείων Ἀγαμέμνων
 ἦν ἄτην, ὅτ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισεν."
 τὸν δ' ἡμείβετ' ἔπειτα θέτις κατὰ δάκρυ χέουσα
 "ὦ μοι, τέκνον ἐμόν, τί νύ σ' ἔτρεφον αἰνὰ τεκοῦσα;
 αἶθ' ὄφελες παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπῆμυν 415

ἔσθαι, ἐπεὶ νύ τοι αἶσα μένουσθ' ἀπὸ πέρ, οὐ τι μάλα δὴν
 νῦν δ' ἄμα τ' ὑκέτορος καὶ οὐζυρὸς περὶ πάντων
 ἔπλεο· τῇ σε κακῇ αἴσῃ τέκον ἐν μεγάροισιν.
 τοῦτο δέ τοι ἱέουσα ἔπος Διὶ τερπικραύνῃ
 εἶμ' αὐτῇ πρὸς Ὀλυμπον ἐγάννιφον, αἶ κε πίθῃται. 420
 ἀλλὰ σὺ μὲν νῦν νηυσὶ παρήμενος ὑκνύροισιν
 μῆνι Ἀχαιοῖσιν, πόλεμον δ' ἀποπάεο πάμπαν·
 Ζεὺς γάρ ἐς Ὀκεανὸν μετ' ἀρόμονας Αἰθιοπῆας
 χθιζὸς ἔβη κατὰ δαῖτα, θεοὶ δ' ἄμα πάντες ἔποντο·
 δωδεκάτῃ δέ τοι αὐτίς ἐλεύσεται Οὐλυμπόνδε, 425
 καὶ τότε ἔπειτά τοι εἴη Διὸς ποτὶ χαλκοβατὲς δῶ,
 καὶ μιν γονάσσομαι, καὶ μιν πείσεσθαι οἴω."

ὥς ἄρα φωνήσας ἀπεβήσεται, τὸν δ' ἔλειπ' αὐτοῦ
 χωόμενον κατὰ θυμὸν εὐχύνονιο γυναικὸς,
 τήν ῥα βίην αἰκοντος ἀπῆρυν. αὐτὰρ Ὀδυσσεύς 430
 ἐς Χρύσην ἴκανε ν ἄγων ἱερὴν ἑκατόμβην.
 οἱ δ' ὅτε δὴ λιμένος πολυβενθέος ἐντὸς ἴκοντο,
 ἰστία μὲν στείλαντο, θέσαν δ' ἐν νηὶ μελαίνῃ,
 ἰστον δ' ἰστοδόκη πελασαν προτόνοισιν ὑφέντες
 καρπαλίμως, τὴν δ' εἰς ὄρμον προέρεσαν ἑρεμνοῖς. 435
 ἐκ δ' εὐνὰς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδησαν·
 ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ῥηγμῖνι θαλάσσης,
 ἐκ δ' ἑκατόμβην βῆσαν ἐκηβόλῃ Ἀπόλλωνι·
 ἐκ δὲ Χρυσῆς νηὸς βῆ ποντοπόροιο.

τὴν μὲν ἔπειτ' ἐπὶ βωμὸν ἄγων πολύμητις Ὀδυσσεύς
 πατρὶ φίλῳ ἐν χερσὶ τίθει, καὶ μιν προσέειπεν 441
 "ὦ Χρῦση, πρό μ' ἐπεμψεν ἄναξ ἀνδρῶν Ἀγαμέμνων
 παῖδά τε σοὶ ἀγέμεν, Φοῖβ' ἦν ἱερὴν ἑκατόμβην
 ῥέξαι ὑπὲρ Δαναῶν, ὅφρ' ἱλασόμεσθα ἄνακτα,
 ὃς νῦν Ἀργείοισι πολύστονα κῆδε' ἐφῆκεν." 445

ὥς εἰπὼν ἐν χερσὶ τίθει, ὃ δ' ἐδέξατο χαίρων
 παῖδα φίλῃν. τοὶ δ' ὥκα θεῶν κλειτὴν ἑκατόμβην
 ἐξείης ἔστησαν εὐδμητον περὶ βωμόν,

χερνίβαντο δ' ἔπειτα καὶ οὐλοχύτας ἀνέλοντο.
 τοῖσιν δὲ Χρύσης μεγάλ' εὐχετο, χεῖρας ἀνασχών. 450
 “ κλυθὶ μὲν, ἀργυρότοξ', δε Χρῦσην ἀμφιβέβηκας
 Κίλλαν τε Ζαθέην, Τενέδοιό τε Ἴφι ἀνάσσεις.
 ἡμὲν δὴ ποτ' ἐμεῦ πάρος ἔκλυες εὐξαμένοιο,
 τήμησας μὲν ἐμέ, μέγα δ' ἵψαο λαὸν Ἀχαιῶν
 ἢδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήνηρον ἐέλδωρ. 455
 ἦδη νῦν Δαναοῖσιν ἀεικέα λοιγὸν ἄμυνον.”

ὥς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.
 αὐτὰρ ἐπεὶ ῥ' εὐξάντο καὶ οὐλοχύτας προβάλοντο,
 αὐέρουσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,
 μηρούς τ' ἐξέταμον κατὰ τε κνίσῃ ἐκάλυψαν 460
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
 καίε δ' ἐπὶ σχίζῃς ὁ γέρων, ἐπὶ δ' αἶθοπα οἶνον
 λείβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν.
 αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχν' ἐπάσαντο,
 μίστυλλον τ' ἄρα τᾶλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,
 ὦπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα. 465
 αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἴσης.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 κοῦροι μὲν κρητῆρας ἐπεστέψαντο ποτοῖο, 470
 νώμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν,
 οἱ δὲ πανημέριοι μολπῇ θεὸν ἰλάσκοντο,
 καλὸν αἰείδοντες παίηονα, κοῦροι Ἀχαιῶν,
 μέλποντες ἐκάεργον· ὁ δὲ φρένα τέρπετ' ἀκούων.
 ἦμος δ' ἥελιος κατέδυ καὶ ἐπὶ κνέφας ἦλθεν, 475
 δὴ τότε κοιμήσαντο παρὰ πρυμνήσια νηός.
 ἦμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος ἠώς,
 καὶ τότε ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν·
 τοῖσιν δ' ἔκμενον οὖρον ἴει ἐκάεργος Ἀπόλλων.
 οἱ δ' ἰστὸν στήσαντ', ἀνά θ' ἰστία λευκὰ πέτασαν· 480
 ἐν δ' ἄνεμος πρῆσεν μέσον ἰστίον, ἀμφὶ δὲ κύμα

στεῖρην πορφύρεον μεγάλη' ἴαχε νηὸς ἰούσης
 ἡ δ' ἔθεεν κατὰ κῆμα διαπρήσσουσα κέλευθον.
 αὐτὰρ ἐπεὶ ῥ' ἴκοντο κατὰ στρατὸν εὐρὺν Ἀχαιῶν,
 νῆα μὲν οἳ γε μέλαιναν ἐπ' ἠπείροιο ἔρυσσαν 485
 ὑψοῦ ἐπὶ ψαμάθοις, ὑπὸ δ' ἔρματα μακρὰ τάνυσσαν,
 αὐτοὶ δ' ἐσκίδναντο κατὰ κλισίας τε νέας τε.

αὐτὰρ ὁ μήνιε νηυσὶ παρήμενος ὠκυπόροισιν,
 διογενὴς Πηλέος υἱός, πόδας ὠκὺς Ἀχιλλεύς.
 οὔτε ποτ' εἰς ἀγορὴν πωλέσκετο κυδιάνειραν 490
 οὔτε ποτ' ἐς πόλεμον, ἀλλὰ φθινύθεσκε φίλον κῆρ
 αὐθι μένων, ποθέεσκε δ' αὐτὴν τε πτόλεμόν τε.

ἀλλ' ὅτε δὴ ῥ' ἐκ τοῖο δυωδεκάτῃ γένητ' ἡώς,
 καὶ τότε δὴ πρός Ὀλυμπον ἴσαν θεοὶ αἰὲν ἐόντες
 πάντες ἅμα, Ζεὺς δ' ἤρχε. Θέτις δ' οὐ λήθετ' ἐφετμέων
 παιδὸς ἐοῦ, ἀλλ' ἡ γ' ἀνεδύσετο κῆμα θαλάσσης, 496
 ἡερίῃ δ' ἀνέβη μέγαν οὐρανὸν Οὐλύμπόν τε.
 εὖρεν δ' εὐρύοπα Κρονίδην ἄτερ ἦμενον ἄλλων
 ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο.
 καὶ ῥα πάροιθ' αὐτοῖο καθέζετο, καὶ λάβε γούνων 500
 σκαιῇ· δεξιτερῇ δ' ἄρ' ὑπ' ἀνθρεῶνος ἐλοῦσα
 λισσομένη προσέειπε Δία Κρονίωνα ἄνακτα.

“Ζεῦ πάτερ, εἴ ποτε δὴ σε μετ' ἀθανάτοισιν ὄνησα
 ἡ ἔπει ἡ ἔργω, τόδε μοι κρήνον ἐέλδωρ.
 τίμησόν μοι υἱόν, δὲ ὠκυμορώτατος ἄλλων 505
 ἔπλετ'· ἀτάρ μιν νῦν γε ἀναξ ἀνδρῶν Ἀγαμέμνων
 ἡτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.
 ἀλλὰ σύ περ μιν τίσον, Ὀλύμπιε μητίετα Ζεῦ,
 τόφρα δ' ἐπὶ Τρώεσσι τίθει κράτος, ὅφρ' ἂν Ἀχαιοὶ
 υἱὸν ἐμὸν τίσωσιν, ὀφέλλωσιν τέ ἐ τιμῇ.” 510

ὧς φάτο· τὴν δ' οὐ τι προσέφη νεφεληγερέτα Ζεὺς,
 ἀλλ' ἀκέων δὴν ἦστο. Θέτις δ' ὧς ἤψατο γούνων,
 ὧς ἔχετ' ἐμπεφυῖα, καὶ εἶρετο δεῦτερον αὐτῖς.
 “νημερτές μὲν δὴ μοι ὑπόσχεο καὶ κατάνευσον,

ἦ ἀπόειπ', ἐπεὶ οὐ τοι ἔπι δέος, ὄφρ' εὖ εἰδῶ 515
ὕσσον ἐγὼ μετὰ πᾶσιν ἀτιμοτάτῃ θεός εἰμι."

τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς
"ἦ δὴ λοίγια ἔργ', ὅτε μ' ἐχθοδουπῆσαι ἐφήσεις
Ἥρῃ, ὅτ' ἂν μ' ἐρέθῃσιν ὄνειδείοις ἐπέεσσιν.
ἦ δὲ καὶ αὐτως μ' αἰὲν ἐν ἀθανάτοισι θεοῖσιν 520
νεικεῖ, καὶ τέ μέ φησι μάχῃ Τρώεσσιν ἀρίγγειν.
ἀλλὰ σὺ μὲν νῦν αὐτίς ἀπόστιχε, μή τι νοήσῃ
Ἥρῃ· ἐμοὶ δέ κε ταῦτα μελήσεται, ὄφρα τελέσω.
εἰ δ' ἄγε τοι κεφαλῇ κατανεύσομαι, ὄφρα πεποιθὺς
τοῦτο γὰρ ἐξ ἐμέθεν γε μετ' ἀθανάτοισι μέγιστον 525
τέκμωρ· οὐ γὰρ ἐμὸν παλινάγρετον οὐδ' ἀπατηλόν
οὐδ' ἀτελεύτητον, ὃ τι κεν κεφαλῇ κατανεύσω."

ἦ, καὶ κυανέησιν ἐπ' ὀφρύσι νεῦσε Κρονίῳ·
ἀμβρόσσια δ' ἄρα χαῖται ἐπερρώσαντο ἄνακτος
κρατὸς ἀπ' ἀθανάτοιο· μέγαν δ' ἐλέλιξεν Ὀλύμπου. 530

τῷ γ' ὥς βουλευσάντε διέτμαγεν· ἡ μὲν ἔπειτα
εἰς ἅλα ἄλτο βαθεῖαν ἀπ' αἰγλήεντος Ὀλύμπου,
Ζεὺς δὲ ἐὼν πρὸς δῶμα. θεοὶ δ' ἅμα πάντες ἀνέστησαν
ἐξ ἐδέων, σφοῦ πατρὸς ἐναντίον· οὐδέ τις ἔτλη
μεῖναι ἐπερχόμενον, ἀλλ' ἀντίοι ἕστησαν ἅπαντες. 535
ὥς ὁ μὲν ἔνθα καθέζετ' ἐπὶ θρόνον· οὐδέ μιν Ἥρῃ
ἠγνοίησεν ἰδοῦσ' ὅτι οἱ συμφράσσατο βουλάς
ἀργυρόπεζα Θέτις, θυγάτηρ ἁλίοιο γέροντος.
αὐτίκα κερτομίοισι Δία Κρονίῳνα προσηύδα.

"τίς δ' αὖ τοι, δολομῆτα, θεῶν συμφράσσατο βουλάς;
αἰεὶ τοι φίλον ἐστὶν ἐμεῦ ἀπονόσφιν ἐόντα, 541
κρυπτάδια φρονέοντα δικαζέμεν· οὐδέ τί πώ μοι
πρόφρων τέτληκας εἰπεῖν ἔπος ὃ ττι νοήσῃς."

τὴν δ' ἠμείβετ' ἔπειτα πατὴρ ἀνδρῶν τε θεῶν τε
"Ἥρῃ, μὴ δὴ πάντας ἐμούς ἐπίελπεο μύθους 545
εἰδήσειν· χαλεποὶ τοι ἔσονται ἀλόχῃ περ ἑούσῃ.
ἀλλ' ὃν μὲν κ' ἐπιεικὲς ἀκούμεν, οὐ τις ἔπειτα

οὔτε θεῶν πρότερος τόν γ' εἴσεται οὔτ' ἀνθρώπων·
 δν δέ κ' ἐγὼν ἀπάνευθε θεῶν ἐθέλωμι νοῆσαι,
 μή τι σὺ ταῦτα ἕκαστα διείρεο μηδὲ μετάλλα.” 550

τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρη
 “αἰνότατε Κρονίδη, ποῖον τὸν μῦθον εἶπες.
 καὶ λῖν σε πάρος γ' οὔτ' εἶρομαι οὔτε μεταλλῶ,
 ἀλλὰ μάλ' εὐκηλος τὰ φράζεαι ἄσ' ἐθέλῃσθα.
 νῦν δ' αἰνῶς δαῖδοικα κατὰ φρένα μή σε παρείπῃ 555
 ἀργυρόπεζα Θέτις, θυγάτηρ ἁλλίοιο γέροντος·
 ἡερίη γὰρ σοί γε παρέζετο καὶ λάβε γούνων.
 τῇ σ' οἴω κατανεῦσαι ἐτήτυμον ὥς Ἀχιλλῆα
 τιμήσης, ὀλέσης δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.”

τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς
 “δαίμονίη, αἰεὶ μὲν οἶται, οὐδέ σε λήθω, 561
 πρῆξαι δ' ἔμπης οὔ τι δυνήσεται, ἀλλ' ἀπὸ θυμοῦ
 μάλλον ἐμοὶ ἔσται· τὸ δέ τοι καὶ ρίγιον ἔσται.
 εἰ δ' οὔτω τοῦτ' ἐστίν, ἐμοὶ μέλλει φίλον εἶναι.
 ἀλλ' ἀκούσα κάθησο, ἐμῷ δ' ἐπιπείθεο μύθῳ, 565
 μή νύ τοι οὐ χραίσμωσιν ὅσοι θεοὶ εἰσ' ἐν Ὀλύμπῳ
 ἄσπον ἰόνθ', ὅτε κέν τοι ἀάπτους χεῖρας ἐφείω.”

ὥς ἔφατ', ἔδδεισεν δὲ βοῶπις πότνια Ἥρη,
 καὶ ῥ' ἀκρόνυσα καθῆστο, ἐπιγνάμψασα φίλον κῆρ·
 ὥχθησαν δ' ἀνὰ δῶμα Διὸς θεοὶ Οὐρανίωνες. 570
 τοῖσιν δ' Ἥφαιστος κλυτοτέχνης ἦρχ' ἀγορεύειν,
 μητρὶ φίλῃ ἐπὶ ἦρα φέρων, λευκωλένῃ Ἥρῃ.
 “ἦ δὴ λοίγια ἔργα τάδ' ἔσσεται, οὐδ' ἔτ' ἀνεκτά,
 εἰ δὴ σφὼν ἔνεκα θνητῶν ἐριδαίνετον ὦδε,
 ἐν δὲ θεοῖσι κολῶν ἐλαύνετον· οὐδέ τι δαιτός 575
 ἐσθλῆς ἔσσεται ἥδος, ἐπεὶ τὰ χερεῖονα νικᾷ.
 μητρὶ δ' ἐγὼ παράφημι, καὶ αὐτῇ περ νοεούσῃ,
 πατρὶ φίλῃ ἐπὶ ἦρα φέρειν Διί, ὅφρα μὴ αὐτε
 νεικέησι πατὴρ, σὺν δ' ἡμῖν δαῖτα τανάξῃ.
 εἰ περ γάρ κ' ἐθέλῃσιν Ὀλύμπιος ἀστεροπητής 580

ἔξ ἐδέων στυφελίξαι· ὁ γὰρ πολὺ φέρτατός ἐστιν.
ἀλλὰ σὺ τὸν γ' ἐπέεσσι καθάπτεσθαι μαλακοῖσιν·
αὐτίκ' ἐπειθ' Ἰλαος Ὀλύμπιος ἔσσεται ἡμιν.”

ὥς ἄρ' ἔφη, καὶ ἀναΐξας δέπας ἀμφικύπελλον
μητρὶ φίλῃ ἐν χειρὶ τίθει, καὶ μιν προσέειπεν 585
“ τέτλαθι, μήτηρ ἐμή, καὶ ἀνάσχεο κηδομένη περ,
μή σε φίλῃν περ ἐοῦσαν ἐν ὀφθαλμοῖσιν ἴδωμαι
θεινομένην. τότε δ' οὐ τι δυνήσομαι ἀχυνόμενός περ
χραιομεῖν· ἀργαλέος γὰρ Ὀλύμπιος ἀντιφέρεσθαι.

ἤδη γάρ με καὶ ἄλλοτ' ἀλεξέμεναι μεμαῶτα 590
ῥῖψε, ποδὸς τεταγών, ἀπὸ βηλοῦ θεσπεσίοιο.
πᾶν δ' ἡμᾶρ φερόμην, ἅμα δ' ἥελίῳ καταδύντι
κάππεσον ἐν Δήμῳ· ὀλίγος δ' ἔτι θυμὸς ἐνῆεν·
ἐνθα με Σίντιες ἄνδρες ἄφαρ κομίσαντο πεσόντα.”

ὥς φάτο, μείδησεν δὲ θεὰ λευκώλενος Ἥρη, 595
μειδήσασα δὲ παιδὸς ἐδέξατο χειρὶ κύπελλον.
αὐτὰρ ὁ τοῖς ἄλλοισι θεοῖς ἐνδέξια πᾶσιν
οἶνοχόει, γλυκὺ νέκταρ ἀπὸ κρητῆρος ἀφύσσων.
ἄσβεστος δ' ἄρ' ἐνῶρτο γέλως μακάρεσσι θεοῖσιν,
ὥς ἴδον Ἥφαιστον διὰ δώματα ποιπνύοντα. 600

ὥς τότε μὲν πρόπαν ἡμᾶρ ἐς ἥλιον καταδύντα
δαίνυντ', οὐδέ τι θυμὸς ἐδέετο δαιτὸς εἴσης,
οὐ μὲν φόρμιγγος περικαλλέος, ἣν ἔχ' Ἀπόλλων,
μουσάων θ', αἱ ἄειδον ἀμειβόμεναι ὀπλὶ καλῇ.
αὐτὰρ ἐπεὶ κατέδυν λαμπρὸν φάος ἥελιοιο, 605
οἱ μὲν κακκείοντες ἔβαν οἰκόνδε ἕκαστος,
ἦχι ἐκάστῳ δῶμα περικλυτὸς ἀμφιγυήεις
Ἥφαιστος ποίησεν ἰδυῖνσι πραπίδεσσιν,
Ζεὺς δὲ πρὸς δυν λέχος ἦ· Ὀλύμπιος ἀστεροπητής,
ἐνθα πάρος κοιμᾶθ', ὅτε μιν γλυκὺς ὕπνος ἰκάνοι. 610
ἐνθα καθευδ' ἀναβᾶς, παρὰ δὲ χρυσόθρονος Ἥρη.

ΙΛΙΑΔΟΣ Β.

ἄλλοι μὲν ῥα θεοὶ τε καὶ ἄνδρες ἵπποκορυσσάται
 εὖδον παννύχιοι, Δία δ' οὐκ ἔχε νήδυμος ὕπνος,
 ἀλλ' ὃ γε μερμήριζε κατὰ φρένα ὥς 'Αχιλῆα
 τιμήσει', ὀλέσαι δὲ πολέας ἐπὶ νηυσὶν 'Αχαιῶν.
 ἦδε δὲ οἱ κατὰ θυμὸν ἀρίστη φαίνετο βουλή, 5
 πέμψαι ἐπ' 'Ατρεΐδῃ 'Αγαμέμνονι οὐλον ὄνειρον.
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα.
 "βάσκ' ἴθι, οὐλε ὄνειρε, θοὰς ἐπὶ νῆας 'Αχαιῶν"
 ἔλθων ἐς κλισίην 'Αγαμέμνωνος 'Ατρεΐδαο
 πάντα μάλ' ἀτρεκέως ἀγορευέμεν ὥς ἐπιτέλλω. 10
 θωρήξαι ἔκλευε καρηκομόωντας 'Αχαιοὺς
 πανσυδίῃ· νῦν γάρ κεν ἔλοι πόλιν εὐρύαγχιαν
 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς 'Ολύμπια δώματ' ἔχοντες
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
 "Ἥρη λισσομένη, Τρώεσσι δὲ κήδε' ἐφήπται." 15
 ὥς φάτο, βῆ δ' ἄρ' ὄνειρος, ἐπεὶ τὸν μῦθον ἄκουσεν.
 καρπαλίμως δ' ἴκανε θοὰς ἐπὶ νῆας 'Αχαιῶν,
 βῆ δ' ἄρ' ἐπ' 'Ατρεΐδην 'Αγαμέμνονα· τὸν δ' ἐκίχανεν
 εὖδοντ' ἐν κλισίῃ, περὶ δ' ἀμβρόσιος κέχυθ' ὕπνος.
 στῇ δ' ἄρ' ὑπὲρ κεφαλῆς Νηληϊΐψι νῆϊ ἑοικώς, 20
 Νέστορι, τὸν ῥα μάλιστα γερόντων τί' 'Αγαμέμνων.
 τῷ μιν ἐεισάμενος προσεφώνεε θεῖος ὄνειρος
 "εὖδεις, 'Ατρείος νιὲ δαΐφρονος ἵπποδάμοιο"
 οὐ χρὴ παννύχιον εὖδειν βουλευφόρον ἄνδρα,
 ᾧ λαοὶ τ' ἐπιτετράφεται καὶ τόσσα μέμηλεν. 25
 νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,
 δς σεῦ ἄνευθεν ἐὼν μέγα κήδεται ἡδ' ἐλεαίρει.
 θωρήξαι σε κέλευσε καρηκομόωντας 'Αχαιοὺς

πανσυδὴν· νῦν γάρ κεν ἔλοις πόλιν εὐρυάγυιαν
 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες 30
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
 Ἥρη λισσομένη, Τρώεσσι δὲ κήδε' ἐφῆπται
 ἐκ Διός. ἀλλὰ σὺ σῆσιν ἔχε φρεσί, μηδὲ σε λήθη
 αἰρείτω, εὖτ' ἂν σε μελίφρων ὕπνος ἀνήῃ."
 ὣς ἄρα φωνήσας ἀπεβήσετο, τὸν δ' ἔλιπ' αὐτοῦ 35
 τὰ φρονέοντ' ἀνὰ θυμὸν ἃ ῥ' οὐ τελέεσθαι ἔμελλον.
 φῆ γὰρ δ' γ' αἰρήσειν Πριάμου πόλιν ἡματι κείνῃ,
 νήπιος, οὐδὲ τὰ ἤδη ἃ ῥα Ζεὺς μήδετο ἔργα·
 θήσειν γὰρ ἔτ' ἔμελλεν ἐπ' ἀλγέα τε στοναχάς τε
 Τρωσὶ τε καὶ Δαναοῖσι διὰ κρατερὰς ὑσμίνας. 40
 ἔγρετο δ' ἐξ ὕπνου, θεῇ δέ μιν ἀμφέχυντ' ὁμφῇ.
 ἔζετο δ' ὀρθωθείς, μαλακὸν δ' ἔνδυνε χιτῶνα,
 καλὸν νηγάτεον, περὶ δὲ μέγα βάλλετο φᾶρος,
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
 ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον, 45
 εἵλετο δὲ σκῆπτρον πατρῷον, ἄφθιτον αἰεὶ·
 σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτῶνων.
 ἥως μὲν ῥα θεὰ προσεβήσετο μακρὸν Ὀλυμπον
 Ζηνὶ φόως ἐρέουσα καὶ ἄλλοις ἀθανάτοισιν·
 αὐτὰρ ὁ κηρύκεσσι λιγυφθόγγοισι κέλευσεν 50
 κηρύσσειν ἀγορήνδε κερηκομόωντας Ἀχαιοὺς.
 οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὤκα.
 βουλὴν δὲ πρῶτον μεγαθύμων Ἴζε γερόντων
 Νεστορέη παρὰ νηϊ. Πυλοιογενέος βασιλῆος.
 τοὺς δ' γε συγκαλέσας πυκινὴν ἡρτύνετο βουλὴν. 55
 "κλῦτε, φίλοι. θεῖός μοι ἐνύπνιον ἦλθεν ὄνειρος
 ἀμβροσίην διὰ νύκτα, μάλιστα δὲ Νέστορι δῖν
 εἶδος τε μέγεθός τε φυὴν τ' ἄγχιστα ἐψέει.
 στή δ' ἄρ' ὑπὲρ κεφαλῆς, καί με πρὸς μῦθον ἔειπεν.
 'εὔδεις, Ἀτρεΐος υἱὲ δαΐφρονος ἵπποδάμοιο' 60
 οὐ χρὴ παννύχιον εὔδειν βουληφόρον ἄνδρα,

ὧ λαοί τ' ἐπιτεράφεται καὶ τόσσα μέμληεν.
 νῦν δ' ἐμέθεν ξύνες ὤκα· Διὸς δέ τοι ἄγγελός εἰμι,
 δς σεῦ ἀνενθεν ἐὼν μέγα κήδεαι ἡδ' ἐλαίρει.
 θωρήξαι σε κέλευσε καρηκομόωντας Ἀχαιούς 65
 πανσυδὲξ· νῦν γάρ κεν ἔλοις πόλιν εὐρυάγυιαν
 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
 ἀθάνατοι φράζονται· ἐπὶ γναμψεν γὰρ ἅπαντας
 Ἥρη λισσομένη, Τρώεσσι δὲ κήδε' ἐφῆπται
 ἐκ Διός· ἀλλὰ σὺ σῆσιν ἔχε φρεσίν· ὥς ὁ μὲν εἰπὼν
 ὥχετ' ἀποπτάμενος, ἐμὲ δὲ γλυκὺς ὕπνος ἀνῆκεν. 71
 ἀλλ' ἄγετ', αἶ κέν πως θωρήξομεν υἱας Ἀχαιῶν.
 πρῶτα δ' ἐγὼν ἔπεσιν πειρήσομαι, ἥ θέμις ἐστίν,
 καὶ φεύγειν σὺν νηυσὶ πολυκλήϊσι κελεύσω·
 ὑμεῖς δ' ἄλλοθεν ἄλλος ἐρητύειν ἐπέεσσιν." 75
 ἦτοι δ' γ' ὥς εἰπὼν κατ' ἄρ' ἔζετο, τοῖσι δ' ἀνέστη
 Νέστορ, δς ῥα Πύλοιο ἀναξ ἦν ἡμαθόεντος·
 δ σφιν εὐφρονέων ἀγορήσατο καὶ μετέπειν
 "ὦ φίλοι Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
 εἰ μὲν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἔνισπεν, 80
 ψευδός κεν φαίμεν καὶ νοσφίζοίμεθα μᾶλλον·
 νῦν δ' ἴδεν δς μέγ' ἄριστος Ἀχαιῶν εὐχεται εἶναι.
 ἀλλ' ἄγετ', αἶ κέν πως θωρήξομεν υἱας Ἀχαιῶν."
 ὧς ἄρα φωνήσας βουλῆς ἐξ ἤρχε νέεσθαι,
 οἱ δ' ἐπ' ἀνέστησαν πείθοντό τε ποιμένι λαῶν, 85
 σκηπτουῖχοι βασιλῆες· ἐπεσσεύοντο δὲ λαοί.
 ἦν τε ἔθνεα εἰσι μελίσσάνων ἀδινάων,
 πέτρης ἐκ γλαφυρῆς αἰεὶ νέον ἐρχομενάων·
 βοτρυδὸν δὲ πέτονται ἐπ' ἄνθεσιν εἰαρινοῖσιν·
 αἶ μὲν τ' ἐνθα ἄλις πεποτήγεται, αἶ δέ τε ἐνθα· 90
 ὥς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων
 ἡρόνος προπάροιθε βαθείης ἐστιχώντο
 ἰλαδὸν εἰς ἀγορήν· μετὰ δὲ σφισιν ὅσσα δεδήκει
 ὀτρύνουσ' ἵεναι, Διὸς ἄγγελος· οἱ δ' ἀγέροντο.

τετρήχει δ' ἀγορή, ὑπὸ δὲ στεναχίζετο γαῖα 95
 λαῶν ἰζόντων, δμαδος δ' ἦν. ἐννέα δὲ σφεας
 κήρυκες βοόωντες ἐρήτυον, εἴ ποτ' αὐτῆς
 σχοίατ', ἀκούσειαν δὲ διοτρεφῶν βασιλῆων.
 σπουδῇ δ' ἔζετο λαός, ἐρήτυθεν δὲ καθ' ἔδρας
 παυσάμενοι κλαγγῆς. ἀνὰ δὲ κρείων Ἀγαμέμνων 100
 ἔστη σκῆπτρόν ἔχων, τὸ μὲν Ἥφαιστος κάμε τεύχων.
 Ἥφαιστος μὲν δῶκε Διὶ Κρονίωνι ἄνακτι,
 αὐτὰρ ἄρα Ζεὺς δῶκε διακτόρῳ ἀργειφόντῃ·
 Ἑρμείας δὲ ἄναξ δῶκεν Πέλοπι πληξίππῳ,
 αὐτὰρ ὁ αὐτε Πέλοψ δῶκ' Ἀτρεΐ ποιμένι λαῶν 105
 Ἀτρεὺς δὲ θνήσκων ἔλιπεν πολύαρνι Θυέστῃ,
 αὐτὰρ ὁ αὐτε Θυέστ' Ἀγαμέμνονι λείπε φορῆναι,
 πολλῇσιν νήσοισι καὶ Ἀργεῖ παντὶ ἀνάσσειν.
 τῷ ὅ γ' ἐρεισάμενος ἔπε' Ἀργείοισι μετηύδα.
 "ὦ φίλοι ἦρωες Δαναοί, θεράποντες Ἄρης, 110
 Ζεὺς με μέγα Κρονίδης ἄτρ' ἐνέδησε βαρεῖν,
 σχέτλιος, δς πρὶν μὲν μοι ὑπέσχετο καὶ κατένευσεν
 Ἴλιον ἐκέρσαντ' εὐτείχεον ἀπονέεσθαι,
 νῦν δὲ κακὴν ἀπάτην βουλεύσατο, καί με κελεύει 115
 δυσκλέα Ἄργος ἰκέσθαι, ἐπεὶ πολὺν ὤλεσα λαόν.
 οὕτω που Διὶ μέλλει ὑπερμενεῖ φίλον εἶναι,
 δς δὴ πολλῶν πολίων κατέλυσε κάρηνα
 ἧδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον.
 αἰσχροὺς γὰρ τόδε γ' ἐστὶ καὶ ἐσσομένοισι πυθέσθαι,
 μὰ ψ οὕτω τοιόνδε τοσόνδε τε λαὸν Ἀχαιῶν 120
 ἄπρηκτον πόλεμον πολεμίζειν ἧδὲ μάχεσθαι
 ἀνδράσι παυροτέροισι, τέλος δ' οὐ πῶ τι πέφανται.
 εἰ περ γάρ κ' ἐθέλομεν Ἀχαιοὶ τε Τρῳῆς τε,
 ὄρκια πιστὰ ταμόντες, ἀριθμηθῆμεναι ἅμῳ,
 Τρῶας μὲν λέξασθαι ἐφέστιοι θῆσοι ἕασιν, 125
 ἡμεῖς δ' ἐς δεκάδας διακοσμηθῆμεν Ἀχαιοί,
 Τρῶων δ' ἀνδρα ἕκαστον ἐλοίμεθα οἰνοχοεύειν,

πολλαί κεν δεκάδες δευόιατο οἰνοχόοιο.
 τόσσον ἐγὼ φημι πλέας ἔμμεναι νῆας Ἀχαιῶν
 Τρώων, οἳ ναίουσι κατὰ πτόλιν. ἀλλ' ἐπίκουροι 130
 πολλέων ἐκ πολλῶν ἐγχεσπαλοι ἄνδρες ἔασιν,
 οἳ με μέγα πλάζουσι καὶ οὐκ εἰῶσ' ἐθέλοντα
 Ἴλίου ἐκπέρσαι εὐναιόμενον πτολιέθρον.
 ἐννέα δὴ βεβάασι Διὸς μεγάλου ἐνιαντοί,
 καὶ δὴ δούρα σέσπηε νεῶν καὶ σπάρτα λέλυνται, 135
 αἱ δέ που ἡμέτεραί τ' ἄλοχοι καὶ νήπια τέκνα
 εἶατ' ἐνὶ μεγάροις ποτιδέγμεναι· ἄμμι δὲ ἔργον
 αὐτῶς ἀκράαντον, οὐ εἴνεκα δεῦρ' ἰκόμεσθα.
 ἀλλ' ἄγεθ', ὥς ἂν ἐγὼν εἴπω, πειθώμεθα πάντες.
 φεύγωμεν σὺν νηυσὶ φίλῃν ἐς πατρίδα γαίαν· 140
 οὐ γὰρ ἔτι Τροίην αἰρήσομεν εὐρυάγυιαν.”
 ὥς φάτο, τοῖσι δὲ θυμὸν ἐνὶ στήθεσιν ὄρινεν
 πᾶσι μετὰ πληθύν, ὅσοι οὐ βουλῆς ἐπάκουσαν.
 κινήθη δ' ἀγορὴ φῆ κύματα μακρὰ θαλάσσης,
 πόντον Ἰκαρίοιο, τὰ μὲν τ' Εὐρὸς τε Νότος τε 145
 ὠρορ' ἐπαΐξας πατρὸς Διὸς ἐκ νεφελῶν.
 ὥς δ' ὅτε κινήσῃ Ζέφυρος βαθὺ λήϊον ἐλθὼν,
 λάβρος ἐπαιγίζων, ἐπὶ τ' ἡμύει ἀσταχύεσσιν,
 ὥς τῶν πᾶσ' ἀγορὴ κινήθη. τοὶ δ' ἀλαλητῶ
 νῆας ἐπ' ἐσσεύοντο, ποδῶν δ' ὑπένερθε κονίη 150
 ἴστατ' αἰερομένη. τοὶ δ' ἀλλήλοισι κέλευον
 ἄπτεσθαι νηῶν ἢδ' ἐλκόμεν εἰς ἅλα δῖαν,
 οὐρούς τ' ἐξεκάθαιρον· αὐτὴ δ' οὐρανὸν ἴκεν
 οἴκαδε ἰεμένων· ὑπὸ δ' ἤρεον ἔρματα νηῶν.
 ἔνθα κεν Ἀργείοισιν ὑπέρμορα νόστος ἐτύχθη, 155
 εἰ μὴ Ἀθηναίην Ἥρην πρὸς μῦθον ἔειπεν.
 “ὦ πόποι, αἰγιόχοιο Διὸς τέκος, ἀτρυνώνη,
 οὕτω δὴ οἰκόνδε, φίλῃν ἔς πατρίδα γαίαν,
 Ἀργεῖοι φεύξονται ἐπ' ἐβρέα νῶτα θαλάσσης,
 καδὲ δέ κεν εὐχλωλὴν Πριάμφῃ καὶ Τρωσὶ λίποιεν 160

Ἄργειν Ἑλένην, ἥς εἵνεκα πολλοὶ Ἀχαιῶν
 ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἶης.
 ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων
 σοῖς ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον,
 μηδὲ ἕα νῆας ἅλαδ' ἐλκέμεν ἀμφιελίσσας.” 165

ὥς ἔφατ', οὐδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη.
 βῆ δὲ κατ' Οὐλύμποιο καρήνων ἀΐξασα,
 καρπαλίμως δ' ἵκανε θοὰς ἐπὶ νῆας Ἀχαιῶν.
 εὗρεν ἔπειτ' Ὀδυσῆα Διὶ μῆτιν ἀτάλαντον
 ἑσταότ'· οὐδ' ὃ γε νηὸς εὐσέλμοιο μελαίνης 170
 ἄπτετ', ἐπεὶ μιν ἄχος κραδίην καὶ θυμὸν ἵκανε.
 ἀγχοῦ δ' ἵσταμένη προσέφη γλαυκῶπις Ἀθήνη
 “ διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
 οὕτω δὴ οἰκόνδε, φίλῃν ἐς πατρίδα γαίαν,
 φεύξεσθ' ἐν νήεσσι πολυκλήισι πεσόντες, 175
 καὶ δέ κεν εὐχολῇν Πριάμω καὶ Τρωσὶ λίποιτε
 Ἄργειν Ἑλένην, ἥς εἵνεκα πολλοὶ Ἀχαιῶν
 ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἶης.
 ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν, μηδέ τ' ἐρώει,
 σοῖς δ' ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον, 180
 μηδὲ ἕα νῆας ἅλαδ' ἐλκέμεν ἀμφιελίσσας.”

ὥς φάθ', ὃ δὲ ξυνέηκε θεᾶς ὅπα φωνησάσης
 βῆ δὲ θέειν, ἀπὸ δὲ χλαῖναν βάλε· τὴν δ' ἐκόμισσεν
 κῆρυξ Εὐρυβάτης Ἰθακήσιος, ὃς οἱ ὀπήδει.
 αὐτὸς δ' Ἀτρεΐδew Ἀγαμέμνωνος ἀντίος ἔλθων 185
 δέξατό οἱ σκῆπτρον πατρώιον, ἄφθιτον αἰεὶ·
 σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.

ὃν τινα μὲν βασιλῆα καὶ ἔξοχον ἄνδρα κιχείη,
 τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παραστάς.
 “ δαιμόνι', οὗ σε ἔοικε κακὸν ὥς δειδίσσεσθαι, 190
 ἀλλ' αὐτὸς τε κάθησο καὶ ἄλλους ἰδρνε λαούς.
 οὐ γάρ πω σάφα οἶσθ' οἷος νόος Ἀτρείωνος·
 νῦν μὲν περᾶται, τάχα δ' ἵψεται νῆας Ἀχαιῶν.

ἐν βουλῇ δ' οὐ πάντες ἀκούσαμεν οἷον ἔειπεν.
μή τι χολωσάμενος ῥέξῃ κακὸν νῆας Ἀχαιῶν. 195
θυμὸς δὲ μέγας ἐστὶ διοτρεφέος βασιλῆος,
τιμὴ δ' ἐκ Διὸς ἐστι, φιλεῖ δέ ἐ μπιέτα Ζεύς."

δν δ' αὖ δῆμον τ' ἄνδρα ἴδοι βοδώντά τ' ἐφεύροι,
τὸν σκήπτρῳ ἐλάσασκεν, ὁμοκλήσασκέ τε μύθῳ.
"δαιμόνι, ἀτρέμας ἦσο καὶ ἄλλων μῦθον ἄκουε, 200
οἱ σέο φέρτεροί εἰσι· σὺ δ' ἀπτόλεμος καὶ ἀναλκις,
οὔτε ποτ' ἐν πολέμῳ ἐναρίθμιος οὔτ' ἐνὶ βουλῇ.
οὐ μέν πως πάντες βασιλεύσομεν ἐνθάδ' Ἀχαιοί.
οὐκ ἀγαθὸν πολυκοιρανίη· εἰς κοίρανος ἔστω,
εἰς βασιλεύς, ᾧ ἔδωκε Κρόνου παῖς ἀγκυλομήτεω." 205

ὥς δ' γε κοιρανέων δίεπε στρατόν· οἱ δ' ἀγορήνδε
αὐτίς ἐπεσσεύοντο νεῶν ἅπο καὶ κλισιάων
ἠχῇ, ὥς ὅτε κύμα πολυφλοίσβοιο θαλάσσης
αἰγιαλῷ μεγάλῳ βρέμεται, σμαραγεῖ δέ τε πόντος. 210

ἄλλοι μὲν ῥ' ἔζοντο, ἐρήτυθεν δὲ καθ' ἔδρας·
Θερσίτης δ' ἔτι μούνος ἀμετροεπῆς ἐκολώσα,
ὅς ῥ' ἔπεα φρεσὶν ἦσιν ἄκοσμά τε πολλὰ τε ᾔδη,
μάψ, ἀτὰρ οὐ κατὰ κόσμον, ἐριζέμεναι βασιλεύσιν,
ἀλλ' ὃ τί οἱ εἴσαιτο γελοῖον Ἀργείοισιν 215
ἔμμεναι. αἰσχιστος δὲ ἀνὴρ ὑπὸ Ἴλιον ἦλθεν.

φολκὸς ἔην, χωλὸς δ' ἕτερον πόδα· τῷ δέ οἱ ὤμῳ
κυρτώ, ἐπὶ στήθος συνοχωκότε· αὐτὰρ ὑπερθεῖν
φοξὸς ἔην κεφαλὴν, ψεδνὴ δ' ἐπενήνοθε λάχνη.
ἔχθιστος δ' Ἀχιλῆϊ μάλιστ' ἦν ἡδ' Ὀδυσῆϊ. 220

τῷ γὰρ νεικείεσκε. τότε αὐτ' Ἀγαμέμνονι δίῳ
ὀξέα κεκληγῶς λέγ' ὄνειδεα. τῷ δ' ἄρ' Ἀχαιοί
ἐκπάγλως κοτέοντο, νεμέσσηθέν τ' ἐνὶ θυμῷ.
αὐτὰρ ὁ μακρὰ βοῶν Ἀγαμέμνονα νείκεε μύθῳ.
"Ἀτρεΐδῃ, τέο δ' αὐτ' ἐπίμειψαι ἡδὲ χατίζεις; 225

206 σκήπτρόν τ' ἡδὲ θίμιστας, ἵνα σφίσι βασιλεύῃ.

πλεῖαί τοι χαλκοῦ κλισίαι, πολλαὶ δὲ γυναιῖες
 εἰσὶν ἐνὶ κλισίῃς ἐξάιρετοι, ἅς τοι Ἀχαιοὶ
 πρωτίστῳ δίδομεν, εὖτ' ἂν πτολίεθρον ἔλωμεν.
 ἦ ἔτι καὶ χρυσοῦ ἐπιδιδύει, δν κέ τις οἴσει
 Τρώων ἱπποδάμων ἐξ Ἴλιου υἱὸς ἄποινα, 230
 δν κεν ἐγὼ δήσας ἀγάγω ἢ ἄλλος Ἀχαιῶν,
 ἢ ἐ γυναιῖκα νέην, ἵνα μίσγεται ἐν φιλότῃτι,
 ἦν τ' αὐτὸς ἀπονόσφι κατίσχει; αὐ μὲν ἔοικεν
 ἀρχὸν ἐόντα κακῶν ἐπιβασκέμεν υἷας Ἀχαιῶν.
 ὦ πέπονες, κάκ' ἐλέγχε', Ἀχαιῖδες, οὐκέτ' Ἀχαιοί, 235
 οἴκαδ' ἐπερ σὺν νηυσὶ νεώμεθα, τόνδε δ' ἔωμεν
 αὐτοῦ ἐνὶ Τροίῃ γέρα πειστέμεν, ὄφρα ἴδῃται
 ἦ ρά τί οἱ χήμεις προσαμύνομεν ἦε καὶ οὐκί.
 δς καὶ νῦν Ἀχιλῆα, ἔο μέγ' ἀμείνονα φῶτα,
 ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας. 240
 ἀλλὰ μάλ' οὐκ Ἀχιλῆϊ χόλος φρεσὶν, ἀλλὰ μεθήμων
 ἦ γὰρ ἄν, Ἀτρεΐδῃ, νῦν ὕστατα λωβήσαιο."
 ὥς φάτο νεκείων Ἀγαμέμνονα ποιμένα λαῶν
 Θερσίτης. τῷ δ' ὦκα παρίστατο διὸς Ὀδυσσεύς,
 καί μιν ὑπόδρα ἰδὼν χαλεπῷ ἠνίπαπε μύθῳ. 245
 "Θερσίτ' ἀκριτόμυθε, λιγύς περ ἐὼν ἀγορητής,
 ἴσχεο, μηδ' ἔθειλ' οἶος ἐριζέμεναι βασιλεῦσιν.
 οὐ γὰρ ἐγὼ σέο φημί χερειότερον βροτὸν ἄλλον
 ἔμμεναι, ὅσσοι ἄμ' Ἀτρεΐδης ὑπὸ Ἴλιον ἦλθον.
 τῷ οὐκ ἂν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύεις, 250
 καὶ σφιν ὀνειδέα τε προφέρεις, νόστον τε φυλάσσοις.
 οὐδέ τί πω σάφα ἴδμεν ὅπως ἔσται τάδε ἔργα,
 ἦ εὖ ἦε κακῶς νοστήσομεν υἷες Ἀχαιῶν.
 ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται· 257
 εἴ κ' ἔτι σ' ἀφραίνοντα κιχήσομαι ὥς νύ περ ὦδε,

254 τῷ νῦν Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμῖνι λαῶν,
 ἦσαι ὀνειδίζων, ὅτι οἱ μάλα πολλὰ διδοῦσιν
 ἥρωες Δαναοί· σὸ δὲ κερτομίων ἀγορεύεις.

μηκέτ' ἔπειτ' Ὀδυσσῆι κάρη ὤμοισιν ἐπέη,
 μηδ' ἐπὶ Τηλεμάχιο πατὴρ κεκλημένος εἶην, 260
 εἰ μὴ ἐγὼ σε λαβὼν ἀπὸ μὲν φίλα εἴματα δύσω,
 χλαῖνάν τ' ἠδὲ χιτῶνα, τά τ' αἰδῶ ἀμφικαλύπτει,
 αὐτὸν δὲ κλαίοντα θοὰς ἐπὶ νῆας ἀφήσω
 πεπληγῶς ἀγορῆθεν ἀεκέσσι πληγῆσιν."

ὥς ἄρ' ἔφη, σκῆπτρῳ δὲ μετάφρενον ἠδὲ καὶ ὦμῳ 265
 πλῆξεν· ὁ δ' ἰδνῶθη, θαλερὸν δέ οἱ ἐκφυγε δάκρυ,
 σμῶδιξ δ' αἱματόεσσα μεταφρένου ἐξυπνέστη
 σκῆπτρου ὑπο χρυσεόν. ὁ δ' ἄρ' ἔζετο τάρβησέν τε,
 ἀλγῆσας δ', ἄχρειον ἰδὼν, ἀπομύρξατο δάκρυ.
 οἱ δὲ καὶ ἀχνύμενοί περ ἐπ' αὐτῷ ἠδὺ γέλασαν. 270
 ὣδε δὲ τις εἶπεσκεν ἰδὼν ἐς πλησίον ἄλλον.

"ὦ πόποι, ἦ δὴ μυρὶ Ὀδυσσεὺς ἐσθλὰ ἔοργεν
 βουλὰς τ' ἐξάρχων ἀγαθὰς πόλεμόν τε κορύσσω·
 νῦν δὲ τόδε μέγ' ἄριστον ἐν Ἀργείοισιν ἔρεξεν,
 δς τὸν λωβητῆρα ἐπεσβόλον ἔσχ' ἀγοράων. 275
 οὐ θὴν μιν πάλιν αὐτὶς ἀνήσει θυμὸς ἀγῆνωρ
 νεικέειν βασιλῆας ὀνειδείους ἐπέεσσιν."

ὥς φάσαν ἡ πληθὺς· ἀνὰ δ' ὁ πτολίπορθος Ὀδυσσεὺς
 ἔστη σκῆπτρον ἔχων. παρὰ δὲ γλαυκῶπις Ἀθήνη,
 εἰδομένη κήρυκι, σιωπᾶν λαὸν ἀνώγει, 280
 ὥς ἅμα θ' οἱ πρῶτοί τε καὶ ὕστατοι υἱες Ἀχαιῶν
 μῦθον ἀκούσειαν καὶ ἐπιφρασσαίατο βουλήν.

ὁ σφιν εὐφρονέων ἀγορήσειτο καὶ μετέειπεν
 "Ἀτρεΐδη, νῦν δὴ σε, ἄναξ, ἐθέλουσιν Ἀχαιοὶ
 πᾶσιν ἐλέγχιστον θέμεναι μερόπεσσι βροτοῖσιν, 285
 οὐδέ τοι ἐκτελέουσιν ὑπόσχεσιν ἣν περ ὑπέσταν
 ἐνθάδ' ἔτι στείχοντες ἀπ' Ἀργεος ἵπποβότοιο,
 Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι.

ὥς τε γὰρ ἡ παῖδες νεαροὶ χῆραί τε γυναῖκες
 ἀλλήλοισιν ὀδύρονται οἰκόνδε νέεσθαι. 290
 ἡ μὲν καὶ πόνος ἐστὶν ἀνιθέντα νέεσθαι.

καὶ γὰρ τίς θ' ἓνα μῆνα μένων ἀπὸ ἧς ἀλόχοιο
 ἀσχαλάει σὺν νηϊ πολυζύγῳ, ὃν περ ἄελλαι
 χειμέριαι εἰλέωσιν ὀρινομένη τε θάλασσα·
 ἡμῖν δ' εἵνατός ἐστι περιτροπέων ἐνιαυτός 295
 ἐνθάδε μιμνόντεσσι. τῷ οὐ νεμεσίζοιμ' Ἀχαιοὺς
 ἀσχαλάαν παρὰ νηυσὶ κορωνίσιν· ἀλλὰ καὶ ἔμπης
 αἰσχρόν τοι δηρόν τε μένειν κενεόν τε νέεσθαι.
 τλῆτε, φίλοι, καὶ μέιναι' ἐπὶ χρόνον, ὄφρα δαῶμεν
 ἢ ἔτεδν Κάλχας μαντεύεται ἧε καὶ οὐκί. 300
 εὖ γὰρ δὴ τόδε ἴδμεν ἐνὶ φρεσίν, ἐστὲ δὲ πάντες
 μάρτυροι, οὓς μὴ κῆρες ἔβαν θανάτοιο φέρουσαι.
 χθιζά τε καὶ πρῶϊζ', ὅτ' ἐς Αὐλίδα νῆες Ἀχαιῶν
 ἠγερέθοντο κακὰ Πριάμῳ καὶ Τρῳσὶ φέρουσαι·
 ἡμεῖς δ' ἀμφὶ περὶ κρήνην ἱεροὺς κατὰ βωμούς 305
 ἔρδομεν ἀθανάτοισι τελέεσσας ἐκατόμβας,
 καλῇ ὑπὸ πλατανίστῳ, ὅθεν ῥέεν ἀγλαὸν ὕδωρ·
 ἔνθ' ἐφάνη μέγα σῆμα. δράκων ἐπὶ νῶτα δαφοινός,
 σμερδαλέος, τόν ῥ' αὐτὸς Ὀλύμπιος ἦκε φόωσδε,
 βωμοῦ ὑπαίξας πρὸς ῥα πλατανίστον ὄρουσεν. 310
 ἔνθα δ' ἔσαν στρουθοῖο νεοσσοί, νήπια τέκνα,
 ὄζω ἐπ' ἀκροτάτῳ, πετάλοις ὑποπεπτηῶτες,
 ὀκτώ· ἀτὰρ μήτηρ ἐνάτη ἦν, ἣ τέκε τέκνα.
 ἔνθ' ὃ γε τοὺς ἐλεεινὰ κατήσθιε τετριγῶτας.
 μήτηρ δ' ἀμφοποῖατο ὀδυρόμενη φίλα τέκνα· 315
 τὴν δ' ἐλελιζάμενος πτέρυγος λάβεν ἀμφιαχυῖαν.
 αὐτὰρ ἐπεὶ κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,
 τὸν μὲν ἀρίζηλον θῆκεν θεός, ὃς περ ἔφηνεν·
 λαῶν γάρ μιν ἔθηκε Κρόνου παῖς ἀγκυλομήτεω·
 ἡμεῖς δ' ἐσταότες θαυμάζομεν οἷον ἐτύχθη. 320
 ὥς οὖν δεινὰ πέλωρα θεῶν εἰσῆλθ' ἐκατόμβας,
 Κάλχας δ' αὐτίκ' ἔπειτα θεοπροπίων ἀγόρευεν.
 'τίπτ' ἄνεω ἐγένεσθε, κερηκομόωντες Ἀχαιοί;
 ἡμῖν μὲν τὸδ' ἔφηνε τέρας μέγα μητιέτα Ζεὺς,

ὄψιμον ὀψιτέλεστον, οὐ κλέος οὐ ποτ' ὀλεῖται. 325
 ὥς οὔτος κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,
 ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἣ τέκε τέκνα,
 ὥς ἡμεῖς τοσσαῦτ' ἔτεα πτολεμίξομεν αὐθι,
 τῷ δεκάτῳ δὲ πόλιν αἰρήσομεν εὐρύαγυιαν.
 κεῖνος τῶς ἀγόρευε· τὰ δὴ νῦν πάντα τελεῖται. 330
 ἀλλ' ἄγε μίμνετε πάντες, ἔκκνήμιδες Ἀχαιοί,
 αὐτοῦ, εἰς ὃ κεν ἄστυ μέγα Πριάμοιο ἔλωμεν."
 ὥς ἔφατ', Ἀργεῖοι δὲ μέγ' ἴαχον — ἀμφὶ δὲ νῆες
 σμερδαλέον κονάβησαν αὐσάντων ὑπ' Ἀχαιῶν —
 μῦθον ἐπαινήσαντες Ὀδυσσεύς θελοιο. 335
 τοῖσι δὲ καὶ μετέειπε Γερήνιος ἱππότα Νέστωρ
 "ὦ πόποι, ἣ δὴ παισὶν εἰκότες ἀγοράασθε
 νηπιάχοις, οἷς οὐ τι μέλει πολεμήϊα ἔργα.
 πῇ δὴ συνθεσῆαι τε καὶ ὄρκια βήσεται ἡμιν;
 ἐν πυρὶ δὴ βουλαὶ τε γενοίατο μήδεά τ' ἀνδρῶν 340
 σπονδαὶ τ' ἄκρητοι καὶ δεξιαί, ἧς ἐπέπιθμεν.
 αὐτως γὰρ ῥ' ἐπέεσσ' ἐριδαίνομεν, οὐδέ τι μῆχος
 εὐρέμεναι δυνάμεσθα, πολλὸν χρόνον ἐνθάδ' ἰόντες.
 Ἀτρεΐδῃ, σὺ δ' ἔθ', ὥς πρὶν, ἔχων ἀστεμφέα βουλὴν
 ἄρχειν' Ἀργεῖοισι κατὰ κρατερὰς ὑσμίνας, 345
 τοῖσδε δ' ἔα φθινύθειν, ἓνα καὶ δύο, τοί κεν Ἀχαιῶν
 νόσφιν βουλεύωσ' — ἄνυσις δ' οὐκ ἔσσεται αὐτῶν —
 πρὶν Ἀργοςδ' ἰέναι, πρὶν καὶ Διὸς αἰγιόχοιο
 γνῶμεναι ἣ τε ψεῦδος ὑπόσχεσις ἦε καὶ οὐκί.
 φημὶ γὰρ οὖν κατανεῦσαι ὑπερμενέα Κρονίωνα 350
 ἡματι τῷ, ὅτε νηυσὶν ἐπ' ὠκυπόροισιν ἔβαινον
 Ἀργεῖοι Τρώεσσι φόνον καὶ κῆρα φέροντες,
 ἀστράπτων ἐπιδέξι', ἐναΐσιμα σήματα φαίνων.
 τῷ μὴ τις πρὶν ἐπειγέσθω οἰκόνδε νέεσθαι,
 πρὶν τίνα παρ Τρώων ἀλόχῃ κατακοιμήθηναι, 355
 τίσασθαι δ' Ἑλένης ὀρμήματά τε στοναχὰς τε.
 εἰ δέ τις ἐκπάγλως ἐθέλει οἰκόνδε νέεσθαι,

ἀπτίεσθω ἥς νηὶς εὖσσέλμοιο μελαίνης,
 ὄφρα πρόσθ' ἄλλων θάνατον καὶ πότμον ἐπίσπῃ.
 ἀλλὰ ἀναξ αὐτός τ' εὖ μήδεο πείθεό τ' ἄλλω· 360
 οὐ τοι ἀπόβλητον ἔπος ἔσσεται, ὃ ττί κεν εἴπω.
 κρεῖν' ἄνδρας κατὰ φύλα, κατὰ φρήτρας, Ἀγάμεμνον,
 ὥς φρήτρη φρήτρηφιν ἀρήγη, φύλα δὲ φύλοις.
 εἰ δέ κεν ὥς ἔρξης καὶ τοι πείθωνται Ἀχαιοί,
 γνῶσῃ ἔπειθ' ὅς θ' ἡγεμόνων κακὸς ὅς τέ νυ λαῶν 365
 ἦδ' ὅς κ' ἐσθλὸς ἔρσι· κατὰ σφέας γὰρ μαχέονται·
 γνῶσσαι δ' ἦ καὶ θεσπεσίῃ πόλιν οὐκ ἀλαπάξεις
 ἦ ἀνδρῶν κακότητι καὶ ἀφραδίῃ πολέμοιο."

τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων
 "ἦ μὰν αὐτ' ἀγορῇ νικᾷς, γέρον, υἱας Ἀχαιῶν. 370
 αἶ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίῃ καὶ Ἀπολλων,
 τοιοῦτοι δέκα μοι συμφράδμονες εἶεν Ἀχαιῶν·
 τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο ἀνακτορ
 χερσὶν ὑφ' ἡμετέρῃσιν ἀλοῦσά τε περθομένη τε.
 ἀλλὰ μοι αἰγίοχος Κρονίδης Ζεὺς ἄλγε' ἔδωκεν, 375
 ὅς με μετ' ἀπρήκτους ἔριδας καὶ νείκεα βάλλει.
 καὶ γὰρ ἐγὼν Ἀχιλεὺς τε μαχυσάμεθ' εἵνεκα κόυρης
 ἀντιβίοις ἐπέεσσιν, ἐγὼ δ' ἥρχον χαλεπαίνων·
 εἰ δέ ποτ' ἔς γε μίαν βουλεύσομεν, οὐκέτ' ἔπειτα
 Τρωσὶν ἀνάβλησις κακοῦ ἔσσεται, οὐδ' ἡβαιόν. 380
 νῦν δ' ἔρχεσθ' ἐπὶ δαίπνον, ἵνα ξυνάγωμεν Ἀρηα.
 εὖ μὲν τις δόρυ θηξάσθω, εὖ δ' ἀσπίδα θέσθω,
 εὖ δέ τις ἵπποισιν δαίπνον δότω ὠκυπόδεσσιν,
 εὖ δέ τις ἄρματος ἀμφὶς ἰδὼν πολέμοιο μεδέσθω,
 ὥς κε πανημέριοι στυγερεῶ κρινώμεθ' Ἀρηϊ. 385
 οὐ γὰρ πανσῶλή γε μετέσσεται, οὐδ' ἡβαιόν,
 εἰ μὴ νυξ ἑλθοῦσα διακρινέει μένος ἀνδρῶν.
 ἰδρώσει μὲν τευ τελαμῶν ἀμφὶ στήθεσιν
 ἀσπίδος ἀμφιβρότης, περὶ δ' ἔγχρ' εἰ χεῖρα καμῖται·
 ἰδρώσει δέ τευ ἵππος ἐὺξοον ἄρμα τιταίνων. 390

δὴν δέ κ' ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω
μιμνάζειν παρὰ νηυσὶ κορωνίσιν, οὐ οἱ ἔπειτα
ἄρκιον ἐσσεῖται φυγεῖν κύνας ἢ δ' οἰωνούς."

ὥς ἔφατ', Ἀργεῖοι δὲ μέγ' ἴαχον, ὥς ὅτε κῦμα
ἀκτῇ ἐφ' ὑψηλῇ, ὅτε κινήσῃ Νότος ἐλθὼν, 395
προβλήτῃ σκοπέλω· τὸν δ' οὐ ποτε κύματα λείπει
παντοίων ἀνέμων, δτ' ἂν ἐνθ' ἢ ἐνθα γένωνται.
ἀνστάντες δ' ὀρέοντο κεδασθέντες κατὰ νῆας,
κάπνισσάν τε κατὰ κλισίας, καὶ δεῖπνον ἔλοντο.
ἄλλος δ' ἄλλῃ ἔριζε θεῶν αἰειγενετῶν, 400
εὐχόμενος θάνατόν τε φυγεῖν καὶ μῶλον Ἄρης.
αὐτὰρ ὁ βοῦν ἰέρευσεν ἄναξ ἀνδρῶν Ἀγαμέμνων
πίονα πενταέτηρον ὑπερμενεί Κρονίωνι,
κίελησκεν δὲ γέροντας ἀριστῆας Παναχαίων,
Νέστορα μὲν πρῶτιστα καὶ Ἰδομενῆα ἄνακτα, 405
αὐτὰρ ἔπειτ' Αἴαντε δῶμα καὶ Τυδέος υἱόν,
ἔκτον δ' αὐτ' Ὀδυσῆα Διὶ μῆτιν ἀτάλαντον.
αὐτόματος δὲ οἱ ἦλθε βοῆν ἀγαθὸς Μενέλαος·
ᾗδεε γὰρ κατὰ θυμὸν ἀδελφεὸν ὥς ἐπονεῖτο.
βοῦν δὲ περίστησάν τε καὶ οὐλοχύτας ἀνέλοντο. 410
τοῖσιν δ' εὐχόμενος μετέφη κρείων Ἀγαμέμνων
"Ζεῦ κύδιστε μέγιστε, κελαϊνεφές, αἰθέρι ναίων,
μὴ πρὶν ἐπ' ἥελιον δῦναι καὶ ἐπὶ κνέφας ἐλθεῖν,
πρὶν με κατὰ πρηνὲς βαλέειν Πριάμοιο μέλαθρον
αἰθαλόεν, πρῆσαι δὲ πυρὸς δηϊοιο θύρετρα, 415
Ἐκτόρεον δὲ χιτῶνα περὶ στήθεσσι δαΐζει
χαλκῷ ῥωγαλέον· πολέες δ' ἄμφ' αὐτὸν ἐταῖροι
πρηνέες ἐν κονίῃσιν ὁδᾶξ λαζοίατο γαῖαν."

ὥς ἔφατ', οὐδ' ἄρα πῶ οἱ ἐπεκράαινε Κρονίων,
ἀλλ' ὃ γε δέκτο μὲν ἰρά, πόνον δ' ἀμέγαρτον ὄφειλεν.
αὐτὰρ ἐπεὶ ῥ' εὔξαντο καὶ οὐλοχύτας προβάλοντο, 421
ἀνέρυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,
μηρούς τ' ἐξέταμον κατὰ τε κνίσῃ ἐκάλυψαν.

δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
 καὶ τὰ μὲν ἄρ' σχίζουσιν ἀφύλλοισιν κατέκαιον, 425
 σπλάγχνα δ' ἄρ' ἀμπείραντες ὑπείρεχον Ἡφαίστιο.
 αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχχ' ἐπάσαντο,
 μίστυλλόν τ' ἄρα τᾶλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,
 ὥπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
 αὐτὰρ ἐπεὶ παύσαντο πόνον τετύκοντό τε δαῖτα, 430
 δαίνυντ', οὐδέ τι θυμὸς ἐδέετο δαιτὸς εἵσης.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 τοῖς ἄρα μύθων ἦρχε Γερήνιος ἱππότα Νέστωρ.
 “Ἄτρεϊδη κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
 μηκέτι νῦν δῆθ' αὔθι λεγώμεθα, μηδ' ἔτι δηρόν 435
 ἀμβαλλώμεθα ἔργον, δὲ δὴ θεὸς ἐγγυαλίζει·
 ἀλλ' ἄγε, κήρυκες μὲν Ἀχαιῶν χαλκοχιτώνων
 λαὸν κηρύσσοντες ἀγειρόντων κατὰ νῆας,
 ἡμεῖς δ' ἄθροοι ὧδε κατὰ στρατὸν εὐρὺν Ἀχαιῶν
 ἵομεν, ὅφρα κε θᾶσσον ἐγείρομεν ὄξυν Ἀρηα.” 440
 ὧς ἔφατ', οὐδ' ἀπίθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
 αὐτίκα κηρύκεσσι λιγυφθόγγοισι κέλευσεν
 κηρύσσειν πόλεμόνδε κερηκομόωντας Ἀχαιοὺς.
 οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὤκα.
 οἱ δ' ἀμφ' Ἀτρείωνα διοτρεφέες βασιλῆες 445
 θύνον κρίνοντες, μετὰ δὲ γλαυκῶπις Ἀθήνη
 αἰγλ' ἔχουσ' ἐρίτιμον, ἀγήρων ἀθανάτην τε,
 τῆς ἑκατὸν θύσανοι παγχρύσειοι ἠερέθονται,
 πάντες ἐϋπλεκέες, ἐκατόμβοιοι δὲ ἕκαστος.
 σὺν τῇ παῖφ' ἄσσονσα διέσσοντο λαὸν Ἀχαιῶν 450
 ὀτρύνουσ' ἵεναι· ἐν δὲ σθένος ὥρσεν ἐκάστω
 καρδίῃ, ἄλλήκτον πολεμίζειν ἠδὲ μάχεσθαι.
 τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένετ' ἢ νέεσθαι
 ἐν νηυσὶ γλαφυρῇσι φίλῃν ἐς πατρίδα γαῖαν.
 ἥντε πῦρ αἰδηλὸν ἐπιφλέγει ἄσπετον ὕλῃν 455
 οὔρεος ἐν κορυφῇ, ἔκαθεν δὲ τε φαίνεται αὐγή,

ὥς τῶν ἐρχομένων ἀπὸ χαλκοῦ θεσπεσίῳ
αἶγλη παμφανόωσα δι' αἰθέρος οὐρανὸν ἵκεν.

τῶν δ', ὥς τ' ὀρνίθων πετεηνῶν ἔθνεα πολλά,
χηνῶν ἢ γεράνων ἢ κύκνων δουλιχοδείρων, 460

Ἄσιψ ἐν λειμῶνι, Καῦστρίου ἀμφι ρέεθρα,
ἔνθα καὶ ἔνθα ποτῶνται ἀγαλλόμενα πτερύγεσσι,
κλαγγηδὸν προκαθίζόντων, σμαραγεῖ δέ τε λειμῶν,
ὥς τῶν ἔθνεα πολλά νεῶν ἄπο καὶ κλισιάων
ἐς πεδίον προχέοντο Σκαμάνδριον· αὐτὰρ ὑπὸ χθῶν
σμερδαλέον κονάβιζε ποδῶν αὐτῶν τε καὶ ἵππων. 466

ἔσταν δ' ἐν λειμῶνι Σκαμανδρίῳ ἀνθεμόεντι
μυριοί, ὅσσα τε φύλλα καὶ ἄνθη γίγνεται ὥρη.

ἥύτε μυιάων ἀδινάων ἔθνεα πολλά,
αἶ τε κατὰ σταθμὸν πομπήϊον ἡλάσκουσιν 470

ὥρη ἐν εἰαρινῇ, ὅτε τε γλάγος ἄγγεα δεύει,
τόσσοι ἐπὶ Τρώεσσι κερηκομόωντες Ἀχαιοί
ἐν πεδίῳ ἴσταντο, διαρραῖσαι μεμαῶτες.

τοὺς δ', ὥς τ' αἰπόλια πλατέ' αἰγῶν αἰπόλοι ἄνδρες
ρεῖα διακρίνωσιν, ἐπεὶ κε νομῶ μιγέωσιν, 475

ὥς τοὺς ἡγεμόνες διεκόσμεον ἔνθα καὶ ἔνθα
ὑσμίνηνδ' ἵεναι, μετὰ δὲ κρείων Ἀγαμέμνων,
ὄμματα καὶ κεφαλὴν ἱκελος Διὶ τερπικεραύνῳ,
Ἄρεϊ δὲ Ζώνην, στέρνον δὲ Ποσειδάωνι.

ἥύτε βοῦς ἀγέληφι μέγ' ἔξοχος ἐπλετο πάντων 480
ταῦρος· ὁ γάρ τε βόεσσι μεταπρέπει ἀγρομένευσιν·
τοῖον ἄρ' Ἀτρεΐδην θῆκε Ζεὺς ἡματι κείνῳ,
ἐκπρεπὲ' ἐν πολλοῖσι καὶ ἔξοχον ἡρώεσσιν.

ἔσπετε νῦν μοι, μοῦσαι Ὀλύμπια δώματ' ἔχουσαι, —
ὑμεῖς γὰρ θεαὶ ἐστέ, πάρεστέ τε, ἵστα τε πάντα, 485

ἡμεῖς δὲ κλέος οἶον ἀκούομεν, οὐδέ τι ἴδμεν —
οἳ τινες ἡγεμόνες Δαναῶν καὶ κοῖρανοι ἦσαν.
πληθὺν δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,
οὐδ' εἴ μοι δέκα μὲν γλῶσσαι δέκα δὲ στόματ' εἴεν,

φωνή δ' ἄρρηκτος, χάλκεον δέ μοι ἦτορ ἐνείη,
εἰ μὴ Ὀλυμπιάδες μοῦσαι, Διὸς αἰγιόχοιο
θυγατέρες, μνησαίαθ' ὅσοι ὑπὸ Ἴλιον ἦλθον.
ἄρχονδ' αὖ νηῶν ἐρέω νῆας τε προπάσας.

490

Βοιωτῶν μὲν Πηνέλεως καὶ Δῆϊτος ἦρχον
'Αρκεστιάδης τε Προθοήνωρ τε Κλονίος τε,
οἳ θ' Ὑρίην ἐνέμοντο καὶ Αὐλίδα πετρήεσσαν
Σχοϊνόν τε Σκῳλόν τε πολύκνημόν τ' Ἐτεωνόν,
Θέσπειαν Γραϊάν τε καὶ εὐρύχορον Μυκαλησσόν,
οἳ τ' ἄμφ' Ἄρμ' ἐνέμοντο καὶ Εἰλέσιον καὶ Ἐρύθρας,
οἳ τ' Ἐλεῶν εἶχον ἠδ' Ὑλην καὶ Πετεῶνα,

495

500

'Οκαλέην Μεδεῶνά τ', εὐκτίμενον πτολίεθρον,
Κώπας Εὐτρησίν τε πολυτρήρωνά τε Θίσβην,
οἳ τε Κορώνειαν καὶ ποιήενθ' Ἀλῖαρτον,
οἳ τε Πλάταιαν ἔχον ἠδ' οἳ Γλίσαντ' ἐνέμοντο,
οἳ θ' Ὑποθήβας εἶχον, εὐκτίμενόν πτολίεθρον,
Ὅγχηστόν θ' ἱερόν, Ποσιδῆϊον ἀγλαὸν ἄλσος,
οἳ τε πολυστάφυλον Ἄρνην ἔχον, οἳ τε Μίδειαν
Νίσάν τε Ζαθέην Ἀνθηδόνα τ' ἐσχατώσαν.
τῶν μὲν πεντήκοντα νέες κίον, ἐν δὲ ἑκάστη
κούροι Βοιωτῶν ἑκατὸν καὶ εἴκοσι βαῖνον.

505

510

οἳ δ' Ἀσπληδόνα ναῖον ἰδ' Ὀρχομενὸν Μινυεῖον,
τῶν ἦρχ' Ἀσκάλαφος καὶ Ἰάλμενος, νέες Ἄρρος,
οὗς τέκεν Ἀστυόχη δόμῳ Ἀκτορος Ἀζείδαο,
παρθένος αἰδοίη, ὑπερώϊον εἰσαναβᾶσα,
Ἄρῃ κρατερῇ· ὃ δέ οἱ παρελέξατο λάθρῃ.

515

τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.
αὐτὰρ Φωκῶν Σχεδῖος καὶ Ἐπίστροφος ἦρχον,
νέες Ἰφίτου μεγαθύμου Ναυβολίδαο,
οἳ Κυπάρισσον ἔχον Πυθῶνά τε πετρήεσσαν
Κρίσάν τε Ζαθέην καὶ Δαυλίδα καὶ Πανοπῆα,
οἳ τ' Ἀνεμώρειαν καὶ Ὑάμπολιν ἀμφενέμοντο,
οἳ τ' ἄρα παρ ποταμὸν Κηφισὸν δῖον ἔναιον,

520

οἱ τε Δίλαιαν ἔχον πηγῆς ἐπὶ Κηφισοῖο·
τοῖς δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.
οἱ μὲν Φωκίων στίχας ἴστατον ἀμφιέποντες, 525
Βοιωτῶν δ' ἔμπλην ἐπ' ἀριστερὰ θωρήσσοντο.

Λοκρῶν δ' ἡγεμόνευεν Ὀϊλῆος ταχὺς Αἴας,
μείων, οὗ τι τόσος γε ὅσος Τελαμώνιος Αἴας,
ἀλλὰ πολὺ μείων· ὀλίγος μὲν ἦεν, λινοθώρηξ,
ἐγχείη δ' ἐκέκαστο Πανέλληνας καὶ Ἀχαιῆς· 530
οἱ Κῦνόν τ' ἐνέμοντ' Ὀπόεντά τε Καλλιάρων τε
Βῆσσαν τε Σκάρφην τε καὶ Αὐγειαῖς ἱρατινῆας
Τάρφην τε Θρόνιον τε Βοαργίου ἀμφὶ ῥέεθρα.
τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο
Λοκρῶν, οἱ ναίουσι πέρην ἱερῆς Εὐβοίης. 535

οἱ δ' Εὐβοίαν ἔχον μένεα πνείοντες Ἀβαντες,
Χαλκίδα τ' Εἰρέτριάν τε πολυστάφυλόν θ' Ἰστίαν
Κήρινθόν τ' ἔφαλον Δίου τ' αἰπὺ πτολίεθρον,
οἱ τε Κάρυστον ἔχον ἥδ' οἱ Στύρα ναιετάασκον, 540
τῶν αὖθ' ἡγεμόνευ' Ἐλεφήνωρ ὄζος Ἀρῆος,
Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων.
τῷ δ' ἅμ' Ἀβαντες ἔποντο θοοί, ὅπιθεν κομόωντες,
αἰχμηταί, μεμαῶτες ὀρεκτῆσιν μελίρσιν
θώρηκας ῥήξειν δηίων ἀμφὶ στήθεσιν.
τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο. 545

οἱ δ' ἄρ' Ἀθήνας εἶχον, ἐϋκτίμενον πτολίεθρον,
δῆμον Ἐρεχθίδος μεγαλήτορος, ὃν ποτ' Ἀθήνη
θρέψε Διὸς θυγάτηρ, τέκε δὲ Ζεῖδωρος ἄρουρα,
καδ' ἐν Ἀθῆνῃς εἰσεν, ἐφ' ἐνὶ πλόνι νηῶ·
ἔνθα δέ μιν ταύροισι καὶ ἀρνεῖοις ἰλάονται 550
κοῦροι Ἀθηναίων περιτελλομένων ἐνιαυτῶν.
τῶν αὖθ' ἡγεμόνευ' υἱὸς Πετῆω Μενεσθεύς.
τῷ δ' οὐ πῶ τις ὁμοῖος ἐπιχθόνιος γένετ' ἀνὴρ
κοσμηῆσαι ἵππους τε καὶ ἀνέρας ἀσπιδιώτας.
Νέστωρ οἷος ἔριζεν· ὁ γὰρ προγενέστερος ἦεν. 555

τῷ δ' ἅμα πεντήκοντα μέλαινα νῆες ἔποντο.

Αἴας δ' ἐκ Σαλαμῖνος ἄγεν δυοκαίδεκα νῆας.

οἱ δ' Ἄργος τ' εἶχον Τίρυνθά τε τειχιόεσσαν,
 Ἑρμιόνην Ἀσίνην τε βαθὺν κατὰ κόλπον ἐχούσας, 560
 Τροίζην Ἠϊόνας τε καὶ ἀμπελόεντ' Ἐπίδauρον,
 οἳ τ' ἔχον Αἴγιναν Μάσητά τε κοῦροι Ἀχαιῶν,
 τῶν αὐθ' ἡγεμόνευε βοὴν ἀγαθὸς Διομήδης
 καὶ Σθένηςλος, Καπανῆος ἀγκλειτοῦ φίλος υἱός.
 τοῖσι δ' ἅμ' Εὐρύαλος τρίτατος κίεν, ἰσότης φῶς, 565
 Μηκιστέος υἱὸς Ταλαϊονίδαο ἄνακτος.

σμπάντων δ' ἡγείτο βοὴν ἀγαθὸς Διομήδης.

τοῖσι δ' ἅμ' ὀγδῶκοντα μέλαινα νῆες ἔποντο.

οἱ δὲ Μυκῆνας εἶχον, ἐυκτίμενον πτολίεθρον,
 ἀφνειὸν τε Κόρινθον ἐυκτιμένας τε Κλεωνάς, 570
 Ὀρνειάς τ' ἐνέμοντο Ἀραιθυρέην τ' ἑρατεινὴν
 καὶ Σικυῶν, ὅθ' ἄρ' Ἀδρηστος πρῶτ' ἐμβασιλευεν,
 οἳ θ' Ὑπερσίων τε καὶ αἰπεινὴν Γονόεσσαν
 Πελλήνην τ' εἶχον, ἥδ' Αἴγιον ἀμφενέμοντο
 Αἰγιαλὸν τ' ἀνὰ πάντα καὶ ἀμφ' Ἑλίκην εὐρεΐαν, 575
 τῶν ἑκατὸν νηῶν ἦρχε κρείων Ἀγαμέμνων
 Ἀτρεΐδης. ἅμα τῷ γε πολὺ πλείστοι καὶ ἄριστοι
 λαοὶ ἔποντ'· ἐν δ' αὐτὸς ἐδύσετο νώροπα χαλκὸν
 κυδιῶν, πᾶσιν δὲ μετέπρεπεν ἡρώεσσιν,
 οὔνεκ' ἄριστος ἦεν, πολὺ δὲ πλείστους ἄγε λαούς. 580

οἱ δ' εἶχον κοίλῃν Λακεδαιμόνα κητώεσσαν,
 Φαρίν τε Σπάρτην τε πολυτρήρωνά τε Μίσσην,
 Βρυσηϊάς τ' ἐνέμοντο καὶ Αὐγειαὶ ἑρατεινάς,
 οἳ τ' ἄρ' Ἀμύκλας εἶχον Ἔλος τ', ἔφαλον πτολίεθρον,
 οἳ τε Λάαν εἶχον ἥδ' Οἰτυλον ἀμφενέμοντο, 585
 τῶν οἱ ἀδελφεὸς ἦρχε, βοὴν ἀγαθὸς Μενέλαος,
 ἔξήκοντα νεῶν ἀπάτερθε δὲ θωρήσσοντο.

568 στήσι δ' ἄγων, ἔν' Ἀθηναίων ἴσταντο φάλαγγες.

ἐν δ' αὐτὸς κίεν ᾗσι προθυμίῃσι πεποιθώς,
 ὀτρύνων πόλεμόνδε· μάλιστα δὲ ἴετο θυμῷ
 τίσασθαι Ἑλένης ὀρμήματά τε στοναχάς τε. 590

οἳ δὲ Πύλον τ' ἐνέμοντο καὶ Ἀρήνην ἑρατεινὴν
 καὶ Θρύον Ἀλφειοῖο πόρον, καὶ εὐκτιτρον Αἰπύ,
 καὶ Κυπαρισσήεντα καὶ Ἀμφιγένειαν ἔναιον
 καὶ Πτελεὸν καὶ Ἔλος καὶ Δώριον, ἐνθα τε μοῦσαι
 ἀντόμεναι Θάμυριν τὸν Θρήϊκα παῦσαν ᾠοῖδης, 596
 Οἰχαλῆθεν ἰόντα παρ' Εὐρύτου Οἰχαλῆος·
 στεῦτο γὰρ εὐχόμενος νικησέμεν, εἴ περ ἂν αὐταί
 μοῦσαι ἀείδοιεν, κοῦραι· Διὸς αἰγιόχοιο·
 αἱ δὲ χολωσάμεναι πηρὸν θέσαν, αὐτὰρ ᾠοῖδην
 θεσπεσίην ἀφέλοντο καὶ ἐκλέλαθον κιθαριστύν· 600
 τῶν αὖθ' ἡγεμόνευε Γερήνιος ἱππότης Νέστωρ,
 τῷ δ' ἐνενήκοντα γλαφυραὶ νέες ἱστιχόωντο.

οἳ δ' ἔχον Ἀρκαδίην ὑπὸ Κυλλήνης ὄρος αἰπύ,
 Αἰπύτιον παρὰ τύμβον, ἴν' ἄνδρες ἀγχιμαχηταί,
 οἳ Φενεὸν τ' ἐνέμοντο καὶ Ὀρχομενὸν πολύμηλον 606
 Ῥίπην τε Στρατῖν τε καὶ ἠνεμόεσσαν Ἐνίσπην,
 καὶ Τεγέην εἶχον καὶ Μαντινέην ἑρατεινὴν,
 Στύμφηλόν τ' εἶχον καὶ Παρῤῥασίην ἐνέμοντο,
 τῶν ἥρχ' Ἀγκαῖοιο πάϊς κρείων Ἀγαπήνωρ
 ἐξήκοντα νεῶν· πολέες δ' ἐν νηὶ ἐκάστη 610
 Ἀρκάδες ἄνδρες ἔβαινον, ἐπιστάμενοι πολεμίζειν.
 αὐτὸς γὰρ σφιν δῶκεν ἄναξ ἀνδρῶν Ἀγαμέμνων
 νῆας εὖσσελμους περάαν ἐπὶ οἶνοπα πόντον,
 Ἀτρεΐδης, ἐπεὶ οὐ σφί θαλάσσια ἔργα μεμήλει.

οἳ δ' ἄρα Βουπράσιόν τε καὶ Ἥλιδα διὰν ἔναιον, 615
 ὕσσαν ἐφ' Ὑρμίνην καὶ Μύρσινος ἐσχατώσα
 πέτρην τ' Ὠλενίην καὶ Ἀλείσιον ἐντὸς ἔργει,
 τῶν αὖ τέσσαρες ἄρχοι ἔσαν, δέκα δ' ἄνδρ' ἐκάστω
 νῆες ἔποντο θοαί, πολέες δ' ἔμβαινον Ἑπειοί.
 τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Θάλπιος ἡγησάσθην, 620

νῆες ὁ μὲν Κτεάτου ὁ δ' ἄρ' Εὐρύτου, Ἀκτορίωνε
τῶν δ' Ἀμαρυγκείδης ἦρχε κρατερὸς Διώρης
τῶν δὲ τετάρτων ἦρχε Πολύξεινος θεοειδής,
υἱὸς Ἀγασθένης Αὐγηϊάδαο ἀνακτος.

οἱ δ' ἐκ Δουλιχίου Ἐχινῶν θ' ἱεράων 625
νῆσων, αἱ ναίουσι πέρην ἁλός, Ἥλιδος ἄντα,
τῶν αὖθ' ἡγεμόνευε Μέγης ἀτάλαντος· Ἄρῃ,
Φυλείδης, ὃν τίκτε δῖφιλος ἱππότη Φυλεύς,
ὃς ποτε Δουλίχιόνδ' ἀπενάσσατο πατρὶ χολωθείς.
τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἔποντο. 630

αὐτὰρ Ὀδυσσεὺς ἦγε Κεφαλλήνας μεγαθύμους,
οἱ ῥ' Ἰθάκην εἶχον καὶ Νήριτον εἰνοσίφυλλον,
καὶ Κροκύλει' ἐνέμοντο καὶ Αἰγίλιπα τρηχεῖαν,
οἱ τε Ζάκυνθον ἔχον ἡδ' οἱ Σάμον ἀμφενέμοντο,
οἱ τ' ἠπειρον ἔχον ἡδ' ἀντιπέραι' ἐνέμοντο. 635
τῶν μὲν Ὀδυσσεὺς ἦρχε Δῦ μῆτιν ἀτάλαντος,
τῷ δ' ἅμα νῆες ἔποντο δώδεκα μιλοπάροιο.

Αἰτωλῶν δ' ἡγεῖτο Θόας Ἀνδραίμονος υἱός,
οἱ Πλευρῶν ἐνέμοντο καὶ Ὀλεον ἡδὲ Πυλῆνην 640
Χαλκίδα τ' ἀγχίαλον Καλυδῶνά τε πετρήεσαν.
οὐ γὰρ ἔτ' Οἰνῆος μεγαλήτορος υἱέες ἦσαν,
οὐδ' ἄρ' ἔτ' αὐτὸς ἔην, θάνε δὲ Ξανθὸς Μελέαγρος,
τῷ δ' ἐπὶ πάντ' ἐτέταλτο ἀνασσέμεν Αἰτωλοῖσιν,
τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἔποντο.

Κρητῶν δ' Ἰδομενεὺς δουρικλυτὸς ἡγεμόνευεν, 645
οἱ Κνωσὸν τ' εἶχον Γόρτυνά τε τειχιόεσαν,
Λύκτον Μίλητόν τε καὶ ἀργινόεντα Λύκαστον
Φαιστόν τε Ῥύτιόν τε, πόλεις εὐναιεταῶσας,
ἄλλοι θ' οἱ Κρήτην ἐκατόμπολιν ἀμφενέμοντο.
τῶν μὲν ἄρ' Ἰδομενεὺς δουρικλυτὸς ἡγεμόνευεν 650
Μηριόνης τ' ἀτάλαντος Ἐνναλίῳ ἀνδρείφοντῃ
τοῖσι δ' ἅμ' ὀγδώκοντα μέλαιναι νῆες ἔποντο.

Τληπόλεμος δ' Ἡρακλείδης ἥς τε μέγας τε

ἐκ Ῥόδου ἐννέα νῆας ἄγεν Ῥοδίων ἀγερώχων,
 οἱ Ῥόδον ἀμφενέμοντο διὰ τρίχα κοσμηθέντες, 653
 Λίνδον Ἴηλυσόν τε καὶ ἀργινύεντα Κάμειρον.
 τῶν μὲν Τληπόλεμος δουρικλυτὸς ἡγεμόνευεν,
 δὲν τέκεν Ἀστυόχεια βίη Ἡρακλεΐη,
 τὴν ἄγει' ἐξ Ἐφύρης, ποταμοῦ ἀπο Σελλήεντος,
 πέρσας ἄστεα πολλὰ διοτρεφίων αἰζηῶν. 660
 Τληπόλεμος δ' ἐπεὶ οὖν τράφη ἐν μεγάρῳ εὐπήκτῳ,
 αὐτίκα πατρὸς ἐοῖο φίλον μήτρωα κατέκτα,
 ἥδη γηράσκοντα Δικύμνιον, ὄζον Ἄρηος.
 αἶψα δὲ νῆας ἔπηξε, πολὺν δ' ὃ γε λαὸν ἀγέρας
 βῆ φεύγων ἐπὶ πόντον· ἀπαίλησαν γάρ οἱ ἄλλοι 665
 νιῆες νιῶνοί τε βίης Ἡρακλεΐης.
 αὐτὰρ ὃ γ' ἐς Ῥόδον ἔξεν ἀλώμενος, ἄλγεα πάσχω.
 τριχθὰ δὲ ὤκηθεν καταφυλαδόν, ἥδ' ἐφίληθεν
 ἐκ Διός, ὅς τε θεοῖσι καὶ ἀνθρώποισιν ἀνάσσει,
 καὶ σφιν θεσπέσιον πλοῦτον κατέχευε Κρονίων. 670
 Νιρεὺς αὖ Σύμηθεν ἄγε τρεῖς νῆας ἔϊσας,
 Νιρεὺς Ἀγλαΐης υἱὸς Χαρόποιό τ' ἀνακτος,
 Νιρεὺς δὲ κάλλιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθεν
 τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα.
 ἀλλ' ἀλαπαδνὸς ἔην, παῦρος δέ οἱ εἶπετο λαός. 675
 οἳ δ' ἄρα Νίσυρόν τ' εἶχον Κράπαθόν τε Κάσον τε
 καὶ Κῶν Εὐρυπύλοιο πόλιν, νήσους τε Καλύδνας,
 τῶν αὖ Φεΐδιππός τε καὶ Ἀντιφος ἡγησάσθην,
 Θεσσαλοῦ υἱὲ δῶω Ἡρακλείδαο ἀνακτος.
 τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο. 680
 νῦν αὖ τοὺς ὅσσοι τὸ Πελασγικὸν Ἄργος ἔναιον,
 οἳ τ' Ἄλον οἳ τ' Ἀλόπην οἳ τε Τρηχῖν ἐνέμοντο,
 οἳ τ' εἶχον Φθίην ἥδ' Ἑλλάδα καλλιγύναικα,
 Μυρμιδόνες δὲ καλεῦντο καὶ Ἕλληνες καὶ Ἀχαιοί,
 τῶν αὖ πεντήκοντα νεῶν ἦν ἀρχὸς Ἀχιλλεύς· 685
 ἀλλ' οἳ γ' οὐ πολέμοιο δυσηχέος ἐμνώοντο·

οὐ γὰρ ξην ὅς τις σφιν ἐπὶ στίχας ἡγήσαιο.
 κεῖτο γὰρ ἐν νήεσσι ποδάρκης διος Ἀχιλλεύς,
 κούρης χωόμενος Βρισηΐδος ἠυκόμοιο,
 τὴν ἐκ Δυρνησοῦ ἐξείλετο πολλὰ μογήσας, 690
 Δυρνησσὸν διαπορθήσας καὶ τείχεα Θήβης,
 καὶ δὲ Μύνητ' ἔβαλεν καὶ Ἐπίστροφον ἐγχεσιμύρους,
 υἷας Εὐηνοῖο Σεληπιάδαο ἀνακτος.

τῆς δ' γε κεῖτ' ἀχέων, τάχα δ' ἀνστήσεσθαι ἔμελλεν.

οἱ δ' εἶχον Φυλάκην καὶ Πύρασον ἀνθεμόεντα, 695

Δήμητρος τέμενος, Ἴτωνά τε μητέρα μήλων,
 ἀγχιάλόν τ' Ἀντρῶν ἠδὲ Πτελεὸν λεχεποῖην,
 τῶν αὖ Πρωτεσίλαος ἀρήϊος ἡγεμόνευεν
 ζῶδες ἰών· τότε δ' ἤδη ἔχεν κάτα γαῖα μέλαινα.

τοῦ δὲ καὶ ἀμφιδρυφῆς ἄλοχος Φυλάκη ἐλέλειπτο 700

καὶ δόμος ἡμιτελής· τὸν δ' ἔκτανε Δάρδανος ἀνήρ
 νηὸς ἀποθρῶσκοντα πολὺν πρώτιστον Ἀχαιῶν.
 οὐδὲ μὲν οὐδ' οἱ ἀναρχοὶ ἔσαν, πόθεόν γε μὲν ἀρχόν·
 ἀλλὰ σφεας κόσμησε Ποδάρκης ὄζος Ἀρης,

Ἰφίκλου υἱὸς πολυμήλου Φυλακίδαο, 705

αὐτοκασίγνητος μεγαθύμου Πρωτεσιλάου
 ὀπλότερος γενεῇ· ὁ δ' ἄμα πρότερος καὶ ἀρείων,
 ἦρωσ Πρωτεσίλαος ἀρήϊος· οὐδέ τι λαοὶ
 δεύονθ' ἡγεμόνος, πόθεόν γε μὲν ἐσθλὸν ἰόντα.

τῷ δ' ἄμα τεσσαράκοντα μέλαινα νῆες ἔποντο. 710

οἱ δὲ Φερὰς ἐνέμοντο παρὰ Βοιβηΐδα λίμνην,
 Βοιβὴν καὶ Γλαφύρας καὶ εὐκτιμένην Ἰαωλκόν,
 τῶν ἦρχ' Ἀδμήτοιο φίλος παῖς ἑνδεκα νηῶν,
 Εὐμηλος, τὸν ὑπ' Ἀδμήτῳ τέκε δῖα γυναικῶν
 Ἀλκησις, Πελῖας θυγατρῶν εἶδος ἀρίστη. 715

οἱ δ' ἄρα Μηθώνην καὶ Θαυμακίην ἐνέμοντο
 καὶ Μελίβοιαν ἔχον καὶ Ὀλιζῶνα τρηχεῖαν,
 τῶν δὲ Φιλοκτήτης ἦρχεν, τόξων εὖ εἰδώς,
 ἐπὶ νεῶν· ἐρέται δ' ἐν ἐκάστῃ πεντήκοντα

- ἐμβέβασαν, τόξων εὖ εἰδότες ἴφι μάχεσθαι. 720
 ἀλλ' ὁ μὲν ἐν νήσῳ κείμενος κρατέρ' ἄλγεα πάσχων,
 Δήμῳ ἐν ἡγαθέῳ, ὅθι μιν λίπον νῆες Ἀχαιῶν
 ἔλκεϊ μοχθίζοντα κακῷ ὀλοόφρονος ὕδρου.
 ἐνθ' ὃ γε κείτ' ἀχέων· τάχα δὲ μνήσεσθαι ἔμελλον
 Ἀργεῖοι παρὰ νηυσὶ Φιλοκτῆταο ἀνακτος. 725
 οὐδὲ μὲν οὐδ' οἱ ἀναρχοὶ ἔσαν, πόθεν γὰρ μὲν ἀρχόν·
 ἀλλὰ Μῆδων κόσμησεν, Ὀϊλῆος νόθος υἱός,
 τόν ῥ' ἔτεκεν Ῥήνη ὑπ' Ὀϊλῇ πτολιπόρθῳ.
 οἳ δ' εἶχον Τρίκην καὶ Ἰθώμην κλωμακόεσσαν,
 οἳ τ' ἔχον Οἰχαλίην, πόλιν Εὐρύτου Οἰχαλῆος, 730
 τῶν αὖθ' ἡγείσθην Ἀσκληπιοῦ δύο πῦδες,
 ἱητῆρ' ἀγαθῷ, Ποδαλείριος ἡδὲ Μαχάων.
 τοῖς δὲ τριήκοντα γλαφυραὶ νῆες ἐστιχόωντο.
 οἳ δ' ἔχον Ὀρμένιον, οἳ τε κρήνην Ὑπέρειαν,
 οἳ τ' ἔχον Ἀστέριον Τιτάνοιο τε λευκὰ κάρηνα, 735
 τῶν ἤρχ' Εὐρύπυλος Εὐαίμονος ἀγλαὸς υἱός,
 τῷ δ' ἅμα τεσσαράκοντα μέλαιнай νῆες ἔποντο.
 οἳ δ' Ἀργισσαν ἔχον καὶ Γυρτώνην ἐνέμοντο,
 Ὀρθὴν Ἠλῶνην τε πόλιν τ' Ὀλοοσσόνα λευκήν,
 τῶν αὖθ' ἡγεμόνευε μενεπτόλεμος Πολυποίτης, 740
 υἱὸς Πειριθόοιο, τὸν ἀθάνατος τέκετο Ζεὺς, —
 τόν ῥ' ὑπὸ Πειριθόῳ τέκετο κλυτὸς Ἴπποδάμεια
 ἥματι τῷ δτε φῆρας ἐτίσατο λαχνήεντας,
 τοὺς δ' ἐκ Πηλίου ὥσε καὶ Αἰθίικεσσι πέλασεν —, 745
 οὐκ οἶος, ἅμα τῷ γε Λεοντεὺς ὄζος Ἄρῃος,
 υἱὸς ὑπερθύμοιο Κορώνου Καινείδαο.
 τοῖς δ' ἅμα τεσσαράκοντα μέλαιнай νῆες ἔποντο.
 Γουνεὺς δ' ἐκ Κύφου ἦγε δῶν καὶ εἵκοσι νῆας·
 τῷ δ' Ἐνιῆνες ἔποντο μενεπτόλεμοί τε Περαιβοί,
 οἳ περὶ Δωδώνην δυσχεόμερον οἰκί' ἔθεντο, 750
 οἳ τ' ἀμφ' ἱμερτὸν Τιταρήσιον ἔργ' ἐνέμοντο,
 ὃς ῥ' ἐς Πηνειὸν προΐει καλλίρροον ὕδωρ.

οὐδ' ὃ γε Πηνειῷ συμμίσγεται ἀργυροδίην,
 ἀλλὰ τέ μιν καθύπερθεν ἐπιρρέει ἡὺτ' ἔλαιον·
 ὄρκου γὰρ δεινοῦ Στυγὸς ὕδατός ἐστιν ἀπορρώξ. 755

Μαγνήτων δ' ἦρχε Πρόθοος Τενθρηδόνοιο υἱός,
 οἱ περὶ Πηνειὸν καὶ Πήλιον εἰνυσίφυλλον
 ναίεσκον. τῶν μὲν Πρόθοος θεὸς ἡγεμόνευεν,
 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

οὗτοι ἄρ' ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν. 760
 τίς τ' ἄρ' τῶν ὅχ' ἄριστος ἔην, σὺ μοι ἔννεπε, μοῦσα,
 αὐτῶν ἡδ' ἵππων, οἱ ἅμ' Ἀτρεΐδῃσιν ἔποντο.

ἵπποι μὲν μέγ' ἄρισται ἔσαν Φηρητιάδαι,
 τὰς Εὐμηλος ἔλαυνε ποδώκεας ὄρνιθας ὥς,
 ὄτρυχας οἰέτεας, σταφύλῃ ἐπὶ νῶτον ἔϊτας· 765

τὰς ἐν Πηρείῃ θρέψ' ἀργυρότοξος Ἀπόλλων,
 ἄμφω θηλείας, φόβον Ἄρης φορεούσας.
 ἀνδρῶν αὖ μέγ' ἄριστός ἔην Τελαμώνιος Αἴας,
 ὄφρ' Ἀχιλεὺς μήνιεν· ὁ γὰρ πολὺν φέρτατος ἦεν,
 ἵπποι θ' οἱ φορέεσκον ἀμύμονα Πηλείωνα. 770

ἀλλ' ὁ μὲν ἐν νήεσσι κορωνίσι ποντοπόροισιν
 κεῖτ' ἀπομνήσας Ἀγαμέμνονι ποιμένι λαῶν,
 Ἀτρεΐδῃ· λαοὶ δὲ παρὰ ῥηγμῖνι θαλάσσης
 δίσκοισιν τέρποντο καὶ αἰγανέησιν ἰέντες

τόξοισιν θ'· ἵπποι δὲ παρ' ἄρμασιν οἷσιν ἕκαστος, 775
 λωτὴν ἐρεπτόμενοι ἐλεόθρεπτόν τε σέλινον,
 ἕστασαν· ἄρματα δ' εὖ πεπυκασμένα κείμενα ἀνάκτων
 ἐν κλισίῃς· οἱ δ' ἀρχὸν ἀρηϊφίλον ποθέοντες
 φοίτων ἔνθα καὶ ἔνθα κατὰ στρατόν, οὐδ' ἐμάχοντο.

οἱ δ' ἄρ' ἴσαν ὥς εἴ τε πυρὶ χθὼν πᾶσα νέμοιτο· 780
 γαῖα δ' ὑπεστενάχιζε Διὶ ὥς τερπικεραυνῷ
 χλωμένῃ, ὅτε τ' ἀμφὶ Τυφώϊ γαῖαν ἰμάσση
 εἶν Ἀρίμοις, ὅθι φασὶ Τυφώος ἔμμεναι εὐνάς.
 ὥς ἄρα τῶν ὑπὸ ποσσὶ μέγα στεναχίζετο γαῖα
 ἐρχομένων· μάλα δ' ὤκα διέπρησσαν πεδίοιο. 785

Τρωσὶν δ' ἄγγελος ἦλθε ποδὴνεμος ὤκέα Ἴρις
 παρ Διὸς αἰγιόχοιο σὺν ἀγγελίῃ ἀλεγεινῇ
 οἱ δ' ἀγορὰς ἀγόρευον ἐπὶ Πριάμοιο θύρῃσιν
 πάντες ὁμηγερέες, ἡμὲν νέοι ἡδὲ γέροντες.
 ἀγχοῦ δ' ἵσταμένη προσέφη πόδας ὤκέα Ἴρις 790
 εἶσατο δὲ φθογγὴν νῦν Πριάμοιο Πολίτη,
 ὃς Τρώων σκοπὸς ἴξε, ποδωκείησι πεποιθώς,
 τύμβω ἐπ' ἀκροτάτῳ· Αἰσυήταο γέροντος,
 δέγμενος ὀππότε ναῦφιν ἀφορμηθεῖεν Ἀχαιοί.
 τῷ μιν εἰσαμένη μετέφη πόδας ὤκέα Ἴρις 795
 “ὦ γέρον, αἰεὶ τοι μῦθοι φίλοι ἀκριτοὶ εἰσιν,
 ὥς ποτ' ἐπ' εἰρήνης· πόλεμος δ' ἀλίσστος ὄρωρεν.
 ἥ μὲν δὴ μάλα πολλὰ μάχας εἰσήλυθον ἀνδρῶν,
 ἀλλ' οὐ πω τοιόνδε τοσόνδε τε λαὸν ὅπωπα·
 λίην γὰρ φύλλοισιν ἰοικότες ἢ ψαμάθοισιν 800
 ἔρχονται πεδίοιο μαχησόμενοι προτὶ ἄστυ.
 Ἔκτορ, σοὶ δὲ μάλιστ' ἐπιτέλλομαι ὧδέ γε ῥέξαι.
 πολλοὶ γὰρ κατὰ ἄστυ μέγα Πριάμου ἐπίκουροι,
 ἄλλη δ' ἄλλων γλῶσσα πολυσπερέων ἀνθρώπων·
 τοῖσιν ἕκαστος ἀνὴρ σημαίνεται οἷσί περ ἄρχει, 805
 τῶν δ' ἐξηγείσθω, κοσμησάμενος πολιήτας.”
 ὣς ἔφαθ', Ἔκτωρ δ' οὐ τι θεᾶς ἔπος ἠγνοίησεν,
 αἶψα δ' ἔλυσ' ἀγορὴν· ἐπὶ τεύχεα δ' ἐσσεύοντο.
 πᾶσαι δ' ὠτήγνυντο πύλαι, ἐκ δ' ἔσσυτο λαός,
 πᾶζοί θ' ἰππῆές τε· πολὺς δ' ὄρυμαγδὸς ὀρώρει. 810
 ἔστι δὲ τις προπάραιθε πόλιος αἰπεῖα κολώνη,
 ἐν πεδίῳ ἀπάνευθε, περὶ δρομος ἔνθα καὶ ἔνθα,
 τὴν ἦτοι ἄνδρες Βαττίαν κυκλήσκουσιν,
 ἀθάνατοι δὲ τε σῆμα πολυσκάρθμοιο Μυρίνης·
 ἔνθα τότε Τρώες τε διέκριθεν ἡδ' ἐπίκουροι. 815
 Τρωσὶ μὲν ἡγεμόνευε μέγας κορυθαῖολος Ἔκτωρ
 Πριαμίδης· ἅμα τῷ γε πολὺν πλεῖστοι καὶ ἄριστοι
 λαοὶ θωρήσσοντο, μεμαότες ἐγχείησιν.

Δαρδανίων αὐτ' ἦρχεν ἐὺς πάϊς Ἀγχίσαο
 Αἰνείας, τὸν ὑπ' Ἀγχίσῃ τέκε δι' Ἀφροδίτῃ, 820
 Ἴδης ἐν κνημοῖσι θεὰ βροτῶ ἐννηθείσα,
 οὐκ οἶος, ἅμα τῷ γε δύω Ἀντήνορος υἱε,
 Ἀρχέλοχος τ' Ἀκάμας τε, μάχης εὖ εἰδότε πάσης.
 οἱ δὲ Ζέλειαν ἔναιον ὑπαὶ πόδα νείατον Ἴδης,
 ἀφνειοί, πίνοντες ὕδωρ μέλαν Αἰσήποιο, 825
 Τρῶες, τῶν αὐτ' ἦρχε Λυκάονος ἀγλαὸς υἱός
 Πάνδαρος, ᾧ καὶ τόξον Ἀπόλλων αὐτὸς ἔδωκεν.
 οἱ δ' Ἀδρήστειάν τ' εἶχον καὶ δῆμον Ἀπαισοῦ
 καὶ Πιτύειαν ἔχον καὶ Τηρεῖης ὄρος αἰπύ,
 τῶν ἦρχ' Ἀδρηστός τε καὶ Ἀμφιος λινοθώρηξ, 830
 υἱε δύω Μέροπος Περκωσίου, ὃς περὶ πάντων
 ᾗδεε μαντοσύνας, οὐδὲ οὐς παῖδας ἔασκεν
 στείχειν ἐς πόλεμον φθισήνορα. τὼ δέ οἱ οὐ τι
 πειθέσθην· κῆρες γὰρ ἄγον μέλανος θανάτοιο.
 οἱ δ' ἄρα Περκώτην καὶ Πράκτιον ἀμφενέμοντο 835
 καὶ Σηστὸν καὶ Ἀβυδὸν ἔχον καὶ δῖαν Ἀρίσβην,
 τῶν αὖθ' Ὑρτακίδης ἦρχ' Ἀσιος, ὄρχαμος ἀνδρῶν,
 Ἀσιος Ὑρτακίδης, δν Ἀρίσβηθεν φέρον ἵπποι
 αἰθωνες μεγάλοι, ποταμοῦ ἅπο Σελλήεντος.
 Ἴππόθοος δ' ἄγε φῦλα Πελασγῶν ἐγχεσιμῶρων, 840
 τῶν οἱ Λάρισαν ἐριβώλακα ναιετάασκον.
 τῶν ἦρχ' Ἴππόθοός τε Πύλαιός τ' ὄζος Ἀρης,
 υἱε δύω Δήθοιο Πελασγοῦ Τευταμίδαο.
 αὐτὰρ Θρήϊκας ἦγ' Ἀκάμας καὶ Πείροος ἦρωες,
 ὄσσοις Ἑλλήσποντος ἀγάρροος ἐντὸς ἔέργει. 845
 Εὐφημος δ' ἀρχὸς Κικόνων ἦν αἰχμητῶν,
 υἱὸς Τρριζήνοιο διοτρεφέος Κεάδαο.
 αὐτὰρ Πυραίχμης ἄγε Παίονας ἀγκυλοτόξους
 τηλόθεν ἐξ Ἀμυδῶνος, ἀπ' Ἀξιοῦ εὐρυρέοντος,
 Ἀξιοῦ οὐ κάλλιστον ὕδωρ ἐπικίδναται αἶαν. 850
 Παφλαγόνων δ' ἡγεῖτο Πυλαιμένεος λάσιον κῆρ

ἔξ Ἐνετῶν, δθεν ἡμιόνων γένος ἀγροτεράων,
οἳ ῥα Κύτωρον ἔχον καὶ Σήσαμον ἀμφενέμοντο
ἀμφί τε Παρθένιον ποταμὸν κλυτὰ δώματ' ἔναιον,
Κρῶμνάν τ' Αἰγιαλόν τε καὶ ὑψηλοὺς Ἐρυθίνους. 855

αὐτὰρ Ἀλιζώνων Ὀδῖος καὶ Ἐπίστροφος ἦρχον
τηλόθεν ἐξ Ἀλύβης, δθεν ἀργύρου ἐστὶ γενέθλη.

Μυσῶν δὲ Χρόμης ἦρχε καὶ Ἐννομος οἰωνιστής·
ἀλλ' οὐκ οἰωνοῖσιν ἐρύσσατο κῆρα μέλαιναν,
ἀλλ' ἐδάμη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο 860
ἐν ποταμῷ, ὅθι περ Τρῳᾶς κεράϊζε καὶ ἄλλους.

Φόρκυς αὖ Φρύγας ἦγε καὶ Ἀσκάνιος θεοειδής
τῇλ' ἐξ Ἀσκανίης· μέμασαν δ' ὕμνιν μάχεσθαι.

Μήροσιν αὖ Μέσθλης τε καὶ Ἀντιφος ἡγησάσθην,
νῆε Ταλαιμένεος, τῷ Γυγαίῃ τέκε λίμνη, 865
οἳ καὶ Μήρονας ἦγον ὑπὸ Τμῳλῳ γεγαῶτας.

Νάσσης αὖ Καρῶν ἡγήσατο βαρβαροφύωνων,
οἳ Μίλητον ἔχον Φθειρῶν τ' ὄρος ἀκριτόφυλλον
Μαιάνδρου τε ῥοαῖς Μυκάλης τ' αἰπεινὰ κάρηνα.
τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Νάσσης ἡγησάσθην, 870
Νάσσης Ἀμφίμαχός τε, Νομίονος ἀγλαὰ τέκνα,
δς καὶ χρυσὸν ἔχων πόλεμόνδ' ἔεν ἥντε κούρη,
νῆπιος, οὐδέ τί οἱ τό γ' ἐπήρκεσε λυγρὸν ὄλεθρον,
ἀλλ' ἐδάμη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο

ἐν ποταμῷ, χρυσὸν δ' Ἀχιλεὺς ἐκόμισσε δαΐφρων. 875

Σαρπηδὼν δ' ἦρχεν Λυκίων καὶ Γλαῦκος ἀμύμων
τηλόθεν ἐκ Λυκίας, Ξάνθου ἄπο δινήεντος.

ΙΛΙΑΔΟΣ Γ.

αὐτὰρ ἐπεὶ κόσμηθεν ἄμ' ἡγεμόνεσσιν ἕκαστοι,
 Τρῶες μὲν κλαγγῇ τ' ἐνοπῇ τ' ἴσαν, ὄρνιθες ὥς,
 ἥύτε περ κλαγγῇ γεράνων πέλει οὐρανόθι πρό,
 αἶ τ' ἐπεὶ οὖν χειμῶνα φύγον καὶ ἀθέσφατον ὄμβρον,
 κλαγγῇ ταί γε πέτονται ἐπ' Ὀκεανοῖο ροάων, 5
 ἀνδράσι Πυγμαίοισι φόνον καὶ κῆρα φέρουσαι·
 ἡέριαι δ' ἄρα ταί γε κακὴν ἔριδα προφέρουσαι·
 οἱ δ' ἄρ' ἴσαν σιγῇ μένεα πνεύοντες Ἀχαιοί,
 ἐν θυμῷ μεμαῶτες ἀλεξέμεν ἀλλήλοισιν.

εὖτ' ὄρεος κορυφῇσι Νότος κατέχευεν ὀμίχλην, 10
 ποιμέσιν οὐ τι φίλην, κλέπτῃ δέ τε νυκτὸς ἀμείνω·
 τόσσον τίς τ' ἐπὶ λεύσσει ὅσον τ' ἐπὶ λᾶαν ἴησιν·
 ὥς ἄρα τῶν ὑπὸ ποσσὶ κονίσαλος ὥρνυτ' ἀελλῆς
 ἐοχομένων· μάλα δ' ὥκα διέπρησσον πεδίοιο.

οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰδῶτες, 15
 Τρῶσιν μὲν προμάχιζεν Ἀλέξανδρος θεοειδής,
 παρδαλέην ὥμοισιν ἔχων καὶ καμπύλα τόξα
 καὶ ξίφος· αὐτὰρ ὁ δοῦρε δύω κεκορυθμένα χαλκῷ
 πᾶλλων Ἀργείων προκαλίζετο πάντας ἀρίστους
 ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηϊοτῆτι. 20
 τὸν δ' ὥς οὖν ἐνόησεν ἀρηΐφιλος Μενέλαος
 ἐρχόμενον προπάροιθεν ὀμίλου, μακρὰ βιβάντα,
 ὥς τε λέων ἐχάρη μεγάλῳ ἐπὶ σώματι κύρσας,
 εὐρῶν ἢ ἔλαφον κεραὸν ἢ ἄγριον αἶγα,
 πεινᾶων· μάλα γάρ τε κατεσθίει, εἴ περ ἂν αὐτόν 25
 σεύωνται ταχέες τε κύνες θαλεροί τ' αἰζήνοί·
 ὥς ἐχάρη Μενέλαος Ἀλέξανδρον θεοειδέα
 ὀφθαλμοῖσιν ἰδὼν· φάτο γὰρ τίσιεσθαι ἀλείτην.

αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε.
 τὸν δ' ὥς οὖν ἐνόησεν Ἀλέξανδρος θεοειδής 30
 ἐν προμάχοισι φανέντα, κατεπλήγη φίλον ἦτορ,
 ἅψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων.
 ὥς δ' ὅτε τίς τε δράκοντα ἰδὼν παλίνορσος ἀπέστη
 οὔρεος ἐν βήσσης, ὑπὸ τε τρόμος ἔλλαβε γυῖα,
 ἅψ τ' ἀνεχώρησεν, ὥχρος τέ μιν εἶλε παρειάς, 35
 ὥς αὖτις καθ' ὁμίλον ἔδν Τρώων ἀγερώχων
 δείσας Ἀτρείος υἱὸν Ἀλέξανδρος θεοειδής.
 τὸν δ' Ἔκτωρ νείκεσεν ἰδὼν αἰσχροῖς ἐπέεσσιν.
 “ Δύσπαρι, εἶδος ἄριστε, γυναιμανές, ἡπερουπευτά,
 αἶθ' ὄφελος ἄγονός τ' ἔμεναι ἄγαμός τ' ἀπολέσθαι. 40
 καί κε τὸ βουλοίμην, καί κεν πολὺ κέρδιον ἦεν
 ἢ οὕτω λῶβην τ' ἔμεναι καὶ ὑπόψιον ἄλλων.
 ἢ που καγχαλώωσι καρηκομόωντες Ἀχαιοὶ
 φάντες ἀριστῆα πρόμον ἔμμεναι, οὐνεκα καλὸν
 εἶδος ἔπ'. ἀλλ' οὐκ ἔστι βίη φρεσίν, οὐδέ τις ἀλκή. 45
 ἢ τοιούσδε ἔων ἐν ποντοπόροισι νέεσσιν
 πόντον ἐπιπλώσας, ἐτάρους ἐρίηρας ἀγείρας,
 μιχθεὶς ἄλλοδαποῖσι γυναικ' εὐεῖδ' ἀνήγες
 ἐξ ἀπίης γαίης, νυὸν ἀνδρῶν αἰχμητῶν,
 πατρί τε σῶ μέγα πῆμα πόλῃ τε παντί τε δήμῳ, 50
 δυσμενέσιν μὲν χάρμα, κατηφείην δὲ σοὶ αὐτῷ;
 οὐκ ἂν δὴ μείνειας ἀρήϊφίλον Μενέλαον;
 γνοίης χ' οἴου φωτὸς ἔχεις θαλερὴν παράκοιτιν.
 οὐκ ἂν τοι χραίσμη κίθαρις τά τε δῶρ' Ἀφροδίτης,
 ἢ τε κόμη τό τε εἶδος, ὅτ' ἐν κονίησι μιγείης. 55
 ἀλλὰ μάλα Τρῶες δειδήμονες· ἢ τέ κεν ἦδη
 λαῖνον ἔσσο χιτῶνα κακῶν ἔνεχ' ὅσσα ἔοργας.”
 τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής
 “ Ἔκτορ, ἐπεὶ με κατ' αἶσαν ἐνείκεσας οὐδ' ὑπὲρ αἶσαν,
 αἰεὶ τοι κραδίη πέλεκυς ὥς ἐστίν ἀτειρής, 60
 ὅς τ' εἶσιν διὰ δουρὸς ὑπ' ἀνέρος, ὅς ῥά τε τέχνη

νήϊον ἐκτάμνησιν, ὀφέλλει δ' ἀνδρὸς ἱρωήν·
 ὧς σοὶ ἐνὶ στήθεσσι νῶτα βητοῦ νόος ἐστίν.
 μή μοι δῶρ' ἐρατὰ πρόφερε χρυσέης Ἀφροδίτης·
 οὐ τοι ἀπόβλητ' ἐστὶ θεῶν ἐρικυδέα δῶρα, 65
 ὅσσα κεν αὐτοὶ δῶσιν, ἐκὼν δ' οὐκ ἂν τις ἔλοιτο.
 νῦν αὖτ' εἴ μ' ἐθέλεις πολεμίζειν ἡδὲ μάχεσθαι,
 ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιοὺς,
 αὐτὰρ ἔμ' ἐν μέσσῳ καὶ ἀρηϊφίλον Μενέλαον
 συμβάλετ' ἀμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι. 70
 ὑπότερος δέ κε νικήσῃ κρείσσων τε γένηται,
 κτήμαθ' ἔλῳν εὖ πάντα γυναῖκά τε οἶκαδ' ἀγέσθω·
 οἱ δ' ἄλλοι φιλότῃ καὶ ὄρκῳ πιστὰ ταμύοντες
 ναίοντε Τροίην ἐριβώλακα, τοὶ δὲ νεέσθων
 Ἄργος ἐς ἱππόβοτον καὶ Ἀχαιίδα καλλιγύναικα." 75
 ὧς ἔφαθ', Ἐκτωρ δ' αὖτ' ἐχάρη μέγα μῦθον ἀκούσας,
 καὶ ῥ' ἐς μέσσον ἰὼν Τρώων ἀνέργε φάλαγγας,
 μέσσου δουρὸς ἔλῳν· τοὶ δ' ἰδρύνθησαν ἅπαντες.
 τῷ δ' ἐπετοξάζοντο καρηκομώντες Ἀχαιοί,
 ἰοῖσιν τε τιτυσκόμενοι λάεσσι τ' ἔβαλλον. 80
 αὐτὰρ ὁ μακρὸν αὔσε ἀναξ ἀνδρῶν Ἀγαμέμνων
 "Ἴσχεσθ', Ἀργεῖοι, μὴ βάλλετε, κοῦροι Ἀχαιῶν·
 στεῦνται γάρ τι ἔπος ἐρέειν κορυθαίολος Ἐκτωρ."
 ὧς ἔφαθ', οἱ δ' ἔσχοντο μάχης ἄνευ τ' ἐγένοντο
 ἐσσυμένως. Ἐκτωρ δὲ μετ' ἀμφοτέροισιν ἔειπεν 85
 "κέκλυτέ μεν, Τρῶες καὶ εὐκνήμιδες Ἀχαιοί,
 μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νέϊκος ὄρωρεν.
 ἄλλους μὲν κέλεται Τρῶας καὶ πάντας Ἀχαιοὺς
 τεύχεα κάλ' ἀποθέσθαι ἐπὶ χθονὶ πουλυβοτείρῃ,
 αὐτὸν δ' ἐν μέσσῳ καὶ ἀρηϊφίλον Μενέλαον 90
 οἷους ἀμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι.
 ὑπότερος δέ κε νικήσῃ κρείσσων τε γένηται,
 κτήμαθ' ἔλῳν εὖ πάντα γυναῖκά τε οἶκαδ' ἀγέσθω·
 οἱ δ' ἄλλοι φιλότῃ καὶ ὄρκῳ πιστὰ τάμωμεν."

ὥς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ. 95
 τοῖσι δὲ καὶ μετέειπε βοὴν ἀγαθὸς Μενέλαος
 "κέκλυτε νῦν καὶ ἐμείο· μάλιστα γὰρ ἄλγος ἰκάνει
 θυμὸν ἐμόν· φρονέω δὲ διακρινθήμεναι ἤδη
 Ἀργείους καὶ Τρῶας, ἐπεὶ κακὰ πολλὰ πέποσθε
 εἶνεκ' ἐμῆς ξριδος καὶ Ἀλεξάνδρου ἔνεκ' ἀρχῆς. 100
 ἡμέων δ' ὀπποτέρῳ θάνατος καὶ μοῖρα τέτυκται,
 τεθναίῃ· ἄλλοι δὲ διακρινθεῖτε τάχιστα.
 οἴσετε δ' ἄρν', ἕτερον λευκὸν ἐτέρῃν δὲ μέλαιναν,
 γῇ τε καὶ ἡελίῳ· Διὶ δ' ἡμεῖς οἴσομεν ἄλλον.
 ἄξετε δὲ Πριάμοιο βίην, ὄφρ' ὕρκια τάμνη 105
 αὐτός, ἐπεὶ οἱ παῖδες ὑπερφίαλοι καὶ ἄπιστοι,
 μή τις ὑπερβασίῃ Διὸς ὕρκια δηλήσῃται.
 αἰεὶ δ' ὀπλοτέρων ἀνδρῶν φρένες ἡερέθονται·
 οἷς δ' ὁ γέρον μετέρσιν, ἅμα πρόσσω καὶ ὀπίσσω
 λεύσσει, ὅπως ὅχ' ἄριστα μετ' ἀμφοτέροισι γένηται."
 ὥς ἔφαθ', οἱ δ' ἐχάρησαν Ἀχαιοὶ τε Τρῶές τε, 111
 ἐλπόμενοι παύσεσθαι διζυροῦ πολέμοιο.
 καὶ ῥ' ἵππους μὲν ἔρυσαν ἐπὶ στίχας, ἐκ δ' ἔβαν αὐτοί,
 τεύχεά τ' ἐξεδύοντο. τὰ μὲν κατέθεντ' ἐπὶ γαίῃ
 πλησίον ἀλλήλων, ὀλίγη δ' ἦν ἀμφὶς ἄρουρα· 115
 "Ἐκτωρ δὲ προτὶ ἄστυ δύω κήρυκας ἔπεμπε
 καρπαλίμως ἄρνας τε φέρειν Πριάμόν τε καλέσσαι.
 αὐτὰρ ὁ Ταλθύβιον προΐει κρείων Ἀγαμέμνων
 νῆας ἐπὶ γλαφυρὰς ἰέναι, ἥδ' ἄρν' ἐκέλευεν
 οἰσέμεναι· ὁ δ' ἄρ' οὐκ ἀπίθησ' Ἀγαμέμνονι δίψ. 120
 Ἴρις δ' αὖθ' Ἑλένη λευκωλένῃ ἄγγελος ἦλθεν,
 εἰδομένη γαλόφῃ, Ἀντηνορίδαο δάμαρτι,
 τὴν Ἀντηνορίδης εἶχε κρείων Ἑλικάων,
 Λαοδίκην Πριάμοιο θυγατρῶν εἶδος ἀρίστην.
 τὴν δ' εὖρ' ἐν μεγάρῳ· ἡ δὲ μέγαν ἰστὸν ὕφαινεν, 125
 δίπλακα πορφυρέην, πολέας δ' ἐνέπασσεν αἰθλοὺς
 Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων,

οὓς ἔθεν εἶνεκ' ἔπασχον ὑπ' Ἄρηος παλαμάων.
 ἄγχου δ' ἵσταμένη προσέφη πόδας ὠκέα Ἴρις
 “δεῦρ' ἴθι, νύμφα φίλη, ἵνα θέσκελα ἔργα ἴδῃαι 130
 Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων.
 οἳ πρὶν ἐπ' ἀλλήλοισι φέρον πολύδακρυν Ἄρῃα
 ἐν πεδίῳ, ὀλοοῖο λιλαιόμενοι πολέμοιο,
 οἳ δὴ νῦν ἕεται σιγῇ — πόλεμος δὲ πέπανται —
 ἀσπίσι κεκλιμένοι, παρὰ δ' ἔγχεα μακρὰ πέπηγεν. 135
 αὐτὰρ Ἀλέξανδρος καὶ ἀρηΐφιλος Μενέλαος
 μακρῆς ἐγχείρσι μαχήσονται περὶ σείο·
 τῷ δέ κε νικήσαντι φίλη κεκλήσῃ ἄκοιτις.”
 ὣς εἰπούσα θεὰ γλυκὺν ἱμερον ἔμβαλε θυμῷ
 ἀνδρός τε προτέροιο καὶ ἄστεος ἠδὲ τοκῆων. 140
 αὐτίκα δ' ἀργεννῇσι καλυψαμένη ὀθόνησιν
 ὠρμαῖ' ἐκ θαλάμοιο, τέρεν κατὰ δάκρυ χέουσα,
 οὐκ οἴη· ἅμα τῇ γε καὶ ἀμφίπολοι δύο ἔποντο,
 Αἴθρη Πιτθῆος θυγάτηρ Κλυμένη τε βοῶπις.
 αἶψα δ' ἔπειθ' ἵκανον ὄθι Σκαιαὶ πύλαι ἦσαν. 145
 οἳ δ' ἀμφὶ Πρίαμον καὶ Πάνθοον ἠδὲ Θυμοίτην
 Δάμπων τε Κλυτίον θ' Ἰκετάονά τ' ὄζον Ἄρηος,
 Οὐκαλέγων τε καὶ Ἀντήνωρ, πεπνυμένω ἄμφω,
 εἶατο δημογέροντες ἐπὶ Σκαιῇσι πύλῃσιν,
 γήραϊ δὴ πολέμοιο πεπαυμένοι, ἀλλ' ἀγορηταί 150
 ἐσθλοί, τεττίγεσσιν ἐοικότες, οἳ τε καθ' ὕλην
 δενδρέῳ ἐφεζόμενοι ὅπα λειριόεσσαν ἰεῖσιν·
 τοῖοι ἄρα Τρώων ἡγήτορες ἦντ' ἐπὶ πύργῳ.
 οἳ δ' ὥς οὖν εἶδονθ' Ἑλένην ἐπὶ πύργον ἰοῦσαν,
 ἦκα πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον. 155
 “οὐ νέμεσις Τρῶας καὶ ἐϋκνήμιδας Ἀχαιῶς
 τοιγῶνδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν·
 αἰνῶς ἀθανάτησι θεῇς εἰς ὧπα ἔοικεν.
 ἀλλὰ καὶ ὥς, τοίη περ ἐοῦσ', ἐν νηυσὶ νεέσθω,
 μῆδ' ἡμῖν τεκέεσσι τ' ὀπίσσω πῆμα λίποιτο.” 160

ὧς ἄρ' ἔφαν, Πρίαμος δ' Ἑλένην ἐκαλέσσατο φωνῇ.
 “δεῦρο πάροιθ' ἔλθοῦσα, φίλον τέκος, ἵζευ ἐμεῖο,
 ὄφρα ἴδῃ πρότερόν τε πόσιν πηούς τε φίλους τε.
 οὐ τί μοι αἰτία ἐσσί· θεοί νύ μοι αἴτιοι εἰσιν,
 οἳ μοι ἐφώρμησαν πόλεμον πολύδακρυν Ἀχαιῶν, 165
 ὥς μοι καὶ τόνδ' ἄνδρα πελώριον ἐξονομήνῃς,
 ὅς τις ὅδ' ἐστὶν Ἀχαιὸς ἀνὴρ ἡὺς τε μέγας τε.
 ἦτοι μὲν κεφαλῇ καὶ μέζονες ἄλλοι ἔασιν·
 καλὸν δ' οὕτω ἐγὼν οὐ πῶ ἴδον ὀφθαλμοῖσιν,
 οὐδ' οὕτω γεραρόν· βασιλῆϊ γὰρ ἀνδρὶ ἔοικεν.” 170
 τὸν δ' Ἑλένη μύθοισιν ἀμείβετο, διὰ γυναικῶν,
 “αἰδοῖός τέ μοι ἐσσι, φίλε ἐκυρέ, δεινός τε·
 ὥς ὄφελεν θάνατός μοι ἄδειν κακός, ὅππότε δεῦρο
 νείει σῶ ἐπόμην, θάλαμον γνωτούς τε λιποῦσα 175
 παῖδά τε τηλυγέτην καὶ ὀμηλικίην ἐρατεινήν.
 ἀλλὰ τά γ' οὐκ ἐγένοντο· τὸ καὶ κλαίουσα τέτῃκα.
 τοῦτο δέ τοι ἔρέω, ὃ μ' ἀνείρεαι ἠδὲ μεταλλάξ.
 οὗτός γ' Ἀτρείδης εὐρυκρείων Ἀγαμέμνων,
 ἀμφότερον, βασιλεύς τ' ἀγαθὸς κρατερός τ' αἰχμητής.
 δαῖρ αὐτ' ἐμὸς ἔσκε κυνώπιδος, εἴ ποτ' ἔην γε.” 180
 ὧς φάτο, τὸν δ' ὁ γέρων ἠγάσσατο, φώνησέν τε
 “ὦ μάκαρ Ἀτρείδη, μοιρηγενές, ὀλβιόδαιμον,
 ἦ ρά νύ τοι πολλοὶ δεδμήατο κοῦροι Ἀχαιῶν.
 ἦδη καὶ Φρυγίην εἰσήλυθον ἀμπελοέσσαν,
 ἔνθα ἴδον πλείστους Φρύγας, ἀνέρας αἰολοπώλους, 185
 λαοὺς Ὀτρῆος καὶ Μύγδονος ἀντιθέοιο,
 οἳ ρα τότε ἔστρατόωντο παρ' ὄχθας Σαγαγαρίοιο·
 καὶ γὰρ ἐγὼν ἐπίκουρος ἐὼν μετὰ τοῖσιν ἐλέχθην
 ἥματι τῷ ὅτε· ἦλθον Ἀμαζόνες ἀντιάνειραι·
 ἀλλ' οὐδ' οἳ τόσοι ἦσαν ὅσοι ἐλίκωπες Ἀχαιοί.” 190
 δεύτερον αὐτ' Ὀδυσῆα ἰδὼν ἐρέειν ὁ γεραίος
 “εἴπ' ἄγε μοι καὶ τόνδε, φίλον τέκος, ὅς τις ὅδ' ἐστὶν
 μείων μὲν κεφαλῇ Ἀγαμέμνονος Ἀτρείδαο,

εὐρύτερος δ' ὥμοισιν ἰδὲ στέρνοισιν ἰδέσθαι.
 τεύχεα μὲν οἱ κεῖται ἐπὶ χθονὶ πουλυβοτείρῃ, 195
 αὐτὸς δὲ κτίλος ὥς ἐπιπωλεῖται στίχας ἀνδρῶν.
 ἄρνεϊ ῥ' ἐγὼ γε ἔσσω πηγεσιμάλῳ,
 ὅς τ' οἴων μέγα πῶϋ διέρχεται ἀργεννάων."
 τὸν δ' ἡμείβετ' ἔπειθ' Ἑλένη Διὸς ἐκγεγαυῖα
 "οὔτος δ' αὖ Λαερτιάδης πολύμητις Ὀδυσσεύς, 200
 ὅς τράφη ἐν δήμῳ Ἰθάκης κραναῆς περ ἐούσης
 εἰδὼς παντοίους τε δόλους καὶ μήδεα πυκνά."
 τὴν δ' αὖτ' Ἀντήνωρ πεπνυμένος ἀντίον ἤυδα
 "ὦ γύναι, ἦ μάλα τοῦτο ἔπος νημερτὲς ἔειπες·
 ἤδη γὰρ καὶ δεῦρό ποτ' ἤλυθε δῖος Ὀδυσσεύς, 205
 σεῦ ἔνεκ' ἀγγελίης, σὺν ἀρηϊφίλῳ Μενελάῳ·
 τοὺς δ' ἐγὼ ἐξείνισσα καὶ ἐν μεγάροισι φίλησα,
 ἀμφοτέρων δὲ φυὴν ἐδάην καὶ μήδεα πυκνά.
 ἀλλ' ὅτε δὴ Τρώεσσιν ἐν ἀγρομένοισιν ἔμιχθεν,
 στάντων μὲν Μενέλαος ὑπείρεχεν εὐρέας ὤμους, 210
 ἄμφω δ' ἐζομένω, γεραρώτερος ἦεν Ὀδυσσεύς.
 ἀλλ' ὅτε δὴ μύθους καὶ μήδεα πᾶσιν ὕφαινον,
 ἦτοι μὲν Μενέλαος ἐπιτροχάδην ἀγόρευεν,
 παῦρα μὲν, ἀλλὰ μάλα λιγέως, ἐπεὶ οὐ πολύμυθος 215
 οὐδ' ἀφαμαρτοεπής, ἥ καὶ γένει ὕστερος ἦεν.
 ἀλλ' ὅτε δὴ πολύμητις ἀναΐξειεν Ὀδυσσεύς,
 στάσκεν, ὑπαὶ δὲ ἴδεσκε κατὰ χθονὸς ὄμματα πῆξας,
 σκῆπτρον δ' οὐτ' ὀπίσω οὔτε προπρηνὲς ἐνώμα,
 ἀλλ' ἀστεμφὲς ἔχεσκεν, αἰδρεῖ φωτὶ ἰοικώς·
 φαίης κε ζᾶκοτόν τέ τιν' ἔμμεναι ἄφρονά τ' αὐτως. 220
 ἀλλ' ὅτε δὴ ῥ' ὅπα τε μεγάλην ἐκ στήθεος ἔει
 καὶ ἔπεα νιφάδεσσιν ἰοικύτα χειμερίησιν,
 οὐκ ἂν ἔπειτ' Ὀδυσσῆϊ γ' ἐρίσσειε βροτὸς ἄλλος.
 οὐ τότε γ' ὥδ' Ὀδυσῆος ἀγασσάμεθ' εἶδος ἰδόντες."
 τὸ τρίτον αὖτ' Αἴαντα ἰδὼν ἐρέειν ὁ γεραίος 225
 "τίς τ' ἄρ' ὅδ' ἄλλος Ἀχαιὸς ἀνὴρ ἧς τε μέγας τε,

ἔξοχος Ἀργείων κεφαλὴν τε καὶ εὐρέας ὦμους ;”
 τὸν δ' Ἑλένη τανύπεπλος ἀμείβετο, διὰ γυναικῶν,
 “ οὗτος δ' Αἴας ἐστὶ πελώριος, ἔρκος Ἀχαιῶν.
 Ἰδομενεὺς δ' ἐτέρωθεν ἐνὶ Κρήτεσσι θεὸς ὥς 230
 ἔστηκ', ἀμφὶ δέ μιν Κρητῶν ἀγοὶ ἡγερέθονται.
 πολλάκι μιν ξείνισσεν ἀρηΐφιλος Μενέλαος
 οἴκῳ ἐν ἡμετέρῳ, ὅποτε Κρήτηθεν ἵκοιτο.
 νῦν δ' ἄλλους μὲν πάντας ὀρῶ ἐλίκωπας Ἀχαιοὺς,
 οὓς κεν ἐὺ γνοίην καὶ τ' οὖνομα μυθησαίμην· 235
 δοιῷ δ' οὐ δύναμαι ἰδέειν κοσμήτορε λαῶν,
 Κάστορά θ' ἱππόδαμον καὶ πύξ ἀγαθὸν Πολυδεύκεα,
 αὐτοκασιγνήτω, τῷ μοι μία γείνατο μήτηρ.
 ἦ οὐχ ἐσπέσθην Λακεδαίμονος ἐξ ἑρατεινῆς,
 ἦ δεῦρ' αὖ μὲν ἔποντο νέεσσ' ἐνὶ ποντοπόροισιν, 240
 νῦν αὖτ' οὐκ ἐθέλουσι μάχην καταδύμεναι ἀνδρῶν,
 αἴσχεα δειδότες καὶ ὀνείδεα πόλλ' ἅ μοι ἐστίν.”
 ὧς φάτο, τοὺς δ' ἤδη κάτεχεν φυσίζοος αἶα
 ἐν Λακεδαίμονι αὖθι, φίλῃ ἐν πατρίδι γαίῃ.
 κήρυκες δ' ἀνὰ ἄστνυ θεῶν φέρον ὄρκια πιστά, 245
 ἄρνε δύω καὶ οἶνον ἐύφρονα, καρπὸν ἀρούρης,
 ἄσκῳ ἐν αἰγείῳ. φέρε δὲ κρητῆρα φαιινόν
 κῆρυξ Ἰδαῖος ἠδὲ χρύσεια κύπελλα·
 ὠτρυνεν δὲ γέροντα παριστάμενος ἐπέεσσιν.
 “ ὕρσο, Λαομεδοντιάδῃ. καλέουσιν ἄριστοι 250
 Τρώων θ' ἱπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων
 εἰς πεδίον καταβῆναι, ἴν' ὄρκια πιστὰ τάμητε.
 αὐτὰρ Ἀλέξανδρος καὶ ἀρηΐφιλος Μενέλαος
 μακρῆς ἐγχείρσι μαχήσονται ἀμφὶ γυναικί·
 τῷ δέ κε νικήσαντι γυνὴ καὶ κτήμαθ' ἔποιτο· 255
 οἱ δ' ἄλλοι φιλότῃτα καὶ ὕρκια πιστὰ ταμόντες
 ναίοιμεν Τροίην ἐριβώλακα, τοὶ δὲ νέονται
 Ἀργος εἰς ἱππόβοτον καὶ Ἀχαιίδα καλλιγύναικα.”
 ὧς φάτο, ῥίγησεν δ' ὁ γέρων, ἐκέλευσε δ' ἐταίρους

ἵππους ζευγνύμεναι· τοὶ δ' ὀτραλέως ἐπίθοντο. 260
 ἂν δ' ἄρ' ἔβη Πριάμος, κατὰ δ' ἠνία τείνεν ὀπίσσω·
 παρ δέ οἱ Ἀντήνωρ περικαλλέα βήσето δίφρον.
 τῷ δὲ διὰ Σκαιῶν πεδλονδ' ἔχον ὤκίας ἵππους.
 ἀλλ' ὅτε δὴ ῥ' ἵκοντο μετὰ Τρώας καὶ Ἀχαιοὺς,
 ἐξ ἵππων ἀποβάντες ἐπὶ χθόνα πολυβότειραν 265
 ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχώοντο.
 ὦρνυτο δ' αὐτίκ' ἔπειτα ἀναξ ἀνδρῶν Ἀγαμέμνων,
 ἂν δ' Ὀδυσσεὺς πολὺμῃτις· ἀτὰρ κήρυκες ἀγαυοὶ
 ὄρκια πιστὰ θεῶν σύναγον, κρητῆρι δὲ οἶνον
 μίσγον, ἀτὰρ βασιλεῦσιν ὕδωρ ἐπὶ χεῖρας ἔχευαν. 270
 Ἀτρεΐδης δὲ ἐρυσσάμενος χεῖρεσσι μάχαιραν,
 ἥ οἱ παρ Ζήφους μέγα κουλεὸν αἰὲν ἄωρτο,
 ἄρνῶν ἐκ κεφαλῶν τάμνε τρίχας· αὐτὰρ ἔπειτα
 κήρυκες Τρώων καὶ Ἀχαιῶν νείμαν ἀρίστοις.
 τοῖσιν δ' Ἀτρεΐδης μεγάλ' εὐχετο, χεῖρας ἀνασχών. 275
 “Ζεῦ πάτερ, Ἰδῆθεν μεδέων, κύδιστε μέγιστε,
 ἥελιός θ' ὅς πάντ' ἐφορᾷς καὶ πάντ' ἐπακούεις,
 καὶ ποταμοὶ καὶ γαῖα, καὶ οἱ ὑπένερθε καμόντας
 ἀνθρώπους τίνυσθον, ὃ τίς κ' ἐπίορκον ὁμόσση,
 ὑμεῖς μάρτυροι ἔσθε, φυλάσσετε δ' ὄρκια πιστά. 280
 εἰ μὲν κεν Μενέλαον Ἀλέξανδρος καταπέφνη,
 αὐτὸς ἔπειθ' Ἑλένην ἐχέτω καὶ κτήματα πάντα,
 ἡμεῖς δ' ἐν νήεσσι νεώμεθα ποντοπόροισιν·
 εἰ δέ κ' Ἀλέξανδρον κτείνῃ ξανθὸς Μενέλαος,
 Τρώας ἔπειθ' Ἑλένην καὶ κτήματα πάντ' ἀποδοῦναι, 285
 τιμὴν δ' Ἀργείοις ἀποτινέμεν ἣν τιν' ἔοικεν,
 ἥ τε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται.
 εἰ δ' ἂν ἐμοὶ τιμὴν Πριάμος Πριάμοιό τε παῖδες
 γίνειν οὐκ ἐθέλωσιν Ἀλεξάνδροιο πεσόντος,
 αὐτὰρ ἐγὼ καὶ ἔπειτα μαχίσσομαι εἵνεκα ποινῆς 290
 αὐτῇ μένων, εἰως κε τέλος πολέμοιο κιχέω.”
 ἦ, καὶ ἀπὸ στομάχους ἄρνῶν τάμε νηλεῖ χαλκῷ.

καὶ τοὺς μὲν κατέθηκεν ἐπὶ χθονὸς ἀσπαίροντας,
θυμοῦ δευομένους· ἀπὸ γὰρ μένος εἴλετο χαλκός·
οἶνον δ' ἐκ κρητῆρος ἀφυσσάμενοι δεπάεσσιν 295
ἔκχεον, ἥδ' εὐχοντο θεοῖς αἰειγενέτησιν.

ὦδε δέ τις εἶπεσκεν Ἀχαιῶν τε Τρώων τε.
“Ζεῦ κύδιστε μέγιστε, καὶ ἀθάνατοι θεοὶ ἄλλοι,
ὀππότεροι πρότεροι ὑπὲρ ὄρκια πημήνεια,
ὦδὲ σφ' ἐγκέφαλος χαμάδις ρέοι ὥς ὕδὲ οἶνος, 300
αὐτῶν καὶ τεκέων, ἄλοχοι δ' ἄλλοισι δαμεῖεν.”

ὥς ἔφαν, οὐδ' ἄρα πῶ σφιν ἐπεκράαινε Κρονίων.
τοῖσι δὲ Δαρδανίδης Πριάμος μετὰ μῦθον ἔειπεν.
“κέκλυτέ μεν, Τρῶες καὶ εὐκνήμιδες Ἀχαιοί.

ἦτοι ἐγὼν εἰμι προτὶ Ἴλιον ἠνεμόεσσαν 305
ἄψ, ἐπεὶ οὐ πω τλήσομ' ἐν ὀφθαλμοῖσιν ὀρᾶσθαι
μαρνάμενον φίλον υἱὸν ἀρηϊφίλῳ Μενελάῳ·
Ζεὺς μὲν που τό γε οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι,
ὀπποτέρῳ θανάτοιο τέλος πεπρωμένον ἐστίν.”

ἦ ῥα, καὶ ἐς δίφρον ἄρνας θέτο ἰσόθεος φώς, 310
ἂν δ' ἄρ' ἔβαιν' αὐτός, κατὰ δ' ἠνία τείνεν ὀπίσσω·
πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βῆσέτο δίφρον.

τὼ μὲν ἄρ' ἄψορροι προτὶ Ἴλιον ἀπονέοντο·
Ἔκτωρ δὲ Πριάμοιο παῖς καὶ δῖος Ὀδυσσεύς
χῶρον μὲν πρῶτον διεμέτρεον, αὐτὰρ ἔπειτα 315
κλήρους ἐν κυνέῃ χαλκῆρεϊ πάλλον ἐλόντες,
ὀππότερος δὴ πρόσθεν ἀφείη χάλκεον ἔγχος.
λαοὶ δ' ἡρήσαντο, θευῖσι δὲ χεῖρας ἀνέσχον·
ὦδε δέ τις εἶπεσκεν Ἀχαιῶν τε Τρώων τε.

“Ζεῦ πάτερ, Ἰδθηεν μεδέων, κύδιστε μέγιστε, 320
ὀππότερος τάδε ἔργα μετ' ἀμφοτέροισιν ἔθηκεν,
τὸν δὸς ἀποφθίμενον δύναι δόμον Ἀΐδος εἶσω,
ἡμῖν δ' αὖ φιλότῃ καὶ ὄρκια πιστὰ γενέσθαι.”

ὥς ἄρ' ἔφαν, πάλλιν δὲ μέγας κορυθαίολος Ἔκτωρ
ἂψ ὁρόων· Πάριος δὲ θοῶς ἐκ κλήρος ὕρουσεν. 325

οἱ μὲν ἔπειθ' ἴζοντο κατὰ στίχας, ἥχι ἐκάστον
 ἵπποι ἀερσίποδες καὶ ποικίλα τεύχε' ἔκειτο·
 αὐτὰρ ὃ γ' ἄμφ' ὤμοισιν ἐδύσσετο τεύχεα καλὰ
 δῖος Ἀλέξανδρος, Ἑλένης πόσις ἠυκόμοιο.
 κνημίδας μὲν πρῶτα περὶ κνήμησιν ἔθηκεν 330
 καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·
 δεύτερον αὖ θώρηκα περὶ στήθεσσι ἐδυνεν
 οἷο κασιγνήτοιο Λυκάονος· ἥρμοσε δ' αὐτῷ.
 ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον
 χάλκεον, αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε. 335
 κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὐτυκτον ἔθηκεν,
 ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.
 εἶλετο δ' ἄλκιμον ἔγχος, ὃ οἱ παλάμηφιν ἀρήρει.
 ὥς δ' αὐτως Μενέλαος ἀρήϊος ἔντε' ἔδυνεν.
 οἱ δ' ἐπεί οὖν ἐκάτερθεν ὀμίλου θωρήχθησαν, 340
 ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο
 δεινὸν δερκόμενοι· θάμβος δ' ἔχεν εἰσορόωντας
 Τρώας θ' ἵπποδάμους καὶ εὐκνήμιδας Ἀχαιοὺς.
 καὶ ῥ' ἐγγυὲς στήτην διαμετρητῷ ἐνὶ χώρῳ
 σείλont' ἐγχείας, ἀλλήλοισιν κοτέοντε. 345
 πρόσθε δ' Ἀλέξανδρος προΐει δολιχόσκιον ἔγχος,
 καὶ βάλεν Ἀτρεΐδαο κατ' ἀσπίδα πάντοσ' εἴσῃν·
 οὐδ' ἐρρήξεν χαλκός, ἀνεγνάμφθη δὲ οἱ αἰχμὴ
 ἀσπίδ' ἐνὶ κρατερῇ. ὃ δὲ δεύτερος ὤρνυτο χαλκῷ
 Ἀτρεΐδης Μενέλαος, ἐπευξάμενος Διὶ πατρί. 350
 “Ζεῦ ἄνα, δὸς τίσασθαι ὃ με πρότερος κάκ' ἔοργεν,
 δῖον Ἀλέξανδρον, καὶ ἐμῆς ὑπὸ χερσὶ δάμασσον,
 ὅφρα τις ἐρρίγῃσι καὶ ὀψιγόνων ἀνθρώπων
 ξεινοδόκον κακὰ ρέξαι, ὃ κεν φιλότῃτα παράσχω.”
 ἦ ῥα, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος, 355
 καὶ βάλε Πριαμίδαο κατ' ἀσπίδα πάντοσ' εἴσῃν.
 διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος,
 καὶ διὰ θώρηκος πολυδαϊδάλου ἠρήρειστο·

ἀντικρὺ δὲ παραὶ λαπάρην διάμησε χιτῶνα
 ἔγχος· ὁ δ' ἐκλίνθη καὶ ἀλεύατο κῆρα μέλαιναν. 360
 Ἀτρείδης δὲ ἐρυσσάμενος ξίφος ἀργυρόηλον
 πλῆξεν ἀνασχόμενος κόρυθος φάλον· ἀμφὶ δ' ἄρ' αὐτῷ
 τριχθὰ τε καὶ τετραχθὰ διατρυφὲν ἔκπεσε χιρὸς.
 Ἀτρείδης δ' ὦμωξεν ἰδὼν εἰς οὐρανὸν εὐρύν.
 “Ζεῦ πάτερ, οὐ τις σείο θεῶν ὀλοώτερος ἄλλος. 365
 ἦ τ' ἐφάμην τίσεσθαι Ἀλέξανδρον κακότητος·
 νῦν δέ μοι ἐν χείρεσσιν ἄγη ξίφος, ἐκ δέ μοι ἔγχος
 ἦίχθη παλάμηφιν ἐτώσιον, οὐδ' ἔβαλόν μιν.”
 ἦ, καὶ ἐπαίξας κόρυθος λάβεν ἵπποδασείης,
 ἔλκε δ' ἐπιστρέψας μετ' ἐϋκνήμιδας Ἀχαιοὺς 370
 ἄγχε δέ μιν πολύκεστος ἱμᾶς ἀπαλὴν ὑπὸ δειρήν,
 ὅς οἱ ὑπ' ἀνθερεώωνος ὀχεὺς τέτατο τρυφαλείης.
 καὶ νῦ κεν εἵρυσσέν τε καὶ ἄσπετον ἦρατο κῦδος,
 εἰ μὴ ἄρ' ὀξὺν νόησε Διὸς θυγάτηρ Ἀφροδίτη,
 ἦ οἱ ῥῆξεν ἱμάντα βοδὸς Ἰφι κταμένοιο· 375
 κεινὴ δὲ τρυφάλεια ἄμ' ἔσπετο χειρὶ παχείῃ.
 τὴν μὲν ἔπειθ' ἦρωσ μετ' ἐϋκνήμιδας Ἀχαιοὺς
 ῥίψ' ἐπιδινήσας, κόμισαν δ' ἐρίηρες ἐταῖροι·
 αὐτὰρ ὁ ἄψ' ἐπόρουσε κατακτάμεναι μενεαίνων
 ἔγχεϊ χαλκείῳ. τὸν δ' ἐξήρπαξ' Ἀφροδίτη 380
 ῥέϊα μάλ' ὥς τε θεός, ἐκάλυψε δ' ἄρ' ἠέρι πολλῇ,
 καδ δ' εἶσ' ἐν θαλάμῳ εὐώδεϊ κήωντι.
 αὐτὴ δ' αὖθ' Ἑλένην καλέουσ' ἴε. τὴν δ' ἐκίχανεν
 πύργῳ ἐφ' ὑψηλῷ, περὶ δὲ Τρῳαὶ ἄλις ἦσαν.
 χειρὶ δὲ νεκταρέου ἱανοῦ ἐτίναξε λαβοῦσα, 385
 γρηῖ δέ μιν ἐἵκυῖα παλαιγενεῖ προσέειπεν,
 εἰροκόμῳ, ἦ οἱ Λακεδαιμόνι ναιεταῶσῃ
 ἥσκειν εἴρια καλά, μάλιστα δέ μιν φιλέεσκεν.
 τῇ μιν εἰσαμένην προσεφώνεε δι' Ἀφροδίτη.
 “δεῦρ' ἴθ'· Ἀλέξανδρός σε καλεῖ οἰκόνδε νέεσθαι. 390
 κείνος δ' γ' ἐν θαλάμῳ καὶ δινωτοῖσι λέχεσσιν,

κάλλει τε στίλβων καὶ εἵμασιν· οὐδέ κε φαίης
 ἀνδρὶ μαχησάμενον τόν γ' ἔλθειν, ἀλλὰ χορόνδε
 ἔρχεσθ' ἢ ἐχοροῖο νέον λήγοντα καθίζειν."

ὥς φάτο, τῇ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινεν 395
 καὶ ῥ' ὥς οὖν ἐνόησε θεᾶς περικαλλέα δειρὴν
 στήθεά θ' ἱμερόεντα καὶ ὄμματα μαρμαίροντα,
 θάμβησέν τ' ἄρ' ἔπειτα, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν.

"δαιμονίη, τί με ταῦτα λιλαίεαι ἡπεροπεύειν;
 ἢ πῇ με προτέρω πολλῶν εὐναιομενῶν 400

ἄξις ἢ Φρυγίης ἢ Μηρονίης ἑρατεινῆς,
 εἰ τίς τοι καὶ κείθι φίλος μερόπῳ ἀνθρώπων;
 οὐνεκα δὴ νῦν δῖον Ἀλέξανδρον Μενέλαος
 νικήσας ἐθέλει στυγερεὴν ἐμὲ οἴκαδ' ἄγεσθαι,
 τοῦνεκα δὴ νῦν δεῦρο δολοφρονέουσα παρέσθης; 405

ἦσο παρ' αὐτὸν ἰούσα, θεῶν δ' ἀπόεικε κελεύθου,
 μῆδ' ἔτι σοῖσι πόδεσσιν ὑποστρέψειας Ὀλυμπον,
 ἀλλ' αἰεὶ περὶ κείνον ὀΐζυε καὶ ἐφύλασσε,
 εἰς δ' κε σ' ἢ ἄλοχον ποιήσεται ἢ ὃ γε δούλην.
 κεῖσε δ' ἐγὼν οὐκ εἴμι — νεμεσσητὸν δέ κεν εἶη — 410
 κείνου πορσυνέουσα λέχος· Τρῳαὶ δέ μ' ὀπίσσω
 πᾶσαι μωμήσονται· ἔχω δ' ἄχ' ἄκριτα θυμῷ."

τὴν δὲ χολωσαμένη προσεφώνεε δῖ' Ἀφροδίτη
 "μή μ' ἔρεθε, σχετλίη, μὴ χωσαμένη σε μεθείω,
 τὼς δέ σ' ἀπεχθήρω ὥς νῦν ἔκπαγλ' ἐφίλησα, 415
 μέσσω δ' ἀμφοτέρων μητίσομαι ἔχθεα λυγρά,
 Τρώων καὶ Δαναῶν, σὺ δέ κεν κακὸν οἶτον ὀλῃαι."

ὥς ἔφατ', ἔδδεισεν δ' Ἑλένη Διὸς ἐκγεγαυῖα,
 βῇ δὲ κατασχομένη ἑανῷ ἀργῆτι φαεινῷ,
 σιγῇ, πάσας δὲ Τρῳᾶς λάθεν· ἦρχε δὲ δαίμων. 420

αἱ δ' οὗτ' Ἀλεξάνδροιο δόμον περικαλλὲς ἱκόντο,
 ἀμφίπολοι μὲν ἔπειτα θοῶς ἐπὶ ἔργα τράποντο,
 ἢ δ' εἰς ὑπόροφον βάλαμον κτεῖ δία γυναικῶν.
 τῇ δ' ἄρα δίφρον ἐλοῦσα φιλομμειδῆς Ἀφροδίτη

ἀντὶ Ἀλέξανδροιο θεὰ κατέθηκε φέρουσα· 425
 ἔνθα καθίζ᾽ Ἑλένη κούρη Διδὸς αἰγιόχοιο,
 ὅσσε πάλιν κλίνασα, πόσιν δ' ἠνίπαπε μύθῳ.
 “ἤλυθες ἐκ πολέμου· ὥς ὠφέλες αὐτόθ' ὀλέσθαι,
 ἀνδρὶ δαμείς κρατερῷ, δς ἐμὸς πρότερος πόσις ἦεν.
 ἡ μὲν δὴ πρὶν γ' εὖχε' ἀρηϊφίλου Μενελάου 430
 σῇ τε βίῃ καὶ χερσὶ καὶ ἔγχει φέρτερος εἶναι
 ἀλλ' ἴθι νῦν προκάλεσσαι ἀρηϊφίλου Μενέλαον
 ἐξαυτὶς μαχέσασθαι ἐναντίον. ἀλλὰ σ' ἔγωγε
 παύεσθαι κέλομαι, μηδὲ ξανθῷ Μενελάῳ
 ἀντίβιον πόλεμον πολεμίζειν ἢδὲ μάχεσθαι 435
 ἀφραδέως, μή πως τάχ' ὑπ' αὐτοῦ δουρὶ δαμῆης.”
 τὴν δὲ Πάρις μύθοισιν ἀμειβόμενος προσέειπεν
 “μή με, γύναι, χαλεποῖσιν ὀνειδέσι θυμὸν ἐνιπτε.
 νῦν μὲν γὰρ Μενέλαος ἐνίκησεν σὺν Ἀθῆνῃ,
 κείνον δ' αὖτις ἐγώ· παρὰ γὰρ θεοὶ εἰσι καὶ ἡμῖν. 440
 ἀλλ' ἄγε δὴ φιλότῃ τραπεῖομεν εὐνηθέντε·
 οὐ γάρ πώ ποτέ μ' ὥδέ γ' ἔρωσ φρένας ἀμφεκάλυψεν,
 οὐδ' ὅτε σε πρῶτον Λακεδαιμόνος ἐξ ἐρατεινῆς
 ἔπλεον ἀρπάξας ἐν ποντοπόροις νέεσσιν,
 νήσῳ δ' ἐν Κρανᾷ ἐμίγην φιλότῃ καὶ εὐνῇ, 445
 ὥς σεο νῦν ἔραμαι καὶ με γλυκὺς ἡμερος αἰρεῖ.”
 ἡ ῥα, καὶ ἦρχε λέχοσδε κιών· ἅμα δ' εἶπετ' ἄκοιτις.
 τῷ μὲν ἄρ' ἐν τρήτοῖσι κατεύνασθεν λεχέεσσιν,
 Ἀτρείδης δ' ἀν' ὀμιλον ἐφοῖτα θηρὶ ἐοικώς,
 εἴ που ἰσαθρήσειεν Ἀλέξανδρον θεοειδέα. 450
 ἀλλ' οὐ τις δύνατο Τρώων κλειτῶν τ' ἐπικούρων
 δεῖξαι Ἀλέξανδρον τότε ἀρηϊφίλῳ Μενελάῳ.
 οὐ μὲν γὰρ φιλότῃ γ' ἐκέυθανον, εἴ τις ἴδοιτο·
 ἴσον γάρ σφιν πᾶσιν ἀπήχθετο κηρὶ μελαίνῃ.
 τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων 455
 “κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι ἢδ' ἐπίκουροι.
 νίκη μὲν δὴ φαίνεται ἀρηϊφίλου Μενελάου·

ὕμεις δ' Ἀργείην Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ
ἔκδοτε, καὶ τιμὴν ἀποτινέμεν ἣν τιν' ἔοικεν,
ἧ τε καὶ ἰσσομένοισι μετ' ἀνθρώποισι πέληται.” 460
ὥς ἔφατ' Ἀτρεΐδης, ἐπὶ δ' ἦνεον ἄλλοι Ἀχαιοί.

ΙΛΙΑΔΟΣ Δ.

οἱ δὲ θεοὶ παρ Ζηνὶ καθήμενοι ἡγορόωντο
 χρυσέῳ ἐν δαπέδῳ, μετὰ δὲ σφισι πότνια Ἥβη
 νέκταρ ἐφνοχόει· τοὶ δὲ χρυσέοις δεπάεσσιν
 δειδέχατ' ἀλλήλους, Τρώων πόλιν εἰσορόωντες.
 αὐτίκ' ἐπειράτο Κρονίδης ἐρεθιζέμεν Ἥρην 3
 κερτομίοις ἐπέεσσι, παραβλήδην ἀγορεύων.
 “δοιαί μὲν Μενελάῳ ἀρηγόνες εἰσὶ θεάων,
 Ἥρῃ τ' Ἀργεῖῃ καὶ Ἀλαλκομενῆϊς Ἀθήνῃ.
 ἀλλ' ἦτοι ταὶ νόσφι καθήμεναι εἰσορόωσαι
 τέρπεσθον· τῷ δ' αὖτε φιλομμειδῆς Ἀφροδίτῃ 10
 αἰεὶ παρμέμβλωκε καὶ αὐτοῦ κῆρας ἀμύνει,
 καὶ νῦν ἐξεσάωσεν διόμενον θανέεσθαι.
 ἀλλ' ἦτοι νίκη μὲν ἀρηϊφίλου Μενελάου·
 ἡμεῖς δὲ φραζώμεθ' ὅπως ἔσται τάδε ἔργα,
 ἥ ῥ' αὖτις πόλεμόν τε κακὸν καὶ φύλοπιν αἰνὴν 15
 ὄρσομεν, ἥ φιλότῃτα μετ' ἀμφοτέροισι βάλωμεν.
 εἰ δ' αὖ πως τόδε πᾶσι φίλον καὶ ἡδὺ γένοιτο,
 ἦτοι μὲν οἰκέοιτο πόλιν Πριάμοιο ἄνακτος,
 αὖτις δ' Ἀργεῖν Ἑλένην Μενέλαος ἄγοιτο.”
 ὣς ἔφαθ', αἱ δ' ἐπέμυξαν Ἀθηναίῃ τε καὶ Ἥρῃ. 20
 πλησίσαι αἶ γ' ἦσθην, κακὰ δὲ Τρώεσσι μεδέεσθην.
 ἦτοι Ἀθηναίῃ ἀκέων ἦν οὐδέ τι εἶπεν,
 σκυζομένη Διὶ πατρί, χόλος δὲ μιν ἄγριος ἦρει·
 Ἥρῃ δ' οὐκ ἔχαδε στῆθος χόλον, ἀλλὰ προσηύδα
 “αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες. 25
 πῶς ἐθέλεις ἄλιον θεῖναι πόνον ἢδ' ἀτέλεστον,
 ἰδρῶ θ' ὃν ἰδρῶσα μόγῳ, καμέτην δέ μοι ἵπποι

λαὸν ἀγειρούσῃ, Πριάμῳ κακὰ τοιό τ'ε παῖσιν.
 ἔρδ'· ἀτὰρ οὐ τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι."
 τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς 30
 " δαίμονι, τί νύ σε Πριάμος Πριάμοιό τε παῖδες
 τόσσα κακὰ ῥέζουσιν, ὅτ' ἀσπερχές μενεαίνεις
 Ἴλιου ἐξαλαπάξαι ἐκτίμενον πτολίεθρον;
 εἰ δὲ σύ γ' εἰσελθοῦσα πύλας καὶ τείχεα μακρὰ
 ὤμῳ βεβρώθοις Πριάμον Πριάμοιό τε παῖδας 35
 ἄλλους τε Τρῶας, τότε κεν χόλον ἐξακέσαιο.
 ἔρξον ὅπως ἐθέλεις· μὴ τοῦτό γε νεῖκος ὀπίσσω
 σοὶ καὶ ἐμοὶ μέγ' ἔρισμα μετ' ἀμφοτέροισι γένηται.
 ἄλλο δὲ τοι ἔρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
 ὀππότε κεν καὶ ἐγὼ μεμαῶς πόλιν ἐξαλαπάξαι 40
 τὴν ἐθέλω ὄθι τοι φίλοι ἄνδρες ἐγγεγάσιν,
 μή τι διατρίβειν τὸν ἐμὸν χόλον, ἀλλὰ μ' ἔᾶσαι.
 καὶ γὰρ ἐγὼ σοὶ δῶκα ἑκὼν ἀέκοντί γε θυμῷ.
 αἶ γὰρ ὑπ' ἡελίῳ τε καὶ οὐρανῷ ἀστερόεντι
 ναιετάουσι πόλῃες ἐπιχθονίων ἀνθρώπων, 45
 τῶν μοι περὶ κῆρι τίσκετο Ἴλιος ἱρή
 καὶ Πριάμος καὶ λαὸς ἐϋμμελίῳ Πριάμοιο.
 οὐ γὰρ μοι ποτε βωμὸς ἐδεύετο δαιτὸς εἴσης,
 λοιβῆς τε κνίσσης τε· τὸ γὰρ λάχομεν γέρας ἡμεῖς."
 τὸν δ' ἡμείβετ' ἔπειτα θεώπις πότνια Ἥρη 50
 " ἦτοι ἐμοὶ τρεῖς μὲν πολὺ φίλτατα εἰσι πόλῃες,
 Ἄργος τε Σπάρτη τε καὶ εὐρυάγνια Μυκῆνη·
 τὰς διαπέρσαι, ὅτ' ἂν τοι ἀπέχθωνται περὶ κῆρι·
 τῶν οὐ τοι ἐγὼ πρόσθ' ἴσταμαι οὐδὲ μεγαίρω.
 εἰ περ γὰρ φθονέω τε καὶ οὐκ εἰῶ διαπέρσαι, 55
 οὐκ ἀνύω φθονέουσ', ἐπεὶ ἦ πολὺν φέρτερός ἐσσι.
 ἀλλὰ χρὴ καὶ ἐμὸν θέμεναι πόνον οὐκ ἀτέλεστον·
 καὶ γὰρ ἐγὼ θεός εἰμι, γένος δ' ἐμοὶ ἔνθεν ὄθεν σοί,
 καὶ με πρεσβυτάτην τέκετο Κρόνος ἀγκυλομήτης,
 ἀμφοτέρων, γενεῇ τε καὶ οὐνεκα σὴ παράκοιτις 60

κέκλημαι· σὺ δὲ πᾶσι μετ' ἀθανάτοισιν ἀνάσσεις.
 ἀλλ' ἦτοι μὲν ταῦθ' ὑποείξομεν ἀλλήλοισιν,
 σοὶ μὲν ἐγώ, σὺ δ' ἐμοί· ἐπὶ δ' ἔψονται θεοὶ ἄλλοι
 ἀθάνατοι. σὺ δὲ θᾶσσον Ἀθηναίῳ ἐπιτείλαι
 ἐλθεῖν ἐς Τρώων καὶ Ἀχαιῶν φύλοπιν αἰνὴν, 65
 πειρᾶν δ' ὧς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς
 ἄρξωσι πρότεροι ὑπὲρ ὄρκια δηλήσασθαι.”

ὧς ἔφατ', οὐδ' ἀπίθῃσε πατὴρ ἀνδρῶν τε θεῶν τε.
 αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα.
 “αἴψα μάλ' ἐς στρατὸν ἐλθὲ μετὰ Τρῶας καὶ Ἀχαιοὺς,
 πειρᾶν δ' ὧς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς 71
 ἄρξωσι πρότεροι ὑπὲρ ὄρκια δηλήσασθαι.”

ὧς εἰπὼν ὤτρυνε πάρος μεμαυῖαν Ἀθήνην,
 βῆ δὲ κατ' Οὐλύμποιο καρῆνων ἀΐξασα.
 οἶον δ' ἀστέρα ἦκε Κρόνου παῖς ἀγκυλομήτεω, 75
 ἢ ναύτησι τέρας ἢ στρατῶ εὐρέϊ λαῶν,
 λαμπρόν· τοῦ δέ τε πολλοὶ ἀπὸ σπινθῆρες ἰενταί·
 τῷ εἰκυῖ ἦϊξεν ἐπὶ χθόνα Παλλὰς Ἀθήνη,
 καδ δ' ἔθορ' ἐς μέσσον. θάμβος δ' ἔχεν εἰσορόωντας
 Τρῶάς θ' ἵπποδάμους καὶ ἑὺκνήμιδας Ἀχαιοὺς. 80
 ὧδε δὲ τις εἶπεςκεν ἰδὼν ἐς πλησίον ἄλλον.

“ἦ ρ' αὐτίς πόλεμός τε κακὸς καὶ φύλοπις αἰνὴ
 ἔσσεται, ἢ φιλότῃ μετ' ἀμφοτέροισι τίθησιν
 Ζεὺς, ὅς τ' ἀνθρώπων ταμίης πολέμοιο τέτυκται.”

ὧς ἄρα τις εἶπεςκεν Ἀχαιῶν τε Τρώων τε. 85
 ἢ δ' ἀνδρὶ ἱκέλη Τρώων κατεδύσεθ' ὁμίλον,
 Λαοδόκῳ Ἀντηνορίδῃ, κρατερῷ αἰχμητῇ,
 Πάνδαρον ἀντίθεον διζήμενη, εἴ που ἐφεύροι.
 εὔρε Λυκάονος υἱὸν ἀμύμονά τε κρατερόν τε
 ἑσταότ'· ἀμφὶ δέ μιν κρατερὰὶ στίχες ἀσπιστῶν 90
 λαῶν, οἳ οἳ ἔποντο ἀπ' Αἰσῆιοιο ῥοάων.
 ἀγχοῦ δ' ἵσταμένη ἔπεα πτερόεντα προσηύδα.

“ἦ ρά νύ μοι τι πίθοιο, Λυκάονος νιὲ δαΐφρον·

τλαίης κεν Μενελάω ἐπιπροέμεν ταχὺν ἰόν,
 πᾶσι δέ κε Τρώεσσι χάριν καὶ κῦδος ἄροιο, 95
 ἐκ πάντων δὲ μάλιστα Ἀλεξάνδρῳ βασιλῆϊ.
 τοῦ κεν δὴ πάμπρωτα παρ' ἀγλαὰ δῶρα φέροιο,
 αἷ κεν ἴδῃ Μενέλαον ἀρήϊον Ἀτρείος υἱόν
 σῶ βέλει δμηθέντα, πυρῆς ἐπιβάντ' ἀλεγεινῆς.
 ἀλλ' ἄγ' ὅτ' αὖτε σπον Μενελάου κυδαλίμοιο, 100
 εὖχεο δ' Ἀπόλλωνι λυκηγενεῖ κλυτοτόξῳ,
 ἀρνῶν πρωτογόνων ῥέξειν κλειτὴν ἐκατόμβην
 οἴκαδε νοστήσας ἱερῆς εἰς ἄστυ Ζελεΐης."
 ὧς φάτ' Ἀθηναίη, τῷ δὲ φρένας ἄφρονι πείθην.
 αὐτίκ' ἐσύλα τόξον εὖξοον ἰξάλου αἰγός 105
 ἀγρίου, ὃν ῥά ποτ' αὐτὸς ὑπὸ στέρνοιο τυχήσας
 πέτρης ἐκβαίνοντα, δεδεγμένος ἐν προδοκῇσιν,
 βεβλήκει πρὸς στήθος· ὁ δ' ὕπτιος ἔμπεσε πέτρη.
 τοῦ κέρα ἐκ κεφαλῆς ἐκκαιδεκάδωρα πεφύκει·
 καὶ τὰ μὲν ἀσκήσας κεραοξόος ἤραρε τέκτων, 110
 πᾶν δ' εὖ λειήνας χρυσέην ἐπέθηκε κορώνην.
 καὶ τὸ μὲν εὖ κατέθηκε ταυνσσάμενος, ποτὶ γαίῃ
 ἀγκλίνας· πρόσθεν δὲ σάκεα σχέθον ἐσθλοὶ ἑταῖροι,
 μὴ πρὶν ἀναΐξειαν ἀρήϊοι νῆες Ἀχαιῶν,
 πρὶν βλῆσθαι Μενέλαον ἀρήϊον Ἀτρείος υἱόν. 115
 αὐτὰρ ὁ σύλα πῶμα φαρέτρης, ἐκ δ' ἔλατ' ἰόν
 ἀβλήτα πτερόεντα, μελαινέων ἔρμ' ὀδυνάων·
 αἶψα δ' ἐπὶ νευρῇ κατεκόσμει πικρὸν οἶστόν,
 εὖχετο δ' Ἀπόλλωνι λυκηγενεῖ κλυτοτόξῳ
 ἀρνῶν πρωτογόνων ῥέξειν κλειτὴν ἐκατόμβην 120
 οἴκαδε νοστήσας ἱερῆς εἰς ἄστυ Ζελεΐης.
 ἔλκε δ' ὁμοῦ γλυφίδας τε λαβῶν καὶ νεῦρα βόεια·
 νευρὴν μὲν μαζῷ πέλασεν, τόξῳ δὲ σίδηρον.
 αὐτὰρ ἐπεὶ δὴ κυκλοτερεὶς μέγα τόξον ἔτεινεν,
 λίγξε βιός, νευρὴ δὲ μέγ' ἵαχεν, ἄλτο δ' οἶστός 125
 ὄξυβελῆς, καθ' ὁμιλον ἐπιπτέσθαι μενεαίνων.

οὐδὲ σέθεν, Μενέλαε, θεοὶ μάκαρες λελάθοντο
 ἀθάνατοι, πρώτη δὲ Διὸς θυγάτηρ ἄγγελίη,
 ἥ τοι πρόσθε στάσα βέλος ἐχευεκὲς ἄμυνεν.
 ἡ δὲ τόσον μὲν ἔργεν ἀπὸ χροός, ὥς ὅτε μήτηρ 130
 παιδὸς ἐέργη μυῖαν, ὅθ' ἡδέϊ λέξεται ὕπνῳ·
 αὐτὴ δ' αὐτ' ἴθυνεν ὄθι ζωστήρος ὀχῆς
 χρύσειοι σύνεχον καὶ διπλὸς ἦντετο θώρηξ.
 ἐν δ' ἔπεσε ζωστήρι ἀρηρότι πικρὸς οἰστός·
 διὰ μὲν ἄρ' ζωστήρος ἐλήλατο δαιδαλείοιο, 135
 καὶ διὰ θώρηκος πολυδαϊδάλου ἡρήρειστο
 μήτρης θ', ἣν ἐφόρει ἔρυμα χροός, ἔρκος ἀκόντων,
 ἥ οἱ πλείστον ἔρυτο· διαπρὸ δὲ εἶσατο καὶ τῆς.
 ἀκρότατον δ' ἄρ' οἰστός ἐπέγραψε χροά φωτός·
 αὐτίκα δ' ἔρρεεν αἷμα κελαινεφές ἐξ ὠτειλῆς. 140
 ὥς δ' ὅτε τίς τ' ἐλέφαντα γυνὴ φοῖνικι μῆνην
 Μηρονίς ἢ Κάειρα, παρήϊον ἔμμεναι Ἰππῶν
 κείται δ' ἐν θαλάμῳ, πολέες τέ μιν ἡρήσαντο
 ἰππῆες φορέειν· βασιλῆϊ δὲ κείται ἄγαλμα,
 ἀμφοτέρων, κόσμος θ' Ἰππῳ ἐλατῆρί τε κῦδος· 145
 τοῖοι τοι, Μενέλαε, μιάνθην αἵματι μηροὶ
 εὐφυέες κυῆμαί τε ἰδὲ σφυρὰ κάλ' ὑπένερθεν.
 ῥίγησεν δ' ἄρ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,
 ὥς εἶδεν μέλαν αἷμα καταρρέον ἐξ ὠτειλῆς.
 ῥίγησεν δὲ καὶ αὐτὸς ἀρητίφιλος Μενέλαος· 150
 ὥς δὲ ἶδεν νεῦρόν τε καὶ ὄγκους ἐκτὸς ἐόντας,
 ἄψορόν οἱ θυμὸς ἐνὶ στήθεσσιν ἀγέρθη.
 τοῖς δὲ βαρὺ στενάχων μετέφη κρείων Ἀγαμέμνων,
 χειρὸς ἔχων Μενέλαον· ἐπεστενάχοντο δ' ἑταῖροι.
 “ φίλε κασίγνητε, θάνατόν νύ τοι ὄρκι' ἔταμνον, 155
 οἷον προσθήσας πρὸ Ἀχαιῶν Τρῳσὶ μάχεσθαι·
 ὥς σ' ἔβαλον Τρῶες, κατὰ δ' ὄρκια πιστὰ πάτησαν.
 οὐ μὲν πως ἄλιον πέλει ὄρκιον αἷμά τε ἀρνῶν
 σπονδαὶ τ' ἄκρητοι καὶ δεξιάι, ἧς ἐπέπιθμεν.

εἴ περ γάρ τε καὶ αὐτίκ' Ὀλύμπιος οὐκ ἐτέλεσεν, 160
 ἔκ τε καὶ ὄψε' τελεῖ, σὺν τε μεγάλῃ ἀπέτισαν,
 σὺν σφῆσιν κεφαλῇσι γυναιξί τε καὶ τεκέεσσιν.
 εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
 ἔσσεται ἡμῶν ὅτ' ἂν ποτ' Ὀλώλῃ Ἴλιος ἱρή 165
 καὶ Πριάμος καὶ λαὸς ἐϋμμελίῳ Πριάμοιο,
 Ζεὺς δέ σφι Κρονίδης ὑψίζυγος, αἰθέρι ναίων,
 αὐτὸς ἐπισσεύσιν ἐρεμνὴν αἰγίδα πᾶσιν
 τῇσδ' ἀπάτης κοτέων. τὰ μὲν ἔσσεται οὐκ ἀτέλεστα·
 ἀλλὰ μοι αἰνὸν ἄχος σέθεν ἔσσεται, ὦ Μενέλαε,
 αἶ κε θάνῃς καὶ πότμον ἀναπλήσῃς βιότοιο. 170
 καὶ κεν ἐλέγχιστος πολυδίψιον Ἄργος ἰκοίμην·
 αὐτίκα γὰρ μνήσονται Ἀχαιοὶ πατρίδος αἴης·
 καὶ δέ κεν εὐχολὴν Πριάμῳ καὶ Τρώσιν λίποιμεν
 Ἀργεῖην Ἑλένην. σέο δ' ὅστέα πύσει ἄρουρα
 κειμένου ἐν Τροίῃ ἀτελευτήτῳ ἐπὶ ἔργῳ. 175
 καὶ κέ τις ὦδ' ἐρέει Τρώων ὑπερνηορέοντων
 τύμβῳ ἐπιθρώσκων Μενελάου κυδαλίμοιο
 'αἶθ' οὕτως ἐπὶ πᾶσι χόλον τελέσει' Ἀγαμέμνων,
 ὥς καὶ νῦν ἄλιον στρατὸν ἤγαγεν ἐνθάδ' Ἀχαιῶν,
 καὶ δὴ ἔβη οἰκόνδε φίλῃν ἐς πατρίδα γαῖαν 180
 σὺν κεινῇσιν νηυσί, λιπὼν ἀγαθὸν Μενέλαον·
 ὥς ποτέ τις ἐρέει· τότε μοι χάνοι εὐρεῖα χθών."
 τὸν δ' ἐπιθαρσύνων προσέφη Ξανθὸς Μενέλαος
 "θάρσει, μηδέ τί πω δειδίσσειο λαὸν Ἀχαιῶν.
 οὐκ ἐν καιρίῳ ὅξυ πάγῃ βέλος, ἀλλὰ πάροιθεν 185
 εἰρύσατο ζωστήρ τε παναίολος ἡδ' ὑπένερθεν
 ζῶμά τε καὶ μήτηρ, τὴν χαλκῆς κάμον ἄνδρες."
 τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων
 "αἶ γὰρ δὴ οὕτως εἶη, φίλος ὦ Μενέλαε.
 ἔλκος δ' ἱγῆρ ἐπιμάσσεται, ἡδ' ἐπιθήσει 190
 φάρμαχ', ἃ κεν παύσῃσι μελαινάων ὀδυνάων."
 ἦ, καὶ Ταλθύβιον θεῖον κήρυκα προσηύδα

“Ταλθύβι’, ὅττι τάχιστα Μαχάονα δεῦρο κάλειςσον,
 φῶτ’ Ἀσκληπιοῦ νιδὸν ἀμύμονος ἱητῆρος,
 ὄφρα ἴδῃ Μενέλαον ἀρήϊον ἀρχὸν Ἀχαιῶν, 195
 ὃν τις οἴστευσας ἔβαλεν, τόξων εὖ εἰδώς,
 Τρώων ἢ Λυκίων, τῷ μὲν κλέος, ἅμμι δὲ πένθος.”
 ὥς ἔφατ’, οὐδ’ ἄρα οἱ κῆρυξ ἀπῆθυσεν ἀκούσας,
 βῆ δ’ ἵεναι κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων
 παπταίνων ἥρωα Μαχάονα. τὸν δ’ ἐνόησεν 200
 ἔσταότ’· ἀμφὶ δέ μιν κρατερὰι στίχες ἀσπιστάων
 λαῶν, οἳ οἱ ἔποντο Τρίκης ἐξ ἵπποβότοιο.
 ἀγχοῦ δ’ ἰστάμενος ἔπεα πτερόεντα προσηύδα.
 “ὄρσ’, Ἀσκληπιάδη. καλέει κρείων Ἀγαμέμνων,
 ὄφρα ἴδῃ Μενέλαον ἀρήϊον ἀρχὸν Ἀχαιῶν, 205
 ὃν τις οἴστευσας ἔβαλεν, τόξων εὖ εἰδώς,
 Τρώων ἢ Λυκίων, τῷ μὲν κλέος, ἅμμι δὲ πένθος.”
 ὥς φάτο, τῷ δ’ ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινεν
 βᾶν δ’ ἵεναι καθ’ ὁμιλον ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν.
 ἀλλ’ ὅτε δὴ ῥ’ ἵκανον ὄθι ξανθὸς Μενέλαος 210
 βλήμενος ἦν, περὶ δ’ αὐτὸν ἀγηγέραθ’ ὄσσοι ἄριστοι
 κυκλόσ’, ὁ δ’ ἐν μέσσοισι παρίστατο ἰσόθεος φῶς,
 αὐτίκα δ’ ἐκ ζωστήρος ἀρηρότος ἔλκεν οἰστόν·
 τοῦ δ’ ἐξελκομένοιο πάλιν ἄγεν ὀξέες ὄγχοι.
 λῦσε δὲ οἱ ζωστήρα παναίολον ἥδ’ ὑπένερθεν 215
 ζῶμά τε καὶ μίτρην, τὴν χαλκῆες κάμον ἄνδρες.
 αὐτὰρ ἐπεὶ ἴδεν ἔλκος, ὅθ’ ἔμπεσε πικρὸς οἰστός,
 αἶμ’ ἐκμυζήσας ἐπ’ ἄρ’ ἥπια φάρμακα εἰδώς
 πάσσε, τά οἱ ποτε πατρὶ φίλα φρονέων πόρε Χείρων.
 ὄφρα τοὶ ἀμφεπένοντο βοὴν ἀγαθὸν Μενέλαον, 220
 τόφρα δ’ ἐπὶ Τρώων στίχες ἤλυθον ἀσπιστάων·
 οἳ δ’ αὖτις κατὰ τεύχε’ ἔδυν, μνήσαντο δὲ χάρις.
 ἐνθ’ οὐκ ἂν βρίζοντα ἴδοις Ἀγαμέμνονα δῖον,
 οὐδὲ καταπτώσσοντ’, οὐδ’ οὐκ ἐθέλοντα μάχεσθαι,
 ἀλλὰ μάλα σπεύδοντα μάχην ἐς κυδιάνειραν. 225

ἵππους μὲν γὰρ ἔασε καὶ ἄρματα ποικίλα χαλκῶ·
καὶ τοὺς μὲν θεράπων ἀπάνευθ' ἔχε φυσιδώντας
Εὐρυνμέδων, υἱὸς Πτολεμαίου Πειραΐδαο,
τῷ μάλα πόλλ' ἐπέτελλε παρίσχμεν, ὅππότε κέν μιν
γυῖα λάβῃ κάματος πολέας διὰ κοιρανέοντα· 230
αὐτὰρ ὁ πεζὸς ἐὼν ἐπεπωλεῖτο στίχας ἀνδρῶν.
καί ῥ' οὖς μὲν σπεύδοντας ἴδοι Δαναῶν ταχυπώλων,
τοὺς μάλα θαρσύνεσκε παριστάμενος ἐπέεσσιν.
“ Ἀργεῖοι, μή πώ τι μεθίετε θούριδος ἀλκῆς·
οὐ γὰρ ἐπὶ ψευδέσσι πατήρ Ζεὺς ἔσσειτ' ἀρωγός, 235
ἀλλ' οἳ περ πρότεροι ὑπὲρ ὄρκια δηλήσαντο,
τῶν ἦτοι αὐτῶν τέρενα χρόα γῦπες ἔδονται,
ἡμεῖς αὖτ' ἀλόχους τε φίλας καὶ νήπια τέκνα
ἄξομεν ἐν νήεσσιν, ἐπὴν πτολίεθρον ἔλωμεν.”
οὓς τινας αὖ μεθιέντας ἴδοι στυγεροῦ πολέμοιο, 240
τοὺς μάλα νεικέεσκε χολωτοῖσιν ἐπέεσσιν.
“ Ἀργεῖοι ἰόμωροι, ἐλεγχείες, οὐ νυ σέβεσθε ;
τίφθ' οὕτως ἔσσητε τεθηπότες ἤντε νεβροί,
αἶ τ' ἐπεὶ οὖν ἔκαμον πολέος πεδίοιο θέουσαι,
ἴστασ', οὐδ' ἄρα τίς σφι μετὰ φρεσὶ γίγνεται ἀλκή. 245
ὥς ὑμεῖς ἔσσητε τεθηπότες, οὐδὲ μάχεσθε.
ἦ μένετε Τρῶας σχεδὸν ἐλθέμεν, ἔνθα τε νῆες
εἰρύατ' εὐπρυμνοὶ, πολιῆς ἐπὶ θινὶ θαλάσσης,
ὄφρα ἴδῃτ' αἶ κ' ὕμιν ὑπέρσχη χεῖρα Κρονίων ;”
ὥς δ' γε κοιρανέων ἐπεπωλεῖτο στίχας ἀνδρῶν. 250
ἦλθε δ' ἐπὶ Κρήτεσσι κιὼν ἀνὰ οὐλαμὸν ἀνδρῶν.
οἱ δ' ἀμφ' Ἰδομενῆα daίφρονα θωρήσσοντο·
Ἰδομενεὺς μὲν ἐνὶ προμάχοις, συτὶ εἵκελος ἀλκὴν,
Μηριόνης δ' ἄρα οἱ πυμάτας ὦτρυνε φάλαγγας.
τοὺς δὲ ἰδὼν γήθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων, 255
αὐτίκα δ' Ἰδομενῆα προσήδα μελιχίοισιν.
“ Ἰδομενεῦ, περὶ μὲν σε τίω Δαναῶν ταχυπώλων
ἡμῖν ἐνὶ πτολέμῳ ἡδ' ἀλλοίῳ ἐπὶ ἔργῳ

ἡδ' ἐν δαίθ', ὅτε πέρ τε γερούσιον αἶθοπα οἶνον
 Ἀργείων οἱ ἄριστοι ἐνὶ κρητῆρι κέρωνται. 260
 εἴ περ γάρ τ' ἄλλοι γε κερηκομόωντες Ἀχαιοί
 δαιτρὸν πίνωσιν, σὸν δὲ πλεῖον δέπας αἰεὶ
 ἔστηχ' ὥς περ ἐμοί, πῖεῖν ὅτε θυμὸς ἀνώγοι.
 ἀλλ' ὄρσεν πόλεμόνδ', οἷος πάρος εὐχεται εἶναι."
 τὸν δ' αὖτ' Ἰδομενεὺς Κρητῶν ἀγὸς ἀντίον ἦϋδα 265
 "Ἀτρεΐδῃ, μάλα μὲν τοι ἐγὼν ἐρήρος ἐταῖρος
 ἔσσομαι, ὥς τὸ πρῶτον ὑπέστην καὶ κατένευσα·
 ἀλλ' ἄλλους ὄτρυνε κερηκομόωντας Ἀχαιούς,
 ὄφρα τάχιστα μαχώμεθ', ἐπεὶ σὺν γ' ὄρκι ἔχευαν
 Τρῶες. τοῖσιν δ' αὖ θάνατος καὶ κήδε' ὀπίσσω 270
 ἔσσειε', ἐπεὶ πρότεροι ὑπὲρ ὄρκια δηλήσαντο."
 ὥς ἔφατ', Ἀτρεΐδης δὲ παρῴχετο γηθόσυνος κῆρ.
 ἦλθε δ' ἐπ' Αἰάντεσσι κίων ἀνὰ οὐλαμὸν ἀνδρῶν·
 τῷ δὲ κορυσσέσθην, ἅμα δὲ νέφος εἶπετο πεζῶν.
 ὥς δ' ὅτ' ἀπὸ σκοπιῆς εἶδεν νέφος αἰπύλοιο ἀνὴρ 275
 ἐρχόμενον κατὰ πόντον· ὑπὸ Ζεφύροιο ἰωῆς·
 τῷ δέ τ' ἄνευθεν ἐόντι μελάντερον, ἥτε πίσσα,
 φαίνεται ἰὸν κατὰ πόντον, ἄγει δέ τε λαίλαπα πολλήν·
 ῥίγησέν τε ἰδὼν, ὑπὸ τε σπέος ἤλασε μῆλα·
 τοῖαι ἅμ' Αἰάντεσσι διοτρεφέων αἰζηῶν 280
 δῆϊον ἐς πόλεμον πυκινὰ κίνυντο φάλαγγες
 κυάνεαι, σάκεσιν τε καὶ ἔγχεσι πεφρικυῖαι.
 καὶ τοὺς μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,
 καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα.
 "Αἴαντ', Ἀργείων ἡγήτορε χαλκοχιτώνων, 285
 σφῶϊ μὲν — οὐ γὰρ ἔοικ' ὄτρυνέμεν — οὐ τι κελεύω·
 αὐτῷ γὰρ μάλα λαὸν ἀνώγετον ἴφι μάχεσθαι.
 αἶ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίῃ καὶ Ἀπολλόν,
 τοῖος πᾶσιν θυμὸς ἐνὶ στήθεσσι γένοιτο·
 τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο ἄνακτος 290
 χερσὶν ὑφ' ἡμετέρῃσιν ἀλοῦσά τε περθομένη τε."

ὣς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ' ἄλλους.
 ἔνθ' ὃ γε Νέστορ' ἔτετμε, λιγὺν Πυλίων ἀγορητὴν,
 οὓς ἐτάρους στέλλοντα καὶ ὀτρύνοντα μάχεσθαι,
 ἀμφὶ μέγαν Πελάγοντα Ἀλάστορά τε Χρομίον τε 295
 Αἰμονά τε κρείοντα Βιάντά τε ποιμένα λαῶν.
 ἱππῆας μὲν πρῶτα σὺν ἵπποισιν καὶ ὄχεσφιν,
 πεζοὺς δ' ἐξόπιθε στήσεν πολέας τε καὶ ἐσθλοὺς,
 ἔρκος ἔμεν πολέμοιο· κακοὺς δ' ἐς μέσσον ἔλασσεν,
 ὄφρα καὶ οὐκ ἐθέλων τις ἀναγκαίῃ πολεμίζοι. 300
 ἱππεῦσιν μὲν πρῶτ' ἐπετέλλετο· τοὺς γὰρ ἀνώγει
 σφοδρὸς ἵππους ἐχέμεν μηδὲ κλονέεσθαι ὁμίλῳ.
 “μηδὲ τις ἱπποσύνη τε καὶ ἡνορέφῃ πεποιθὼς
 οἶος πρόσθ' ἄλλων μεμάτω Τρώεσσι μάχεσθαι,
 μηδ' ἀναχωρεῖτω· ἀλαπαδνότεροι γὰρ ἔσεσθε. 305
 ὃς δὲ κ' ἀνὴρ ἀπὸ ὧν ὀχέων ἕτερ' ἄρμαθ' ἱκνται,
 ἔγχει ὀρεξάσθω, ἐπεὶ ἡ πολὺ φέρτερον οὕτως.
 ὦδε καὶ οἱ πρότεροι πόλιας καὶ τείχε' ἐπόρθεον,
 τόνδε νόον καὶ θυμὸν ἐνὶ στήθεσσιν ἔχοντες.”
 ὥς ὁ γέρων ὠτρυνε πάλαι πολέμων εὖ εἰδώς. 310
 καὶ τὸν μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα.
 “ὦ γέρον, εἴθ', ὥς θυμὸς ἐνὶ στήθεσσι φίλοισιν,
 ὥς τοι γούναθ' ἔποιτο, βίῃ δέ τοι ἔμπεδος εἴη.
 ἀλλὰ σε γῆρας τείρει ὁμοῖον· ὥς ὄφελέν τις 315
 ἀνδρῶν ἄλλος ἔχειν, σὺ δὲ κουροτέροισι μετεῖναι.”
 τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ
 “Ἀτρεΐδη, μάλα μὲν κεν ἐγὼν ἐθέλοιμι καὶ αὐτὸς
 ὥς ἔμεν ὥς ὅτε δῖον Ἑρευθαλίωνα κατέκταν.
 ἀλλ' οὐ πῶς ἅμα πάντα θεοὶ δόσαν ἀνθρώποισιν· 320
 εἰ τότε κοῦρος ἔα, νῦν αὐτὴ με γῆρας ὀπάζει.
 ἀλλὰ καὶ ὥς ἱππεῦσι μετέσσομαι ἡδὲ κελεύσω
 βουλῇ καὶ μύθοισι· τὸ γὰρ γέρας ἐστὶ γερόντων.
 αἰχμὰς δ' αἰχμάσσουσι νεώτεροι, οἳ περ ἐμείο

ὀπλότεροι γεγάασι πεποιθασίν τε βίηφιν.” 325
 ὧς ἔφατ’, Ἀτρεΐδης δὲ παρῶχετο γηθόσυνος κῆρ.
 εὐρ’ υἷον Πετewῶ Μενεσθῆα πλήξιππον
 ἔσταότ’ ἀμφὶ δ’ Ἀθηναῖοι; μῆστωρες αὐτῆς.
 αὐτὰρ ὁ πλησίον ἑστήκει πολύμητις Ὀδυσσεύς,
 παρ δὲ Κεφαλλήνων ἀμφὶ στίχες οὐκ ἀλαπαδναί 330
 ἔστασαν· οὐ γάρ πώ σφιν ἀκούετο λαὸς αὐτῆς,
 ἀλλὰ νέον συνορινόμεναι κίνυντο φάλαγγες
 Τρώων ἵπποδάμων καὶ Ἀχαιῶν· οἱ δὲ μένοντες
 ἔστασαν, ὅππότε πύργος Ἀχαιῶν ἄλλος ἐπελθὼν
 Τρώων ὀρμήσειε καὶ ἄρξειαν πολέμοιο. 335
 τοὺς δὲ ἰδὼν νείκεσσαν ἀναξ ἀνδρῶν Ἀγαμέμνων,
 καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα.
 “ὦ νιῆ Πετewῶ διοτρεφέος βασιλῆος,
 καὶ σύ, κακοῖσι δόλοισι κεκασμένη, κερδαλεόφρον,
 τίπτε καταπτώσσοντες ἀφέστατε, μέμνετε δ’ ἄλλους ; 340
 σφῶϊν μὲν τ’ ἐπέοικε μετὰ πρώτοισιν ἐόντας
 ἑστάμεν ἠδὲ μάχης καυστειρῆς ἀντιβολῆσαι·
 πρώτῳ γὰρ καὶ δαιτὸς ἀκουάζεσθον ἐμείο,
 ὅππότε δαῖτα γέρουσιν ἐφοπλίζωμεν Ἀχαιοί.
 ἔνθα φίλ’ ὀπταλέα κρέα ἔδμεναι ἠδὲ κύπελλα 345
 οἴνου πινέμεναι μελιηδέος, ὅφρ’ ἐθέλητον·
 νῦν δὲ φίλως χ’ ὀρώωτε καὶ εἰ δέκα πύργοι Ἀχαιῶν
 ὑμείων προπάροιθε μαχοίατο νηλεῖ χαλκῷ.”
 τὸν δ’ ἄρ’ ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς
 “Ἀτρεΐδη, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων. 350
 πῶς δὴ φῆς πολέμοιο μεθίμεν ; ὅππότ’ Ἀχαιοί
 Τρωσὶν ἐφ’ ἵπποδάμοισιν ἐγείρομεν ὄξυν Ἄρηα,
 ὄψεαι, ἦν ἐθέλῃσθα καὶ αἶ κέν τοι τὰ μεμήλῃ,
 Τηλεμάχοιο φίλον πατέρα προμάχοισι μιγέντα
 Τρώων ἵπποδάμων. σὺ δὲ ταῦτ’ ἀνεμῶλια βάζεις.” 355
 τὸν δ’ ἐπιμειδῆσας προσέφη κρείων Ἀγαμέμνων,
 ὡς γυνὴ χωρόμενιο· πάλιν δ’ ὁ γε λάζετο μῦθον.

“ διογενὲς Λαερτιάδη, πολυμήχαν’ Ὀδυσσεῦ,
οὔτε σε νεικίῳ περιώσιον οὔτε κελεύω·
οἶδα γὰρ ὥς τοι θυμὸς ἐνὶ στήθεσσι φίλοισιν 360
ἥπια δήνεα οἶδε· τὰ γὰρ φρονέεις ἅ τ’ ἐγώ περ.
ἀλλ’ ἴθι, ταῦτα δ’ ὀπισθεν ἀρεσσόμεθ’, εἴ τι κακὸν νῦν
εἴρηται· τὰ δὲ πάντα θεοὶ μεταμῶνια θεῖεν.”

ὥς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ’ ἄλλους.
εὔρε δὲ Τυδέος υἷὸν ὑπέρθυμον Διομήδεα 365

ἑσταότ’ ἐν θ’ ἵπποισι καὶ ἄρμασι κολλητοῖσιν·
πὰρ δέ οἱ ἐσθήκει Σθένηςλος Καπανήϊος υἱός.
καὶ τὸν μὲν νείκεσεν ἰδὼν κρείων Ἀγαμέμνων,
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα.
“ ὦ μοι, Τυδέος υἱὲ δαΐφρονος ἵπποδάμοιο, 370

— τί πτώσσεις, τί δ’ ὀπιπεύεις πολέμοιο γεφύρας ;
οὐ μὲν Τυδεῖ γ’ ὥδε φίλον πτωσκαζέμεν ἦεν,
ἀλλὰ πολὺν πρὸ φίλων ἐτάρων δηΐοισι μάχεσθαι,
ὥς φάσαν οἱ μιν ἴδοντο πονεύμενον· οὐ γὰρ ἔγωγε
ἦντησ’ οὐδὲ ἴδον· περὶ δ’ ἄλλων φασὶ γενέσθαι. 375

ἦτοι μὲν γὰρ ἄτερ πολέμου εἰσῆλθε Μυκῆνας
ξεῖνος ἅμ’ ἀντιθέῳ Πολυνείκεϊ, λαὸν ἀγείρων,
οἳ ῥα τότε ἑστρατόωνθ’ ἱερὰ πρὸς τείχεα Θήβης·
καὶ ῥα μάλα λίσσοντο δόμεν κλειτοὺς ἐπικούρους.
οἳ δ’ ἔθελον δόμεναι καὶ ἐπῆνεον, ὥς ἐκέλευον· 380

ἀλλὰ Ζεὺς ἔτρεψε παραΐσια σήματα φαίνων.
οἳ δ’ ἐπεὶ οὖν ᾤχοντο ἰδὲ πρὸ ὁδοῦ ἐγένοντο,
Ἀσσωπὸν δ’ ἵκοντο βαθύσχοινον λεχεποίην,
ἐνθ’ αὐτ’ ἀγγελίην ἐπὶ Τυδῇ στείλαν Ἀχαιοί.
αὐτὰρ ὁ βῆ, πολέας δὲ κιχήσατο Καδμείωνας 385

δαινυμένους κατὰ δῶμα βίης Ἐτεοκλήϊης.
ἐνθ’ οὐδὲ ξεῖνός περ ἰὼν ἵππηλάτα Τυδεύς
τάρβει, μῶνος ἰὼν πολέσιν μετὰ Καδμείοισιν,
ἀλλ’ ὃ γ’ ἀεθλεύειν προκαλίζετο, πάντα δ’ ἐνῖκα
ρήϊδίως· τοίη οἱ ἐπὶ ῥόθοις ἦεν Ἀθήνη. 390

οἱ δὲ χολωσάμενοι Καδμεῖοι, κέντορες ἵππων,
 ἄψ ἄρ' ἀνερχομένῃ πυκινὸν λόχον εἶσαν ἄγοντες,
 κούρους πεντήκοντα· δῶ δ' ἡγήτορες ἦσαν,
 Μαίῳν Αἰμουίδης ἐπιείκελος ἀθανάτοισιν,
 υἱὸς τ' Αὐτοφόνοιο μενεπτόλεμος Πολυφόντης. 395
 Τυδεὺς μὲν καὶ τοῖσιν ἀεικέα πότμον ἐφῆκεν·
 πάντας ἔπεφν', ἓνα δ' οἷον ἔει οἰκόνδε νέεσθαι·
 Μαίον' ἄρα προέηκε, θεῶν τεράεσσι πιθήσας.
 τοῖος ἔην Τυδεὺς Αἰτώλιος· ἀλλὰ τὸν νῖόν
 γείνατο εἰο χέρηα μάχῃ, ἀγορῇ δέ τ' ἀμείνω. 400
 ὣς φάτο, τὸν δ' οὐ τι προσέφη κρατερὸς Διομήδης,
 αἰδεσθεὶς βασιλῆος ἐνιπὴν αἰδοίοιο.
 τὸν δ' υἱὸς Καπανῆος ἀμείψατο κυδαλίμοιο
 “Ἀτρεΐδῃ, μὴ ψεύδῃ ἐπιστάμενος σάφα εἰπῆιν.
 ἡμεῖς τοι πατέρων μέγ' ἀμείνονες εὐχόμεθ' εἶναι. 405
 ἡμεῖς καὶ Θήβης ἔδος εἰλομεν ἑπταπύλοιο,
 παυρότερον λαὸν ἀγαγόνθ' ὑπὸ τείχος ἄρειον,
 πειθόμενοι τεράεσσι θεῶν καὶ Ζηνὸς ἀρωγῇ·
 κεῖνοι δὲ σφετέρῃσιν ἀτασθαλίῃσιν ὄλοντο.
 τῷ μὴ μοι πατέρας ποθ' ὁμολῇ ἔνθεο τιμῇ.” 410
 τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης
 “τέττα, σιωπῇ ἦσο, ἐμῷ δ' ἐπιπείθεο μῦθῳ.
 οὐ γὰρ ἐγὼ νεμεσῶ Ἀγαμέμνονι ποιμένι λαῶν
 ὀτρύνοντι μάχεσθαι εὐκνήμιδας Ἀχαιοὺς· 415
 τούτῳ μὲν γὰρ κῦδος ἅμ' ἔψεται, εἴ κεν Ἀχαιοί
 Τρώας δῆρ' ὥσωσιν ἔλωσί τε Ἴλιον ἱρήν,
 τούτῳ δ' αὖ μέγα πένθος Ἀχαιῶν δῆρ' ὀνείων.
 ἀλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα θούριδος ἀλκῆς.”
 ἦ ῥα, καὶ ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε·
 δεινὸν δ' ἔβραχε χαλκὸς ἐπὶ στήθεσσι νῆακος 420
 ὀρρυμένον· ὑπὸ κεν ταλασίφρονά περ δέος εἶλεν.
 ὣς δ' ὅτ' ἐν αἰγιαλῷ πολυηχεῖ κῦμα θαλάσσης
 ὄρρυτ' ἐπασσύτερον Ζεφύρου ὑποκινήσαντος·

πόντῳ μὲν τε πρῶτα κορύσσεται, αὐτὰρ ἔπειτα
 χέρσῳ ῥήγνυμένον μεγάλα βρέμει, ἀμφὶ δέ τ' ἄκρας 425
 κυρτὸν ἰὸν κορυφοῦται, ἀποπτύει δ' ἄλός ἄχνην·
 ὥς τότ' ἐπασσύτεραι Δαναῶν κίνυντο φάλαγγες
 νωλεμέως πόλεμόνδε. κέλευε δὲ οἷσιν ἕκαστος
 ἡγεμόνων· οἱ δ' ἄλλοι ἀκὴν ἴσαν — οὐδέ κε φαίης
 τόσσον λαὸν ἔπεσθαι ἔχοντ' ἐν στήθεσιν αὐδῇν — 430
 σιγῇ δειδιότες σημάντορας· ἀμφὶ δὲ πᾶσιν
 τεύχεα ποικίλ' ἔλαμπε, τὰ εἰμένοι ἐστιχόωντο.¹
 Τρώες δ', ὥς τ' ὄϊες πολυπάμονος ἀνδρὸς ἐν αὐλῇ
 μυρίαί ἐστήκασιν ἀμελγόμεναι γάλα λευκόν,
 ἀζηχὲς μεμακῦιαί, ἀκούουσαι ὅπα ἀρνῶν, 435
 ὥς Τρώων ἀλαλητὸς ἀνὰ στρατὸν εὐρὺν ὀρώρει·
 οὐ γὰρ πάντων ἦεν ὁμὺς θρόος οὐδ' ἴα γῆρυς,
 ἀλλὰ γλώσσ' ἐμέμκτο, πολύκλητοι δ' ἔσαν ἄνδρες.
 ὥρσε δὲ τοὺς μὲν Ἄρης, τοὺς δὲ γλαυκῶπις Ἀθήνη
 δέϊμός τ' ἠδὲ φόβος καὶ ἔρις ἄμοτον μεμανῖα, 440
 Ἄρεος ἀνδροφόνιοιο κασιγνήτη ἐτάρη τε,
 ἥ τ' ὀλίγη μὲν πρῶτα κορύσσεται, αὐτὰρ ἔπειτα
 οὐρανῷ ἐστήριξε κάρη καὶ ἐπὶ χθονὶ βαίνει.
 ἥ σφιν καὶ τότε νεῖκος ὁμοῖον ἔμβαλε μέσσω
 ἐρχομένη καθ' ὄμιλον, ὀφέλλουσα στόνον ἀνδρῶν. 445
 οἱ δ' ὅτε δὴ ῥ' ἐς χῶρον ἔνα ξυνιόντες ἴκοντο,
 σὺν ῥ' ἔβαλον ῥινούς, σὺν δ' ἔγχεα καὶ μένε' ἀνδρῶν
 χαλκεοθωρήκων· ἀτὰρ ἀσπίδες ὀμφαλόεσσαι
 ἐπληντ' ἀλλήλησι, πολὺς δ' ὀρυμαγδὸς ὀρώρει.
 ἔνθα δ' ἄμ' οἰμωγὴ τε καὶ εὐχολὴ πέλεν ἀνδρῶν 450
 ὀλλύντων τε καὶ ὀλλυμένων, ῥέε δ' αἵματι γαῖα.
 ὥς δ' ὅτε χεῖμαρροι ποταμοὶ κατ' ὄρεσφι ῥέοντες
 ἐς μισγάκειαν συμβάλλετον ὄβριμον ὕδωρ
 κρουνῶν ἐκ μεγάλων, κοίλης ἔντοσθε χαράδρης·
 τῶν δέ τε τιηλόσε δούπον ἐν οὕρεσιν ἔκλυε ποιμήν· 455
 ὥς τῶν μισγομένων γένετο ἰαχὴ τε πόνος τε.

πρῶτος δ' Ἀντίλοχος Τρώων ἔλεν ἄνδρα κυρυστήν
 ἐσθλὸν ἐνὶ προμάχοισι, θαλυσιάδην Ἐχέπωλον·
 τὸν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἱππαδασείης,
 ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὀστέον εἰσω 460
 αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὄσσε κάλυψεν,
 ἥριπε δ', ὥς ὅτε πύργος, ἐνὶ κρατερῇ ὑσμίνῃ.
 τὸν δὲ πεσόντα ποδῶν ἔλαβε κρείων Ἐλεφήνωρ
 Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων,
 ἔλκε δ' ὑπέκ βελέων, λελημένος ὄφρα τάχιστα 465
 τεύχεα συλῆσει· μίνυνθα δὲ οἱ γένεθ' ὀρμή.
 νεκρὸν γάρ ῥ' ἐρύοντα ἰδὼν μεγάλθυμος Ἀγήνωρ
 πλεωρά, τὰ οἱ κύψαντι παρ' ἀσπίδος ἐξεφαάνθη,
 οὔτῃσε ξυστῶ χαλκῆρεϊ, λῦσε δὲ γυῖα.
 ὥς τὸν μὲν λίπε θυμός, ἐπ' αὐτῷ δ' ἔργον ἐτύχθη 470
 ἀργαλέον Τρώων καὶ Ἀχαιῶν· οἱ δὲ λύκοι ὥς
 ἀλλήλοισι ἐπόρουσαν, ἀνὴρ δ' ἄνδρ' ἐδνοπάλιζεν.
 ἔνθ' ἔβαλ' Ἀνθεμίωνος υἱὸν Τελαμώνιος Αἴας,
 ἡΐθευν θαλερόν, Σιμοείσιον, ὃν ποτε μήτηρ
 Ἰδῆθεν κατιούσα παρ' ὄχθῃσιν Σιμόεντος 475
 γείνατ', ἐπεὶ ῥα τοκεῦσιν ἄμ' ἔσπετο μῆλα ἰδέσθαι.
 τοῦνεκά μιν κάλεον Σιμοείσιον· οὐδὲ τοκεῦσιν
 θρέπτρα φίλοις ἀπέδωκε, μινυνθάδιος δὲ οἱ αἰὼν
 ἔπλεθ' ὑπ' Αἴαντος μεγαθύμου δονρὶ δαμέντι.
 πρῶτον γάρ μιν ἰόντα βάλε στήθος παρὰ μαζόν 480
 δεξιόν· ἀντίκρυν δὲ δι' ὤμου χάλκεον ἐγχος
 ἤλθεν. ὁ δ' ἐν κονίῃσι χαμαὶ πέσεν, αἵγειρος ὥς,
 ἧ ῥά τ' ἐν εἰαμενῇ ἔλεος μέγαλοιο πεφύκη
 λείη, ἀτάρ τέ οἱ ὄζοι ἐπ' ἀκροτάτῃ πεφύασιν·
 τὴν μὲν θ' ἀρματοπηγὸς ἀνὴρ αἰθωνὶ σιδήρῳ 485
 ἐξέταμ', ὄφρα ἴτυν κάμψῃ περικαλλεῖ δίφρῳ·
 ἧ μὲν τ' ἀζομένη κεῖται ποταμοῖο παρ' ὄχθα·
 τοῖον ἄρ' Ἀνθεμίδην Σιμοείσιον ἐξενάριξεν
 Αἴας διογενής. τοῦ δ' Ἀντιφός αἰολοθώρηξ

Πριαμίδης καθ' ὅμιλον ἀκόντισεν ὀξείῳ δουρί. 490
 τοῦ μὲν ἄμαρθ', ὁ δὲ Λεῦκον Ὀδυσσεὺς ἐσθλὸν ἐταῖρον
 βεβλήκει βουβῶνα, νέκυν ἐτέρωσ' ἐρύοντα·
 ἦριπε δ' ἄμφ' αὐτῷ, νεκρὸς δέ οἱ ἔκπεσε χειρὸς.
 τοῦ δ' Ὀδυσσεὺς μάλα θυμὸν ἀποκταμένοιο χολώθη,
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἴθοπι χαλκῷ, 495
 στῆ δὲ μάλ' ἐγγὺς ἰών, καὶ ἀκόντισε δουρὶ φαεινῷ
 ἀμφὶ ἔπαπτήνας. ὑπὸ δὲ Τρῶες κεκάδοντο
 ἀνδρὸς ἀκοντίσσαντος. ὁ δ' οὐχ ἄλιον βέλος ἤκεν,
 ἀλλ' υἷον Πριάμοιο νόθον βάλε Δηموκόωντα,
 ὃς οἱ Ἀβυδύθεν ἦλθε, παρ' ἱππων ὤκειάων. 500
 τὸν ῥ' Ὀδυσσεὺς ἐτάροιο χολωσάμενος βάλε δουρὶ
 κόρσῃν· ἡ δ' ἐτέροιο διὰ κροτάφοιο πέρησεν
 αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὅσσε κάλυψεν,
 δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
 χώρησαν δ' ὑπὸ τε πρόμαχοι καὶ φαίδιμος Ἑκτωρ· 505
 Ἀργεῖοι δὲ μέγα ἴαχον, ἐρύσαντο δὲ νεκρούς,
 ἴθυσαν δὲ πολὺ προτέρω. νεμέσῃσιν δ' Ἀπόλλων
 Περγάμου ἐκκατιδών, Τρῶεσσι δὲ κέκλετ' αὖσας
 “ὄρνυσθ', ἐππόδαμοι Τρῶες, μῆδ' εἴκετε χάρμης
 Ἀργείοις, ἐπεὶ οὐ σφι λίθος χρῶς οὐδὲ σίδηρος 510
 χαλκὸν ἀνασχέσθαι ταμεσίχροα βαλλομένοισιν.
 οὐ μὰν οὐδ' Ἀχελεὺς Θέτιδος παῖς ἠυκόμοιο
 μάρναται, ἀλλ' ἐπὶ νηυσὶ χόλον θυμαλγέα πέσσει.”
 ὣς φάτ' ἀπὸ πτόλιος δεινὸς θεός· αὐτὰρ Ἀχαιοὺς
 ὦρσε Διὸς θυγάτηρ κυδίστη τριτογένεια, 515
 ἐρχομένη καθ' ὅμιλον, ὅθι μεθιέντας ἵδοιτο.
 ἐνθ' Ἀμαρνυκείδην Διῶρεα μοῖρ' ἐπέδῃσεν.
 χερμαδίῳ γὰρ βλήτο παρὰ σφυρὸν ὀκρίονεντι
 κνήμην δεξιτερὴν· βάλε δὲ Θρηκῶν ἀγὸς ἀνδρῶν,
 Πείροος Ἰμβρασίδης, ὃς ἄρ' Αἰνόθεν εἰληλούθει. 520
 ἀμφοτέρω δὲ τένοντε καὶ ὅστέα λᾶας ἀναιδῆς
 ἄχρῃς ἀπηλόισεν· ὁ δ' ὕπτιος ἐν κόνιρσιν

κάππεσεν, ἄμφω χεῖρε φίλοις ἐτάροισι πετάσσας,
 θυμὸν ἀποπνείων. ὁ δ' ἐπέδραμεν ὃς ῥ' ἔβαλέν περ,
 Πείροος, οὔτα δὲ δουρὶ παρ' ὀμφαλόν· ἐκ δ' ἄρα πᾶσαι
 χύντο χαμαὶ χολάδες, τὸν δὲ σκότος ὅσσε κάλυψεν. 526
 τὸν δὲ Θόας Αἰτωλὸς ἀπείσσύμενον βάλε δουρί
 στέρνον ὑπὲρ μαζοῖο, πάγη δ' ἐν πνεύμονι χαλκός.
 ἀγχίμολον δέ οἱ ἦλθε Θόας, ἐκ δ' ὄβριμον ἐγχος
 ἐσπάσατο στέρνοιο, ἐρύσσατο δὲ ξίφος ὀξύ, 530
 τῷ ὅ γε γαστέρα τύψε μέσσην, ἐκ δ' αἶνυτο θυμόν.
 τεύχεα δ' οὐκ ἀπέδυσε· περίστησαν γὰρ ἐταῖροι
 Θρηϊκές ἀκρόκομοι, δολίχ' ἐγχεα χερσὶν ἔχοντες,
 οἳ ἔμεγαν περ ἰόντα καὶ ἴφθιμον καὶ ἀγαυόν
 ὦσαν ἀπὸ σφείων. ὁ δὲ χασσάμενος πελεμήχθη. 535
 ὥς τώ γ' ἐν κονίησι παρ' ἀλλήλοισι τετάσθην,
 ἦτοι ὁ μὲν Θρηκῶν ὁ δ' Ἑπειῶν χαλκοχιτώνων
 ἡγεμόνες· πολλοὶ δὲ περικτείνοντο καὶ ἄλλοι.
 ἔνθα κεν οὐκέτι ἔργον ἀνὴρ ὀνόσαιτο μετελθών,
 ὃς τις ἔτ' ἄβλητος καὶ ἀνούτατος ὀξεί χαλκῷ 540
 δινεύοι κατὰ μέσσον, ἄγοι δέ ἑ Παλλὰς Ἀθήνη
 χειρὸς ἐλοῦσ', αὐτὰρ βελέων ἀπερύκοι ἐρωήν·
 πολλοὶ γὰρ Τρώων καὶ Ἀχαιῶν ἥματι κείνῳ
 πρηνέες ἐν κονίησι παρ' ἀλλήλοισι τέταντο.

INTRODUCTION

TO

THE STUDY OF HOMER.

SOME REMARKS ON PROSODY AND VERSIFICATION.

Position—Hiatus.

1. THE combination of a mute with the liquid ρ or λ, produces for the most part a long syllable of no great force¹; yet, in the collocation of several words, this position generally *lengthens* a short vowel, and rejects even the support of the paragogic N.

Νέκτα δὲ ὀφθαλμῶν, ὅτε θ' εὐδοναὶ | βροτοὶ ἄλλοι.

So ἀγε τρεῖς, Il. β, 671; ἤρχε Πρόθοος, Il. β, 657, &c., according to the authority of the old grammarians, whom Wolf follows, but Hermann and Bekker oppose.

2. The poet, however, may neglect the position before a *muta cum liquida* when he pleases:

τύπτετε κληίδεσσιν ἐφήμενοι. (Od. μ, 215.)

This licence is naturally used without hesitation, if the beginning of the word which commences with ρ or λ after a mute, be *iambic* (˘-), so that, without the rejection of position, it could not come into epic verse: as, οἱ δὲ Πύλαταιαν, &c.

3. A vowel is, however, never found short before βλ, γλ, φλ, θλ, nor before any combination of which the liquid is ν².

4. The law of position is violated also, in several words, especially in proper names, before Ζ (= ΣΔ), and ΣΚ: Οἳ τὲ Ζάκυνθον ἔχον. Οἳ δὲ Ζέλειαν. Ἄστυ Ζελεΐης. Προχέοντο Σκαμάνδριον. Ἦδὲ Σκάμανδρος. To this class belong likewise ἔπειτα σέκπαρνον, Od. ε, 237.

5. Long vowels and diphthongs, when they stand in the *arsis*, remain long (without *elision*) before the initial vowel or diphthong of the next word; but in the *thesis* they may be (and nearly always are) shortened.

¹ Hence before βρ in the compounds of βροτός, the letter μ is inserted, to strengthen the sound: as, ἀμβροτοι, περιψίμβροτοι, φασίμβροτοι, and, instead of ὄβριμος, ὄβριμοπάτρη, &c. it is more proper to write ὄμβριμος, ὄμβριμοπάτρη, &c.

² Ἐγναμψαν, Il. ω, 274, at the end of the line, is now read ἔκαμψαν; and ἄναγνοίη τοῖον, Od. λ, 144, ἀναγνοίη τόν. In ᾧ ἀρίγνωτε συβῶτα, Od. ρ, 375, ᾧ α must be read as one syllable, thus ᾧ ἀρίγνωτε; and so also in δε δὴ ἀφνειότατος, Il. υ, 220, with the syllables δὴ d.

(Long in *arsis*) ἀντιθέω | Ὀδυσῆι

οἱ μὲν δυσσόμενον | Ὑπερίονος

(Short in *thesis*) δεῦρο μαχησόμενος' ἐπεὶ | οὔτι μοι | αἰτιότ' | εἰσιν.

6. Occasionally, however, a long vowel in the *thesis* remains long before a vowel :

(a) Thus in the *first* and *second* feet : ἡχῆ, | ὥς ὅτε, II. β, 209.
ἡ Δίας, ἡ | Ἰδομενεύς, α, 145. ἡ εὔ, | ἡ ἐ κακῶς, β, 253.

(b) In the *third* foot this hiatus occurs in the case of ἡ, which, as the word of separation, concentrates the tone in itself, and is thus strengthened : ἡ νῦν δηθύνοντ' ἡ | ὕστερον αὖτις ἔοντα, II. α, 27. κτείνης ἡ ἐ δόλφ ἡ | ἀμφοδόν, Od. α, 296.

(c) It is more common in the *fourth* foot : ὅν κεν ἐγὼ δῆσας ἀγάγω ἡ | ἄλλος Ἀχαιῶν, II. β, 231. τῷ μὴ μοι πατέρας ποθ' ὁμοῖγ' | ἐνθεο τιμῇ, II. δ, 410. In the case of αἰ, it is common only where this is separated by punctuation from the following word, and thus supported against hiatus : ἤμαι, | ἄλλοισιν δέ, Od. ξ, 41. κείσθαι, | ἀλλ' ἐπάμυνον, II. ε, 685.

7. Hiatus (= the non-elision of a final vowel or diphthong before an initial vowel or diphthong) is also found in short syllables : (1) when they are such as are unfavorable to elision, e. g. of the dat. : ἀσπίδι | ἐγχρημφθείς, &c. (2) when the two words are divided by punctuation, e. g. κάθησο, | ἐμῷ δ' ἐπιπείθεο μύθη. (3) after the feminine cæsure of the *third* foot, which, by dividing the verse into two halves, opposes that close combination which apostrophe would produce : e. g. τῶν οἱ ἔξ ἐγένοντο | ἐνὶ μεγάροισι γενέθλη. Many apparent instances will be reduced by the supposition of a suppressed digamma (50, 51) to the case of a short syllable lengthened in the *arsis* (9).

8. Sometimes a long vowel or diphthong followed by a vowel or a diphthong is shortened :

ἥρωος. ἀλλ' ὁπότ' ἄν σε δάμοι κεκύθωσι καὶ αὐλή. (Cf. 22.)

So βίβληαι (— —), II. λ, 380; νιός (— —), Od. λ, 270; αἶος (— —), II. ν, 275, &c.

Of short Syllables in the Arsis.

9. A short syllable in the *arsis*, being longer dwelt upon in enunciation, is sometimes made long. (Compare 5.)

10 This happens, at the beginning of a word, (1) in ἀνὴρ, ἀορ, Ἀπόλλων, Ἄρης¹, δαήρ, ὄφης, φάος, ἔδωρ, of which the first syllables are always short in the *thesis*.

Φάος has α always short in the *singular*; ὄφης has the ο long only in the expression αἰολον ὄφιν, II. μ, 206.

¹ In the line Ἄρης βροτολογί, &c., we have an example of both quantities close together.

'Απῶλλον has always short *a* in the nominative; and ἀνὴρ and φάος have always long *a* in the longer forms: ἀνέροι, ἀνέρι, φάεα καλὰ, Od. π, 15. ρ, 59. τ, 417.

(2) In all words which begin with three or more short syllables: as, ἀθάνατος, ἀκάματος, ἀπάλαμος, ἀνέφελος, ἀπονείσθαι, ἀποδίωμαι, ἀποπίσσει, ἀγοράσθε, ἐπίτονος. Also, Διογενής, Πριαμίδης, Σιδώνιος, Ζεφυρίη, δυναμένιοιο, θυγατήρες, ὑλακόμενοι; and even when the dactyl thus formed is composed of two words: διὰ μὲν ἀσπίδος ἦλθε, Il. γ, 357. φῶλε κασίγνητε, Il. δ, 155; ε, 359. λῦτο δ' ἀγών, Il. ω, 1; but this only at the beginning of verses, which on this account were called *headless* (ἀκέφαλοι). A *monosyllabic* word, thus lengthened at the commencement of a verse, appears at Il. π, 228, τό ῥα τότ', where, however, the pronunciation of ρ might be doubled so as to lengthen the foregoing syllable.

11. The *lengthening* of a *final* vowel in the *arsis* is *generally* followed by one of the semivowels (λ, μ, ν, ρ, σ), the sound of which easily doubles itself, and thus strengthens the foregoing syllable: καὶ πεδία λωτεύοντα, — καὶ πόματ' ἄν. The production is also favoured by punctuation, as in οὗτις ἱμοῖγ' ὄνομα. Οὗτιν δέ με ἐκλήσκουσιν, Od. ι, 366; or by an aspirated monosyllable following, as ἀθάνατος ὤς, Od. ζ, 309; πόσει ῥ, Il. ε, 71; τίκεῖ ῥ, Od. δ, 175. Il. ω, 36.

12. When a short final syllable is thus lengthened in the *arsis*, it stands either (1) between two long, or (2) as first or last of three short, or (3) as the middle of five short, or (4) as third and sixth in a series of eight short: thus,

1. — — 2. — — — 3. — — — 4. — — — —

13. *Obs.* If the word be compound, then the third of *three* or of *five* short syllables, if it fall at the place of junction, is lengthened by *arsis*: πολλὸν ἀπενίζοντο, Il. κ, 572; κατὰ κατὰ νύων, Od. ι, 490; ἄλλοισιν γε κατὰρίγηλα, Od. ξ, 226; πάντα δῆμοι, Od. ζ, 434; σοὶ δέ, γύναι, τάδ' ἐπιτίλλω, Od. ψ, 361; μήνιν ἀποιέπων, Il. τ, 35; ἔναυλος ἀποίηση, Il. φ, 283, supported by μή μιν ἀποιέσειε, Il. φ, 329; but κύμ' ἀποιέσει, Il. ζ, 348 (in this word, however, the *digamma* assisted the verse); ἀπάνευθε Δῦπεντος ποταμοῖο, Od. η, 284; διαμελίσσι, Od. ι, 291.

14. Besides these, of a similar nature are the following: ποσσὶν ἱριδῆσασθαι, Il. ψ, 792; θωρήσσοντο μεμῶδες ἰχθύεσσιν, Il. β, 818; and ἰαδῶτα, Il. ι, 173. Od. σ, 421¹.

¹ Two short measured as a long syllable, without synizesis, are found in the *arsis* in Βορίη καὶ Ζεφύρος, Il. ι, 5, where, however, a various reading gives Βορρίη. In like manner Βορίη καὶ Ζεφύρος, Il. ψ, 195.

Of short Syllables in the Thesis.

15. Even in the thesis a short syllable occasionally stands between two long. In this case we cannot suppose a *lengthening* of the syllable, there being no grounds for such a licence, but merely a want of the second syllable in thesis, which is partly concealed by the long syllable preceding and following.

16. This takes place, in the middle of a word, chiefly when the vowel is *iota*: e.g. ὑποδείξη, Il. ι, 73; ἀκομιστή, Od. φ, 284; ἰστίη, Od. τ, 304; κακοεργίης, Od. χ, 374; ἀεργίης, Od. π, 251; Ὑπερησίην, Il. β, 573; ἥς ὑπεροπλήσει, Il. α, 205; ἥσι προθυμίησι, Il. β, 558; ἀτιμίησι, Od. ν, 142; ἀγρίου πρόσθεν, Il. χ, 313; Ἀσκληπιῷ δύο παῖδες, Il. β, 731; ἀνεψιοῦ κταμένοιο, Il. ο, 554.

17. Besides ι, the other short vowels are sometimes so used, but only in single instances: Α. τετράκευκλον ἀπ' οὔδεος (but τετράκευκλον ἀπήνην, Il. ω, 224); ἀψ ἀνερχομένω, Il. δ, 293; λίνου ἀλόντε, Il. ε, 487.—Ο. Αἰόλου μεγαλήτορος, Od. κ, 36; and ὀλοῇσιν φρεσὶ θύει, Il. α, 342; ὀλοῇ Μοῖρ' ἐπέδρασαν, Il. χ, 5¹.—Υ. Ὑπ' ἄνθος κεκαλυμμένα, Il. φ, 318.

18. Short syllables, terminating a word, are so used at the end of the fourth foot: Γοργῶ βλοσυρῶπις | ἰστροφάντω, Il. λ, 36; βοῶν ἦνιν | ἐβρυμέτωπον, Il. κ, 292. Od. γ, 282. Also in other parts of the verse: φόρκυς | αὖ, Il. β, 862; πολλὰ | λισσομένη, Il. χ, 91; πολλὰ | λισσομένη, Il. ε, 358; πυκνὰ | ῥωγαλήν, Od. ρ, 198; πολλὰ | ῥυστάζεισκειν, Il. ω, 755.

Synizesis, Apostrophe.

19. *Synizesis*² occurs in the case of *two vowel sounds*, which must be pronounced, as far as possible, like *one*, to save the measure of the verse, which has a redundant syllable.

20. *Synizesis* is most frequent in the case of ε, thus:

a. With α, εα, εφ, εαι, εας: e.g. θεοιδέα, ὑπερεφεα, σάκεα, βέλεια, and, in the middle of the word, στίατος, Od. φ.—τρεῖν μ' οὐκ ἔφ Παλλὰς Ἀθήνη.—κέλεια, Od. δ, 812; πελῖεας, Il. ψ, 114. So ἡμέας, ὑμέας, σφέας, and even Αἰνέας, Il. ν, 541; ἐτεθήπεις, Od. ω, 90.

b. With ο, εο, εος, εον, εοι, εοις, εοιτ: ἰδεύεο, Il. ρ, 142; Πήλεος υἱός, Il. α, 459; ἄφρον, Il. λ, 282; πλεόνες κε μνηστῆρες, Od. σ, 247; ἀελπτέοντες, Il. η, 310; ὑμῖν μὲν θεοὶ δοῖεν, Il. α, 18; χρυσέοις, Il. δ, 3; οἰκίοιτο, Il. δ, 18.

c. With ω in εω, εφ, εων, εωμ, εως, εωτ, εωτ: ας, Πηληϊάδεω

¹ Here the ancients preferred ὀλοῇ or ὀλωή. Besides, the open syllables, in this word, were supported in their quantity by the digamma, ὀλόφῃ.

² Συυζήσεις, from συυζῆσθαι, to sit together.

Ἀχιλλῆος, ἥ τι μάλα χρεω, στήθεων, στίωμεν, φθέωμεν, Od. π, 383; ἀστεμφίως, Od. δ, 419. 459; πεπτεῶτ', Il. φ, 503.

21. Synizesis is also found in the case of—

A. ἡ ἐμ' ἀνείρ' ἡ ἐγὼ σέ, Il. ψ, 724; ἀεθλεύων, where the Venetian MS. has ἀθλ., Il. ω, 734.

I. Ἱερεύσουσ', Od. ξ, 94 (Spitzner reads ἱερεύσουσ'); προπάροιθε πόλιος, Il. β, 811. φ, 567; ἴσασι πόλιας, Od. θ, 560; to which Αἰγύπτιας, Il. ι, 382; Αἰγυπτίῃ, Od. δ, 229; Αἰγυπτίγας, Od. δ, 127; Ἰστίαιαν, Il. β, 537, may be added¹.

O. Ἀλλοιῶτα φαίνεσκετο, Od. ν, 194; ὀγδοον μοι, Od. ξ, 287.

Υ. Δακρύοισι, Od. σ, 173.

22. Nor are single examples wanting, in which a long vowel or diphthong, with the vowels following, is treated as one long syllable. Thus: Ἐνναλίῃ, Il. η, 166. ρ, 259; δῆτιοι, Il. β, 415; δῆτιων, δῆτιος, also ῥια, Od. ε, 266. ι, 212 (where Bekker reads ῥια²); ἥρωας ἀλλ', Od. ζ, 303; with οὐδ' ἀρετὴν οἶδ' ἔσσι, Il. ν, 275; and, from the Harleian MS., τοῖος ἔα ἐν πολέμῳ, Od. ξ, 222; ἐμπαῖον οὐδ', Od. ν, 379.

23. Finally, a short or long syll. is combined with long³ as one arsis or thesis, when they follow one another in two separate words, in the case of ἐπεί, ἦ, ἧ, δῆ, μή, and of terminations in η, ω: e. g. ἐπεὶ οὐδ', Il. ν, 777; ἐπεὶ οὐ, Il. α, 114; ἦ οὐχ ἄλλας, Il. ε, 349. ρ, 450; ἦ οὐκ ἐνόησεν, Il. ι, 537; ἦ εἰσόκεν, Il. ε, 466; ἦ οὐ μέμνη, Il. ο, 18; ἦ εἰπέμεναι, Od. δ, 682; δε δὴ ἀφνειότατος, Il. υ, 220; ἀλλ' ἔτε δὴ ὀγδοον, Od. η, 261; εἰ μὲν δὴ Ἀντιμάχοιο, Il. λ, 138³.—ὦ μὴ ἄλλοι, Od. δ, 165; Εἰλαπίνῃ, ἥ γάμος, Od. α, 226.

24. The diphthong αι suffers apostrophe in the terminations —ομαι, —αται, —εταί, —ονταί, —εσθαί, —ασθαί: as βούλομαι, ἐγὼ, εἶτα' ἐνί, φαίνετ' Ἀρηϊφίλου, κείσονται, φεύξεσθ' ἐκ, ἴστασθ' ἀμφ', seldom so that the last syllable falls in the arsis, only ἀρέσθ' ἐπὶ, Il. σ, 294; λελαθέσθ' Ἀτης, Il. τ, 136; and Il. ν, 422. 469; Od. κ, 385. ρ, 196.

¹ But most MSS. have instead of πόλιος, πόληος.

² In βίβληται, οὐδ' ἄλιον, Il. λ, 380, may be read βίβλειται, as instead of βούληται, Hes. E. 647, the two best MSS. give βούλειται. T.—The abbreviation of ἐπείη in ἐδηλήσαντ' ἐπείη μάλα, Il. α, 156, &c. cannot be referred to this head, since the ancients rightly read ἐπεὶ ἦ. T. So Spitzner.

³ So μὴ δ' οὕτως—κλέπτε νόμῳ, Il. α, 131, according to Bekker should be written μὴ δὴ οὕτως, like μὴ δὴ πάντας—ἐπιελπεῖο, Il. α, 545, and ε, 684. κ, 447.

25. *Obs.* 1.—The forms *ἴσσιτ'*, *ἴμμεν'*, *ἴσσεται*, *ἴμμεναι*, must, according to Bekker and Spitzner, be exchanged for the stronger *ἴσται*, *ἔμναι*¹.

26. *Obs.* 2.—OI is suppressed by apostrophe in *τοί* and *μοί*.—*τοί* in the line *σφῶν μίντ' ἐπίοικε*, Il. δ, 341, not elsewhere.—*μοί* in *εἰπ' ἀγέ μ' ὦ*, Il. ι, 673. κ, 544; *καί μ' οἶα ἀμύνετα*, Il. ν, 4. 81; *ἦ μ' οἶα*, Od. δ, 367. Comp. Il. ζ, 165. π, 207. which instances, however, might be explained by *Synizesis*.—*μίντοι ἐπίοικε*, *ἀγέ μοι ὦ*, as in *νῆϊ ἔμψ' ὠκυρόρῳ*, Il. σ, 458.

27. A suffers apostrophe without limitation, though rarely in the personal termination *σα*: *ὄν σφιν ἐπ' ὣσιν ἀλειψ' ἐμέ*, Od. μ, 200; *διήρεσσ' ἀμφοτέρῃσιν*, Od. ξ, 351. formerly *διήρεσα ἀμφ'*.—*Τοῖος ἔ' ἐν πολέμῳ*, Od. ξ, 222, should be written *τοῖος ἔα*, with synizesis. *Ἄνα* for *ἀνάστηθι*, and as the voc. of *ἀναξ*, is never apostrophized.

28. E is elided in all terminations; yet not in *ἰδέ*, nor in the termination *ζε*, nor in the optative form *—εῖ*, so that in *οὐδέ κεν ὥς ἔτι θυμὸν ἑμὸν πείσει' Ἀγαμέμνων*, Il. ι, 386; *κύψει' ὁ γέρον*, Od. λ, 585, &c., the forms *πείσει*, *κύψαι*, &c. should be placed, like *ἀκούσαι*, Il. τ, 81. η, 129; *αἰΐραι*, Il. η, 130, &c. (Γ. aft. Bekker.—Spitzner retains *αι'*.)

29. The final *ι* in the dat. sing. of the third declension is occasionally elided, when it cannot be avoided by a difference of *form*, nor *mistaken* for the accusative with elision: *e. g.* *ἀσπίρ' ὀπωρινῶ*, Il. ε, 5; *θυγατέρ' ἰφθίμῳ*, Od. κ, 106. Also in the dat. plural.

a. In the first and second declensions the *longer* forms of the dat. pl., *ησι*, *οισι*, are the usual forms; and the shorter, *ης*, *οις*, hardly occur, except before vowels, where they may be accounted for by apostrophe. —Before consonants Homer has: *ἔξ οἷης σὺν νηυσί* (where one Moscow MS. reads *οἷησιν νηυσίν*), Il. ε, 641; *ἐν παλάμῃς φορέουσι* (where Thiersch conjectures *ἐν παλάμῃσι φορεουσι*), Il. α, 238; *πύργῳ πρὸς μεγάλῃσι*, Od. η, 279; *πρὸς ποταμοῖο*, Od. λ, 241; *πρὸς δ'*, Od. ν, 65; *χρυσείῃς δ'*, Il. ξ, 180.

b. In the dat. pl. of the third, it occurs principally after *σσ*, but also in other terminations: *δάκρυσ' ἐμοῖσι*, Od. ρ, 108; *δῶμασ' ἐμοῖσι*, Il. ζ, 221.—In the dat. pronouns *ἄμμι*, *ὕμμι*, *σφί*, the *ι* is not uncommonly elided².

30. Iota in the personal terminations *—ασι*, *—ησι*, *—ουσι*, *—ωσι*, admits apostrophe, but not frequently: *ἔστᾱσ'*, Il. ι, 44. ξ, 308; *φῆσ' ἴμμεναι*, Od. ρ, 352, &c.

31. *Οτι* is not apostrophized in Homer, and *δρ'* is *δρε*, as *χαῖρε νόψ*, *δρ' ἄριστοι Ἀχαιῶν δηριδώντο*, Od. θ, 78 (like *Οὐκέτ'*

¹ In *αἰς δέξει' ὀδύναι δύνου*, Il. λ, 272, Bentley reads *δέξει' ὀδύνῃ δύνει*, Buttmann (Gr. Gr. i. 127) *δέξαι ὀδύναι* with synizesis.

² See Spitzner's seventh Excursus, last paragraph: "De pronominum dativis, ἄμμι, ὕμμι, σφί—vocalis extrema frequenter detrahitur ab Homero."

ἔγωγε—Τιμήεις ἔσομαι, ὅτε με βροτοὶ οὐτε τίουσιν, Od. ν, 129). Compare Il. α, 244. 397. δ, 32. ε, 331. Od. ξ, 60. 90. 366. ν, 333. φ, 116. 254. (Γ.)

32. The adverbs of place, ἄλλοθι, ἀπτόθι, τηλόθι, ὑψόθι, and ὅθι (in Il. β, 572, &c.) suffer elision, except when they come from substantives, as ἡῶθι, Ἰλιόθι; elision is allowed also in εἵκοσι, and τοσσάκι in τοσσάχ' ἔδωρ.

33. In the case of ο, apostrophe should be banished,

a. from the genitive —ου, which has sometimes been made —οί merely by a mistake of the grammarians.

b. from the pronouns: ἐμεῖ ὀλίγον, Il. ψ, 789; σὶ δ' ὄν, Il. ζ, 454, &c., where the forms ἐμεῦ, σὶ, were preferred even by Herodian.

c. from the verbal terminations —εο, —αο, since instead of —ε', —α', the ear and the rhythm admit in all cases of —εν and —ω: still, however, are left μὴ ψεύδε' ἐπιστάμενος, Il. δ, 404, and similar examples at Il. ι, 260. Od. α, 340. Il. ω, 202; Od. δ, 752.

In the same way we should read ἦρω ὀπίσσω, Od. ω, 33 (like ἐκθήσω ἄκοισιν, Od. ω, 193), instead of ἦρα'.

34. Finally, τοῦτο, δύο, ἀπό, and the verbal terminations —ατο, —ετο, —οντο, —οιατο, admit unrestricted elision; but not τό, πρό.

Of Crasis and Apocope, in Homer.

35. By crasis there are contracted, in Homer,

αα in γάλλα from γὰ ἄλλα, Il. α, 465, &c.

οα in ὤριστος from ὁ ἄριστος; ωντός for ὁ αὐτός.

οε in οὐμός for ὁ ἰμός; προῦθηκεν. προῦπεμψα, &c.¹

ου ε in οὔνεκα, τούνεκα, from οὗ ἔνεκα, τοῦ ἔνεκα with the aspirate suppressed as in οὔρος, &c.; both frequent.

36. APOCOPE.—The final vowel is dropt by apocope from ἄρα, παρά, ἀνά, κατά, ὑπό, ἐνί, προτί, if the final α of ἀνά, ἄρα, &c., be not a vowel added to the original form.

37. Ἄρ and πᾶρ remain without farther alteration, ἄρ σφωε, πᾶρ Ζηνί, &c.; also ἄν, except before liquids and p sounds, before which, according to known laws, it is changed: ἄν δὲ θάας, ἀνοτάς, &c.; but ἀλλέξαι, ἀμμίξας, ἀμ πίδαγος, ἀμβαινον, ἀμ φόνον, &c.—Before ε it is changed into γ, as ἀγχερέμασσα.

¹ τοῦνομα for τὸ ὄνομα, Il. γ, 235,—which is rejected by Hermann as un-Homeric, and καὶ τ' οὔνομα written in its place.

αι ε in κἀγώ, Il. φ, 108, as the only example, should probably be read οἷος καὶ ἐγώ; although it is supported by κἀγὼ τῆς δόξης, Hymn. B, 173, at the beginning of the verse.—Κἀκαίνοσ, κἀκαῖσε, and κἀκαῖθε, are now exchanged for καὶ καίνοσ, καὶ καῖσε, καὶ καῖθε, and κᾶν, Il. ε, 273, for κᾶ.

38. Κατέ never appears in the merely shortened form of κάτ, but τ is always changed into the following consonant, whether mute or liquid: κάππεισον, κάπ πείδιον, κάκ κεφαλῆς, κάββαλεν, κάγ γόνυ, κάδ δέ, καλλείπω, κάμ μίσσον, καννέυσας, κάρ ρα, &c. &c., but κάπ φάλαρ' (not κάφ φάλαρ'), Il. π, 106, κάτθανε, κατθάψαι, κάτθεμεν, and the like. Before two consonants τ is thrown away: κάσχεθε, Il. λ, 702; and so καστορνῦσα, κάκτανε. According to this analogy κάμμορε stands for (κάμμορε =) κακόμορε, Od. ε, 160.

39. Ὑπο follows this law only in the form ὑββάλλειν (Il. τ, 80) for ὑποβάλλειν.

40. Also ἐν is shortened from ἐνί, which last has remained only where the verse demanded it, as ἡμετέρῳ ἐνί οἴκῳ; where it stands for ἐνεστε;—and in a few other places, as θεῶ ἐνί νηϊ μελαίνῃ, Il. τ, 331. Thus likewise πρός is from προτί (groundlessly weakened into ποτί),—in which word the τ passed into final sigma, as θ in δόθι, δός, ἐθι, ἔς. Προτί has remained only where the exigency of the verse required.

Of Syncope.

41. As in particular cases short vowels have been inserted for the convenience of pronunciation (e. g. in πυννός, for πυντός, from πνέω, πνύω), so we find that rapid pronunciation and metrical convenience have in other instances caused their rejection from the middle of words. Instances are: μῖμνω for μῖμνω, from μίνω; πίπτω for πι-πίτω, from πίνω; πιπράσκω for πιπεράσκω, from περάω. Many forms from πίλομαι, *versor*, sum: e. g. ἐπλετο for ἐπέλετο, Il. β, 480; περιπλόμενος (*turning itself round, revolving*); ἐκέλετο for ἐκεέλετο, from εἰλομαι; εἰλήλουθμεν, *we have gone*, for εἰληλούθαμεν; τίπτε (*wherefore*) for τί ποτε; πάρφασις (*persuasive or consolatory address*) for παράφασις or παραιφασις, Il. λ, 793; ἀγρόμενος, from ἀγείρω, *I assemble*; ἔγρετο, Aor. 2 mid., from ἐγείρω (*to rouse up*); φέρτε, *bring ye*, from φέρω; ἔδμεναι, ἰδέμεναι, from ἔδω, *I eat*; ἤλθον for ἤλυθον; κρητήρ (*mixing-vessel, bowl*) from κεράω; μυθεῖαι for μυθεῖαι.

The Epic Dialect.

42. 'The Epic dialect' is the Greek language in an early stage of its development; hence it contains some forms that afterwards disappeared, and others which were retained only in particular dialects.—The Epic writers belonged to the *Ionian* race, and hence their language resembled more nearly what was afterwards called the *Ionian dialect* than any other of the Greek dialects.

The Æolic Digamma.

43. The old Greek language possessed a letter βαῦ (*Vau*), which afterwards disappeared, but traces of it are still found in Homer's poems, though it is not written in the MSS., nor printed in the usual editions of his works.

44. This letter is called *Digamma*, or *double gamma*, from its shape, which resembled that of the Latin F: it was called the *Æolic Digamma* because it was retained in the *Æolic dialect* longer than in any of the other Grecian dialects.

45. The presence of the digamma is thus ascertained by its effects. There are certain words beginning with vowels before which there *regularly* occurs sometimes a remarkable hiatus, and sometimes the lengthening of a short syllable: from which it is inferred that in Homer's time these words began with the *digamma*, which, being a consonant, both prevented the occurrence of the *apparent hiatus*, and lengthened short syllables by position.

Thus we now find

Ἄπολ|λῶνι ἄνακτι, &c.

This was, we believe, in Homer's time,

Ἄπολ|λῶνι Ἄ|νακτι, &c.

46. Homer appears to have preserved the digamma in the following words: ἀγνυμι, αἰνυμαι, ἀναξ, ἀνάσσω, ἀνδάνω (ἀδείων), ἔαρ; ἴδον, οἶδα, and the other parts of that verb; εἶδος; εἶδωλον; εἰκοσι; ἐκάς, ἐκών; ἔκητι; εἰλέω and its varieties and derivatives; εἰλίσσω; εἰλεῖ; ἐλπίς; ἐλπῶ; ἔλωρ; ἔννυμι (with εἶμα, ἐσθής, &c.); ἔπος, ἐπὼν, &c.; ἔος and ὅς (*sus*); ἔο, οἶ, ἔ; ἔργον, ἔοργα, &c.; ἐρίω; ἐρῶ; ἔσπερος; ἔτης; ἔτος; ἡδύς and ἡδομαι; ἡθος; ἰον; ἰονθάς; ἰς, ἱες, and ἱφι; ἴσος; ἴσημι; ἱνυς; οἶκος and words connected with it; οἶνος and its derivatives.

47. Again, some words seem to have been digammated by Homer, as to the digamma of which, neither inscriptions nor any other relics of antiquity afford evidence. Such are ἄλις, ἀλῆναι, ἀλῶναι, ἄπτω, ἀραιός, ἀρδω, ἄριστον (subst.), ἄρνες, ἄστυ, εἰκω, ἔδνον, ἔθειραι, ἔθνος, ἔκαστος, ἔκηλος, ἔκυρος, ἥνοψ, Ἥρη, ἡχέω, ἰάχω and ἰαχή, ἰμάς, οὐλαμός, οὐλος: add to these εἰσκω, εἰκελος, ἐκελος, ἐργω, ἐργάθω, ἔρκος, ἐρδω, ἐρώω, ἐτώσιος, ἦκα, ἦλος, ἦμαι, Ἴλιος, ἱπες, Ἴρις, ἰώη, ὀβόνη, ὦλε, ὦς.

Of Inconsistencies in the Homeric use of the Digamma.

48. But few words are used by Homer, *without exception*, in the manner required by the digamma, with which they com-

menced; namely, such as but rarely occur. These are ἀλῶναι, ἀραιός, ἰδνον, ἰθιραι, ἰθνος, ἰσπερος, ἰτης, ἱρῶ, ἡνοψ, ἰον, ἰοδυφίς, ἰονθάς, οὐλαμός.

49. In all the rest, either a greater or less number of instances oppose the digamma. But few, however, in the case of *ξ*, *οἰ*, *ζ*, &c. Next to these the digamma is maintained most steadily in the words ἀναξ, ἄστυ, εἶμα and cognate words, and *λουε* (*ῥι* *ῥουε* or *ῖ* *ῥουε*), a word which occurs in 115 places, only 9 of which reject the digamma.

50. The occasional suppression of the digamma in *digamated* words may be partially accounted for by supposing, either that the initial consonant was *removeable*, as we know it to have been *γαῖα* or *αἶα*, *earth*: *μία* and *ἰα*, fem. of *εἷς*, *one*; *λείβω* and *εἰβω*, *stillo*: *σῦς* and *ῥς*, *sus*: or that it was capable of being so softened in pronunciation as to become virtually no stronger than a breathing.

51. In the case of *apostrophe* after *δέ*, *ῶδε*, *ᾧδε*, *οὐδέ*, *μηδέ*, *γε*, *ῶγε*, the digamma of the next word regularly disappears; it can scarcely therefore be doubted that it should be dropt after other apostrophized words also. Hence we may deduce the general rule that, *the digamma is thrown away to favour apostrophe*. And thus, according to the analogy of *δ' εἰσάμενος*, *δ' εἰκυῖα*, &c., we find *ὄφρ' εἰδῶ*, Il. 9, 406; *ὄφρ' εἴπω*, Il. η, 68; and, in a similar manner, *ἐν' εἰδῶς*; *ἄρματ' ἀνάκτων*; *κίδν' εἰδυῖα*; *κάλ' εἰκυῖα*; *εἰσομ' ἐκάστην*; *ἔσθ' ἐκηλος*; *τίρμαθ' ἐλυσσόμεν*; *δάμνημ' ἐπίεσσι*, &c.

52. The digamma also occurred in the *middle* of words, and it is very probable that, when we find words in which two vowels which *might* form a diphthong *never do*, we may conclude that these vowels were originally separated by a digamma. *Ἄτω*, *ἀίσσω*, *ῶς*, *κληρίς*, *Ἀρήϊον*, &c., since they are never found contracted into *αῖω*, *ᾤσσω*, *οῖς*, *κληῖς*, *Ἀρῆϊον*, were evidently pronounced *ἄ**τῶ*, *ἄ**φίσσω*, *ῶ**φίς*, *κλῆ**φίς*, *Ἀρῆ**φ**ιον*, as *αἰκῶν*, *αἰργος*, &c., were *ἄ**φικῶν*, *ἄ**φεργος*, &c. Thus likewise *θα**φ**αῖός*, *θα**φ**άσ**σεν*, *ἔ**φασον*, *ἄ**φ**ε**θλον*, *ἄ**φ**εῖ* (*αἰεῖ*), *ἄ**φ**εῖ**δω*, *ἄ**φ**εῖ**ρω*, *ἄ**φ**ισ**τιος* (not *ἀνίστιος*), *Ἀ**φ**ίδης*, *ἄ**φ**ίδη**λος*, *ἄ**λ**ο**φ**ά* (*ἀλωά*), *ἄ**φ**ο**λ**λῆς*, *ἄ**φ**ό**λῃς* (*ῶλῃς*), *ἄ**φ**ορ*, *ἄ**φ**ορ**τήρ*, *ἄ**φ**ος* (*αὔος*), *ἄ**φ**α**λῖος* (*αυαλῖος*), *ἄ**φ**τῆ* (*αὔτῆ*), *ἄ**φ**τῆ* (*αὔτῆ*), Germ. *Ätmen*.

53. The force of the digamma is that of a strong *lip-breathing*: it has in some words been represented by *v*; in some by *o* and by the *w* of our alphabet: sometimes it is as strong as *f*, and even as *b*: sometimes it has been replaced by *γ* or *π* prefixed; and sometimes by the *rough breathing* only¹.

¹ "Quum soli Æolenses digamma singulari notâ indicarent, reliqui Græci, apud quos hæc nota non erat in usu, alias literas, ubi digamma scribendum esset, adhibebant. Et quum digamma proprie triplici sono sig-

54. *v*: αὐταχοί for αἵταχοί, Il. v, 47; εἰαδεν, from αἰδέν, *to please*, Il. ε, 340; ταλαύριμος for τάλάριμος, from τλάω and ῥύσις, Il. v, 78.

v: ἱσπέρα, *vespera*; Ἑνετοί, *Veneti*; ἱστία, *Vesta*; εἶδω, *video*; ἰον, *vio-la*; ἦρ, *ver*; οἶκος, *vicus*; οἶνος, *vinum*; ὄον, *oVum*; δῖς, *oVis*; ναῦς, *naVis*; δῖος, *diVus*; αἰών, *æVum*; κλαῖν, *claVis*. So βούε, βοός; βοῖε, βοῖος, βοῦς, βοῦς.

w: ἔργον (*ferg-on*), *Werg, work*.

b: com-b-uro for com-uro; so in γαμ-β-ρός.

f: fractus, *φρηκτός*.

γ: ἐρί-γδονκος.

s: ὕς, *sus*; ἄλις, *satis*; ἄλε, *sal, salum*.

spīritus asper, *ἱσπέρα*, *ῥύς*, *ἱσπέρα*, *ῥύς*.

Change, Duplication, and Extension of the Vowels.

55. *The use of η where the common dialect has α*: thus (1) *instead of long α*, in Ἄδρηστος, with the cognate words from δράω. Ἐμπης, Θρήϊκες and words belonging to it, θηῖτο, θηῖντο, θηήσσω, &c., θητήρ, θώρηξ, ἴησων, ἰητήρ, ἰρηξ, κληῖς and derivatives, Φαίηκες, λίην, οἰήα, πέρην, πρήσσω and πρήξις, πρηῦς, H. vii. 10, ῥηιδίως, Τιτῆνες: add the cases of ἀήρ, ἡέρες, ἡέρι, ἡέρα, and from ψάρ, ψήρας in κολοιούς τε ψήρας τε, Il. π, 583 (although we find ψαρῶν νέφος, Il. ρ, 755). In the same way διεκόσιοι, διηκοσίων, τριηκόσια.—(2) *Instead of short α*, for the *support of the verse*, in ηερέθονται from αἰρω, ἐκήβολος, θήλειον, ἡγάθεος, ἡγερέσθαι, ἡμαθόεις, ἡνιμόεις, ἡνορίη, ἀγνηορίη, and derivatives, ἀνήροτος, ἐπημοιβοί, μοιρηγένης, ποδῆνιμος, ἀντήνωρ. So from ἀκαχημένος, the fem. ἀκηχεμένη. Likewise ἡμύειν and ἡβαύν appear to change α into η,—i. e. α *intensive*,—as ἡγερέθονται, ἡγερέσθαι, change their α, the *collective* (collectivum, from ἄμα). The same happens in the inflections ἀτασθαλίῃσι, φθῆγς, for ἀτασθαλῖαισι, φθάγς, &c. On the contrary, λελασμένους, λέλασται, λελάσμεθα, from the original root, instead of λελησμένους, &c., have remained.

56. *ε* is lengthened into *η*: as μερμηρίζω (μερίζω), *I am divided, am doubtful*: in τιθήμενος, Il. κ, 34: and in some cases, as βασι-

nificando videatur inserviasse, (1) uni *labiali*, qui apud Latinos *v*, apud nos [Germanos] *w* est; (2) aliis, qui pene *ad vocalem u* accedit, ut Britannorum *u*; (3) tertio *gutturali*, qui nunc asperior et plenior erat quam *χ*, nunc propemodum *qu vel ng* proferebatur; hi soni et qui ex iis orti sunt, per *β*, per *ο*, per *ε*, per *γ*, per spiritum asperum, per *σ*, per *ρ*, et apud Romanos per *qu* indicabantur. De literis *β*, *υ*, *γ*, et spiritu aspero apud omnes constat. Cur reliquas addiderim, intelligent, qui similia consideraverint, ut οἶκος Ὀἷλῆς Μούσα, *aurarum, quoi, quem*; in quibus vocibus digamma vestigia aperiant has formas *vicius*, Ἰλιεύς, Μῶα, ἀνράων, οἶ, &c." G. Hermann, vol. i. p. 131. If the *o* in οἶκος, οἶνος, is a substitute for the digamma, *oi* was probably pronounced as the *oi* in οἶσεα; but, as Mr. Donaldson remarks, the digamma was, in these words, probably prefixed to the whole. The same author gives *sv*, or *hv*, for the original force of the digamma.

λῆος (with shortening of final syllable). Further, πολυηράτῃ, Od. λ, 275, δολιχήμετοι, &c. Especially in the diphthongs εὔ and εἰ, as εὔτε, ἡὔτε, ἡύκομος, ἱερίον—λήϊς ληϊδος, booty, out of Homer λεία.

57. Prefixture of ε to a long syllable, which begins with ε: in εἶδνα, εἶδωρ, ἱέρση, and derivatives; ἱεδνῶται, εἶλδομαι, ἱερσῆεις; in εἵκοσι (but εἰκοσι, Il. β, 510, &c.), εἰσάμενος, η, εἵπεται, &c., εἵλσαι, Il. φ, 296, ἱέργει, &c.; and, with the rough breathing, εἵσατο, Il. κ, 23, 177, ἔστο, Il. μ, 464, ἔηκε, Il. α, 48, so that we cannot consider this epsilon in εἵλεον, &c., εἵπον, &c., εἵσατο, εἵλδεο, ἱέργει, ἱετρο, ἱέρχατο, &c., as the *augment*.

Obs. 1.—Almost all these words had the digamma, so that the prefixure was chiefly before that letter.

58. Obs. 2.—E appears as a *post-fixure* in μητέρα Ζεύς from μήτις, in ἡῖ and ἡῖλιος¹. Also ἀδελφός, ὄν, οἱ, is the ancient form, and the more recent ἀδελφή, like ἀδελφή, is unknown to Homer.

59. Introduction of η into compound words, in order to make words with several short syllables suitable to the rhythm of the verse, in ἐπηγεανός, ὄν, οἱ (ἐπι—η and ἐτανός, an ancient form from ἔτος), εὐηγενέος Σώκοιο.—In πολιήτης, whence πολιήτας, Il. β, 806 (the forms of πολίτης ("—") being likewise found, Il. ο, 558, &c.), the η is also probably of a *rhythmical* origin.

60. Extension of α into αι in παραι before a mute: παραι ποσί, παραι Βοιβηίδα, παραι Διός, &c. Also in compound words, παραιβάται, παραιπεπιθούσα, παραιφασίς, παραιφάμενος. Sometimes before λ: παραι λαπάρην, &c., παραι λεχέεσσι, also παραι ῥόον, Il. π, 151. Κατά is thus extended only in καταβαταί (pl. adj.), and ὑπό before mutes: ὑπαί πόδα, ὑπαί δέ τε, and ὑπαί ιαχῆς (φιαχῆς), Il. ο, 275, where ὑπό is improperly admitted.

61. Ὑπό, however, is proper (not ὑπαί) before λ, ν, ρ, and before two consonants: ὑπὸ λιπαροῖσι, ὑπὸ νεφέων, ὑπὸ ῥιπῆς, ὑπὸ πλεγγῆς. So we should read ὑπὸ δέιους (i. e. δφείους), Il. ο, 4, instead of ὑπαί δέιους, and thus χλωρός ὑπὸ δέιους, Il. κ, 376².

62. αι for α also occurs in ἰθαιγενέεσσι (ἰθύ), and Ἰθαμένιος, also in αἰεῖ, αἰετός, αἰψα, like χαμαί, μαιμάω, μαρμαίρω. Also at

¹ Yet ἡῖ is probably a shape of ἡφέ, and ἡ only its abbreviation; and ἡῖλιος, for ἀφέλιος, is the true and constant form in Homer. The later ἥλιος, unknown to Hesiod also, is found, besides Hymn. xxxi. 1, only Od. θ, 271, in the song of the loves of Mars and Venus, there inserted, and shown, by this very use, to be of later date.

² Ὑπαί belongs probably to an ancient form of ὑπό, when the root ΥΠ (ὑπό) took α instead of ο, ΥΠ, ΥΠΑ, as πάρ, παρά. It reveals itself also in the adverb ὑπαίθα, Il. ο, 520, σ, 421, &c. Like ὑπαί stood, ἀπαί for ἀπό, Il. λ, 663, which might plead the same analogy, but yet is properly rejected before νευρῆς.

the end of the root: ναῖον δ' ὀρῶ ἄγγεα, Od. ι, 222, from νάω, κέραν, Il. ι, 203, from κερά-ω. Lastly, in compound words, αἰ sometimes takes the place of other vowels: Κλυταιμνήστρα, Πυλαιμένης, αἰ, μεσαιπόλιος (*half-grey*), τιθαιβώσσουνσι.

Obs.—The insertion of α on account of the rhythm is found in the patronymics: Πηληιάδης, Τελαμωνιάδης, &c.

63. *Extension of ε into ει in a considerable number of words; but only before vowels and semivowels.*

a. *At the beginning of words:* εἰανού, εἰαρινῆ, -οῖσι, -ῆσι. εἰλάτινος, εἰλείθυνα, εἰλήλουθα, εἰνί and εἰν, εἰνατος, εἰνεα, εἰρος, εἰρωτᾶς. εἶσω, εἰῶ, εἶως, with derivatives and compounds; even ε as augment in εἰοικύναι, Il. σ, 418; and the reduplication before δ in δεῖδεκ' Ἀχιλλῆα, Il. ι, 224, δειδίχεται, Od. η, 72, δεῖδνα and cognate words; never in ἔαρ, ἔλαθνω, ἔλασα, ἔλατῃ, ἔρατός, ἔρετμόν, ἔρευνῶ, &c.

b. *In the middle of the root:* διέλεος, κενῶσιν from κενός; λείουσιν from λείων, μείλανι from μέλας, ξείνος and cognate words, στείνει, στείνομος and the rest of this root, τείρεα, τείως, ὑπείρ, ὑπείροχος, ἐτελείετο for ἐτελέετο. Πίρας takes the shape of πείρας, πείρατα, whence ἀπείριτος, ἀπειρίσιος (sometimes ἀπερίσιος), φρείατα. With many words this occurs only in some derived forms: thus we always find μέλι, μελίη, μελίση, μελίφων; but μελίχος, ιος, μελίσσειο; not in σθίνος, σέλας, σφέλας, φέρω, &c., still less in τίκος, σείδασε, πεδίον, &c.

c. *At the end of the root:* ἀδείης, ἀδελφειοῦ, δέιους, νεοῖο, Ἑρμείας, νεοῖθεν, -θι, ρεῖα, σείο, ἐμείο, εἶο, &c., σπείος, χρείος; not in the cases of polysyllabic roots: ἀεκία, ἀπενθία, ἀπηνία, ἀπηνίες, ἀπηνέος, κέρδεα, μήδεα, &c.—In verbs in ῖω: ἐτελείετο for ἐτελέετο, πενθεῖετον, νείκειον, &c. The mood-vowel ε is never extended: τέρπειαι, &c., nor the ε in Μουσίων, Ἀτρείδεω, and the like.

64. *Change of ο into υ:* ἀλλυδὺς from ἄλλο, ἐντυπᾶς from ἔντονον and πᾶς (*altogether therein*), comp. ἔμπης from ἔμπα, which has the root πα without the consonants which appear in πᾶς, παντός; τηλύγετος, comp. τηλό-θεν, -θα, -σε, and τηλοτάτω, Od. η, 322. So probably ἀμφιγυῖης as an epithet of the crippled Hephæstus, from ἀμφί and γός (*encompassed with sorrow*), and ἀμφίγυος in ἔγχεσιν ἀμφιγύοισι, Il. ν, 147, &c. Moreover, from ἀργός come ἀργυφα, ἀργύφεος, ἀργύρεος, and from διαπρό, διαπρύσιος (*penetrating*). Thus may be explained the Homeric contraction of εο into ευ, as ἐμείο, σείο, εἶο, into ἐμεῦ, σεῦ, εὔ.—Ἀμυδὺς, Il. ι, 6, &c., derived from ἄμα, has in like manner υ for α¹.

¹ As σάρκες was in Æolic σύρκες.

65. *Change of o into ω*: ἀνώϊστον from οῖω, Διώνυσος for Διόνυσος, τρωχάω for τροχάω, πωτάομαι for ποτάομαι; also in several forms which have lost the digamma after o: λαγοφόος, λαγῶος, hare, κολοφόος, κολῶος, Il. α, 575, alarm, τυμυῖ. ἄθοφος, ἄθος, ὄρεσκόφιος, lying on mountains (ὄρε-ος, κί-ω, κεί-ω, κεί-μαι, κο-ίτη), ὄρεσπέφος. So Ἀχελῷος, ἀχερωίς, πατρῷος, μητρῷον. Also several substantives and adjectives in εις: ἐθρῶεις, ἐρῶεις, κηῶεις, κητῶεις (but αἱματόεις, σκυῖεις, &c.), together with a whole class of substantives: ἄλωή, θωή, ἰωή, &c.

66. *Extension of o into ου only before semivowels*: Γόνυ makes γούνατος, γούνατα, γούνα; δόρυ makes δούρατος, δούρας, δούρατα, δούρα; δουλιχοδέρων (from δολιχός and δερη); κουλεόν, Μούλιος ἦρος, Od. σ, 423, μούνος and cognate words, νοῦσος, οὔνομα, οὔλος from ὄλος (φόλλος), οὔλιος, οὐλόμενος (also ὀλέμενος), Οὔλυμπος, οὔριος and οὔρια from ὄρος, πουλύς. *Never* in words which are derived from verbs: δόμος (δέμω), πόνος (πίνομαι), στόνος (στένω), φόνος (φεν, φονεῖ, φονεύω), and the post-Homeric: στόλος, φθόνος. Add words, in which the digamma has been dropt: ὀρόφω, ὀρούω; καλόφω, καλούω; ἀσέκοῃ, ἀκούῃ, and ἀκούω.

67. *Extension of o into οι in a single word before ν*: ἀγκοῦνην¹, but, with this exception, *only before vowels* (not however in βοή, γόος, θόος, &c.), in ἀλοία from ἀλοάω, and ἀπηλοίησεν, ἡγνοίησε, &c., always in δοῖω, δοῖοι, &c., also ποιῇ and ποιήεις, πνοιή, φλοῖον from φλόος, χροῖή². Lastly, the genitives of the 2nd decl. βιοῖο, ἐμοῖο (ἐμός), &c.

68. *Extension of υ into ευ*: in πευκάλμος for πυκνός, λευγάλιος for λυγρός.

Of the Exchange of Vowels.

69. *Besides the above, there appear, in many words, vowels, which do not belong to them in the common dialect, nor to their derivation*: ε for α in βέρεθρον, δύσετο, βήσετο, &c., forms of the 1st aor. mid.—ε for ι in ἀγχίμαχοι for ἀγχίμαχοι—η for ι in ἐπήβολος—η for ο in ὀλιγηπελίη—η for υ in τανηλεγής. *Note*. In compounds that have reference to place, ο is extended not into η, but into οι; as ὀδοπῆρος, χοροτυπίσι. The οι here is

¹ For φοῖνιον αἶμα is not connected with φόνος, but in a lengthened form of φοῖνός (δαφοῖνός), dark, and the forms derived from datives, Πυλογενεῖς, &c. (comp. 69) do not belong to extension.

² After the analogy of which also those parts of ὀλοός, which have the middle ο long, are written, by many, with οι in the two places: "Ἐκτορα δ' αὐτοῦ μέναι ὀλοή Μοῖρ' ἐπέδησεν, Il. χ, 5; and ἦ γάρ ὅγ' ὀλοῇσι φρεσὶ θύει, Il. α, 342.

an old *dative* termination, as is proved by similar compounds with the *dat. of the third* in post-Homeric Greek, *δριβάτης*, &c. O for a in *πέρδαλις*. Also *ιστιή* for *ιστιή*, *πτώσσειν* for *πτήσσειν*, *περιώσιον* for *περιούσιον*.

70. Other words, again, point to an *Æolic* analogy: *ζειδωρος*, *μείς*, the first from *ζά-ω*, the second for *μήν*, to which it stands in the same relation as the Germ. *dreist*, bold, active, to *δρηστήριος*, both from *ΔΡΑ*, *ΔΡΕ*, in *δράω*¹.

71. Other words point to forms which afterwards fell out of use: *τάμνε*, Il. γ, 273, *ἐπ' ἰσχαρόφιν*, Od. ε, 59, *το τάμνω*, *ἰσχαρος* for *ἰσχάρη*, as *ἰσπερος* for *ἰσπέρη*.

Abbreviation of Long Vowels and Diphthongs.

72. As the verse required the *extensions* of sound above enumerated, so, in other instances, it required the abbreviation of long syllables.

73. *Abbreviation of α*.—(1) *ἱανός*, as substantive, has *α* short; as adj. has *α* long. *Ἰλαος* has short *α* in *Ἰλαον ἱνθεο θυμόν*, Il. ι, 639, comp. τ, 178; on the contrary it is long in *Ἰλαός* *Ολύμπιος*, Il. α, 583.

74. *Abbreviation of ι* by the force of the dactylic rhythm is found in many nouns. From *Ἑλεσις*, *Ἑλευσίνος*, *Ἑλευσινάδαο*.—*Κονίη* (~~~~) maintains its original length only at the close of the hexameter: *ὑπίνερθε κονίη*, and loses it in the thesis: *κονίη δ' ἐκ κρατός*, Od. λ, 599, comp. Il. ψ, 506; and always in *κονίησι*, *κονίησ'*, or *κονίης*.—*Δίην* (~~) at the beginning of the verse: Il. α, 553, &c., and *μή μοι τι λίην* (~~), Il. ζ, 486.—*Μυρίκαι*, Il. φ, 350; and *μυρίκῃσιν*, Il. φ, 18.—*Σιδῶνος*, *Σιδόνιοι*, *Σιδονίη*, and *Σιδόνες πολυδαίδαλοι*, Il. ψ, 743.—From *σταμίς*, *σταμίνος*, *θαμίστι σταμίνεσσι*, Od. ε, 252.—*Φοίνιξ*, *φοίνικος*, and *φοινίκεσσαν*, &c., Il. κ, 133, &c.—So also *ει* is shortened by throwing away *ι*: *Πεσιδώνιον ἀγλαδν ἄλσος*, Il. β, 506.—The abbreviation of *δρνίς*, *δρνίθος*, is uncertain in *δρνίς ἐπήλθε*, Il. μ, 218²; and in *δρνίς ἐνὶ μεγάροισι*, Il. ω, 219³. So *δρνίς ἀπτήσι*, Il. ι, 323. The oblique cases *δρνίθος*, *δρνίθι*, *δρνίσι*, &c., are long without exception; and the long syllable in *δρνίς* itself appears to have been first shortened by later writers.

75. In like manner the length of *ι* is sacrificed to the dactylic rhythm in many verbs. The verbal forms from *λα* are like

¹ For *ζαχρεῖων*, *τιθνηῖωτες*, &c., are now read as *ζαχρηῶν*, *τιθνηῶτες*, &c.

² Where Aristarchus gives *δρνις ἦλθε*.

³ Where Heyne (ad Il. μ, 218) gives *δρνις ἐν μεγάροισι*.

Ἰλαος, Π. α, 583, &c., *long*; Ἰληθι, Ἰληκροι, Ἰλάσκονται, Ἰλάσσεσθαι, Ἰλάσσομ', Ἰλασόμεσθα; but *short* in ἀργείοις Ἰλάονται, Π. β, 550; μὲν Ἰλασόμενοι, Π. α, 100; Ἐκάεργον Ἰλάσσαι, Π. α, 147. —Ἰσασιν, *long* in πλείονα Ἰασιν, Π. ψ, 312, &c.; *short* in ἄνδρες Ἰασιν, Π. ζ, 151, &c.—Μηνίω, *long* in Ἀχιλεὺς μήνῳ, Π. β, 769; but, through the influence of the fourth foot, *short* in Ἀτρείδης δ' ἐτέρωθεν ἐμήνῳ, Π. α, 247.—Τίειν, *long* in the arsis: οὐδέ τι τίει, Π. ι, 238, &c.; but *short* in οὐρε τίει, Od. ν, 144, &c. Here, however, the *natural* quantity is short, and is made long only by the power of the arsis, since it is never so in the thesis. In the other forms τίασθαι, τιμάω, τιμήσω, τιμηθήσθαι, &c., the long syllable is introduced by the inserted consonant.—With respect to μητίσμαι, μητίσασθαι, no form without the σ is found in Homer (the first appearance being τὰ οἱ μήτιον ἀνακτες in the Pseudo-Orph., Argon., 1330); and, since the forms with σ are universally long, the duplication of sigma is removed in the latest editions.—Κονίω has always ι *long* (although κονίη is sometimes shortened by the dactylic rhythm), so that there is no ground for doubling the sigma in κονίσσουσι, Π. ξ, 145. φ, 407. So the reading κονίσσαλος is preferable to κονίσσαλος.

76. *Obs.* I in a syllable prefixed with the initial consonant is always short: δίδωμι, δίδασκω, τιταίνω, &c.—κυκλήσκω has it long by position. Of πιφάσκω, however, the trisyllabic forms are sometimes lengthened by the arsis: πίφανσκε, Π. κ, 478, &c. (but ἐτάροισι πίφασκων, Od. μ, 165, &c.) The forms of more than three syllables are always short: as, πίφασκεμεν, πιφάσκομαι, πίφασκόμενος, &c.

77. The roots κρι and φθι have ι short: κεκρίμενος, κριθέντες, διακριδόν, &c., ἐφθιν, ἐφθίται, ἐφθίθεν, &c., except ὥς κε δόλω φθίγς, Od. β, 368 (like στήγς from στάγς). They lengthen it before ν and σ: φθινέτω, φθινοντες, φθινουσι, κρίνω, κρίνομι, κρίνασθαι, &c., φθίσαι, φθισήνορα, &c.; and shorten it again, when after ν the root is extended: φθινύθω, φθινύθουσι, as in the future forms, διακρινέει, διακρινέσθαι.

78. *Obs.* The root πι also has short iota, lengthened in the forms with ν: πίνων, πίνωσι, πίνειν, &c.; πῖμεν, Π. π, 825 (comp. Od. σ, 3), is lengthened only by the arsis¹.

79. Abbreviation of ν: (1) Of ἀλύω the ν is *long* in χερσὶν ἀλύων, Od. ι, 398; and *short* in δινεύεσθ' ἀλύων, Π. ω, 12, &c.—(2) Εἰλύω, εἰλύμενος, εἰλύμα, &c., shorten ν in the extended form εἰλύφωων, Π. λ, 156; and even in εἰλύαται, Π. μ, 286. Od. ν, 352.—(3) Ἐρητύω has long ν in ἐρητύειν ἐπίεσσι, Π. β, 75; ἐρητύοντο, Π. θ, 345, &c.: but ἐρητύεται, Π. ι, 635, &c.; ἐρη-

¹ In the future, σ lengthens the ι: πίσω (~~) in Pind. Isth. 6, 71 (103).

τῶν, ἐρήνῃς, Il. β, 97, &c.—(4) Ποιπνόντα, Il. α, 600, &c.; and even ποίπνῶν παρέοντε, Il. ω, 475; but ἐποίπνῶν, Il. σ, 421, &c.—(5) Θῦε δ' Ἀθήνη, Od. ο, 222; and θῶντα, Od. ο, 260.—(6) Ἰθῦω in ἐπιθῦουσι, Il. σ, 175; and ἰθῦει, Il. λ, 552.—(7) Νείκτα λῦει, Od. η, 74; also ἀλλῦουσιν, ἀλλῦεσκιν, Od. β, 105, 109; but λῦει, Od. β, 69; and λῦων, Il. ψ, 62, &c.¹

80. Abbreviation of η into ε. Together with ἀργῆτι κεραυνῷ, Od. ε, 128, &c., stands ἀργέτι δημῷ, Il. λ, 818.—Ἀσκηθῆς, Il. ε, 212, &c., together with ἀσκεθέες, Od. ξ, 255.—Together with ἀκαχημένος, Il. ε, 24, &c., stands ἀκηχεμένη, Il. ε, 364, &c.—So η the mood-vowel of the subjunctive is often changed into ε: as, εἶδετε = εἶδῃτε; ἀλεται = ἀληται; περιχεύεται = περιχεύηται.—And so in the infin. τραφέμεν = τραφήναι.

81. Abbreviation of ω into ο. In certain nouns: e.g. εὐρύχωρος = εὐρύχωρος. And also in the subjunctive: e.g. καταθείομαι, τραπέιομεν, χεῖομεν, δειμομεν. Also in τροπάσθαι, στροφάσθαι, for τροπᾶσθαι, στροφᾶσθαι.

82. So also ἔως and τέως (in which ε is sometimes extended for the production of the first syllable, εἰως, Il. γ, 291, &c.; τεῖως, Od. δ, 91, &c.) are to be written, where they have a trochaic quantity ([˘]ˉ) εἰος—τεῖος: thus ἔως δ' ταῦθ' ὤρμαινε, Il. α, 193, &c., should be εἰος δ' κ.τ.λ.²; wherefore τέως Ἀχαιοί, Il. ν, 42, should be τεῖος Ἀχαιοί, and μυνέτω αὐθι τέως, Il. τ, 189, according to Hermann should be μυνέτω αὐτόθι τεῖος.—According to the same analogy the ω appears shortened in ἥρωος ἀλλ', Od. ζ, 303.

83. Abbreviation of the diphthongs ει and ου, in βαθῆς, Ἐομέα, θηλέας, ὥκεια Ἴρις, Il. θ, 425; ἀγέρεσθαι, χερί (for ἀγείρεσθαι, χεῖρι); ἀρίπος, ἀελλόπος, τρίπος. βόλεται, Il. λ, 319³.

84. Also αι, οι, υι, shorten their quantity without changing their form: αι in ἔμπαῖον οὐδὲ βίης, Od. υ, 379, which, being

¹ It seems evident that υ is here, except in εἰλῶν, universally short; but, as the short iota of κρι, φθι, τι, is lengthened by the insertion of ν, or σ, or κ (thus τῖω, τῖνω, τῖσω), so also λῦω, λῦσω, δῶω, δῶνω, δῶσω, δεῶκεν, &c.; long likewise in the aor. ἔδυν and subj. δύνω, δύνῃ, δύνεμαι, &c.; but not before θ and τ: λῦθη, λῦθειν, λέλῃται, wherefore before θ a ν is inserted in order to lengthen: ἀμπνύω, ἀμπνύνθη, Il. ε, 697, ξ, 436, διακρινθεῖν, &c. If, beyond these limits, long syllables appear in such words, they arise from the force of the *arsis*; but in *thesis* the long syllables are only *apparent*, being properly short, but enclosed and concealed by two long. As before ἀτμίησι, so now ἀλλύεσκον, ἐρητύοντο, ποιπνόντα, &c. Ἐρύω and ῥύομαι must have a separate examination.

² See Hermann Elem. Doct. Metr. p. 58, 59.

³ Obs. It is not intended to assert, in these remarks, that the long syllables are *original*, and that the abbreviation of them is an anomaly introduced by versification. On the contrary, the short forms must be the *original*, as e. g. βόλομαι, compared with volo and the Germ. wollen; and as βοs is more primitive than βοῦς, so πός and τρίπος are older than ποῦς, τρίπους.

derived from *ἔμψα*, *ἔμψα* (*ἔμψατος* = *altogether in*), was probably originally written *ἔμψατος*.—Οι in *οἶος*: *ἀρετὴν οἶός ἐστι*, Il. ν, 275, &c., where the full form *οἶος* has retained the quantity of the primitive *ῥιος* (compare the Germ. *wie*, as).—Υι in *υἱός*: *Δρύαντος υἱός*, Il. ζ, 130, &c.; "Ἔκτορ, υἱὲ Πριάμοιο, Il. η, 47, &c.; also a trace of the primitive form *ῥιος*.

Of the Rejection of Vowels.

85. *As long vowels and diphthongs are shortened through the necessities of versification, so, upon the same ground, short vowels in several words are entirely rejected.*

86. *At the beginning of words:* α, in *σταχύεισιν*, *στεροπή*, *στεροπηγεῖστα*, together with *ἀσταχύεισαι*, *ἀστεροπή*, *ἀστεροπητής*, &c.—Ε in *εἰνός* for *εἰνός*, as the verse may require, in *κεῖθεν*, *κεῖθι*, *κεῖσε*, every where for *ἐκείθεν*, *ἐκείθι*, *ἐκείσε*. Add *ρύεσθαι* for *ῥύεσθαι*, and words pertaining to it. Ε is thrown away from ε in *ἑκελός* for *ἑκελός*, from *εἰκω*; *ἰδύνει* in the phrase *ἰδύνει πρᾶπιδῆσαι*, for *ἰδύνει*; lastly, in *ἴσος*, which has retained its ε only in the feminine forms *ἴσης*, *ἴσῃ*, *ἴσαι* (not *ἴσάν*), *ἴσῃς*, *ἴσαις*. Ο before ι in (*οἶδαμεν*) *ἴδμεν*.

87. *In the middle of words:* α, in *γαλκτοράγων*, Il. ν, 6; and as mood-vowel in *ἴδμεν* for *οἶδαμεν*, *εἰλήλουθμεν* for *εἰληλούθαμεν*, *ἔλσαν*, *ἔλσαι*, &c., according to the old grammarians for *ἤλσαν*, *ἤλσαι*. So *ἔλμεθα*, *ἔλμενοι*; although these forms are better derived from *ῥέλω*, Lat. *FOLFO*, *volvo* (Heyne ad Il. λ, 413).—Ε as radical vowel in *πέλ*, *ἐπέλετο*, *ἐπλετο*. So *ἐπιπλόμενον*, *περιπλομένον*; in *κέλ*, *ἐκλετο*; in *πετα*, *ἀποπτάμενος*, *ἔπτατο*, &c. (Comp. 41.) In *ἱρόν*, *ἱρά*, *ἱρέας*, *ἱρεύσασθαι*, *ἱρηξ*, from *ἱερόν*, *ἱρηξ*, &c., the ι is lengthened after the ejection of ε, as in *ὄφεις*, *ὄφεις*, &c.—So in *τίπτει* for *τίπτει*, Il. α, 202, &c.

Of the Separation of Vowels.

88. *The digamma, dropt out between vowels, still exists in its effects, so far that the vowels formerly separated by it have been preserved open: thus,*

ΑΕ in *αἴη*, *ἀήτης*, *ἀῆναι*, *ἀίντες*. ΑΕΡ (i. e. ΑΦΕΡ, whence *αὔρη*, *αυρα*) in *ἡρέθονται*, *ἡρή*, *ἡέρι*, *ἡέρα*, *ἡέριος*, *ἡείρω*, *ἡορ*, *ἡορηρ*, *ἡοργο*. Moreover, in *αἰῖδω*, *αἰῖδος*, *αἰῖδή*, *αἰῖδιά*, *αἰῖδών*, *αἰῖλλη*, *αἰῖλής*, *αἰῖλῆα*, *αἰῖω* (*augeo* and *αὔξανω*).—ΑΙ in *αἶον* (I heard), *αἶε*, *αἶων*, *αἶονσα*.—ΑΟ in *σαόφρων*.—ΕΑ in *εἶω*, *εἶας*, *εἶν*, *εἶσω*, &c., *εἰδῶτα*, *εἶα*, *εἶα*, *εἶαρος*, *εἶας*, *εἶατος*, *εἶαρος*.—ΗΕ, *ἡέλιος*.—ΗΙ, *ἡία*, *ἡίθεος*, *ἡίων*, *ἡίσαν*, *ἡίης*, &c., *λήιον*, *ληῖδα*, &c.—ΕΕ in *ῥέεθρον*.—ΟΕ in *λόετρον*, *λοῖσσομαι*, *δημιόεργος*.—ΟΙ in *οἰλέας*, *οἰλιάδης*.

89. So the *ν* derived from the digamma remains open in *δῦτή*, *δῦτει*, *ἀῦτεν*, *ἀῦσει*, &c., *εὔς*.

90. Hence the negative *α* has no *ν* after it before digammated words: *ἀάατος*, *ἀαγής*, *ἀαπτος*, *ἀασχετος*, *ἀεικής*, *ἀέκητι*, *ἀέκων*, *ἀεργός*, *ἀήθεσσον*, *Ἄϊδης*, *Ἄϊδωνεύς*, *ἀϊδηλος*, *ἀϊδρις*, *ἀϊδρειή* (but before words not digammated: *ἀναιδής*, *ἀναινομαι*, *ἀναιτίως*, &c.)¹.

91. The separation of the vowels is variable in the words connected with *ἀεθλος*: *ἀεθλος* and *ἀθλων*, *ἀεθλοφόροι* and *ἀθλοφόροι*, &c., according to the exigencies of the verse; yet *ἀεθλεύων* πρό *ἀνακτος*, Il. ω, 734, is preferred to the other reading, *ἀθλεύων*. The forms of *θαάσσω* remain open, yet *θόωκος* exhibits contraction (*θάΦοκος*, *θάακος*, *θῶκος*, *θώκος*). Always *Θρηίκιος*, *ον*, *φ*, *ον*, *οι*, *η*, *ης*, and *Θρήϊκα*, but *Θρήϊκες*, *Θρηκῶν* (better *Θρήϊκων* as from *Θρηϊκων*), *Θρήϊκεσι*, *Θρηκής*, *Θρήκηνδε*, *Θρήκηθεν*, as well as *Θρήϊκες*, *Θρήϊκας*.—*Λυκόοργος*, Il. ζ, 130; *Λυκούργου*, Il. ζ, 134.—Always *δαριζέειν* with *δαριστής* and *δάρων* *ἔνεκα σφετεράων*, Il. ι, 327; but *ῥεσσειν*, Il. ε, 486.—*Οἶω* and *οἶομαι*, open in all forms except *οἶοιτο*, Od. ρ, 580. *χ*, 12, where the constant quantity of the *iota* hinders us from reading *τίς κ' οἶοιτο*.—*Οἷς*² (never *οἷς*), *οἷος*, *οἶν*, *οἷες*, *οἷεσσι*, always open (and hence *οἶων* trisyllabic against Aristarchus in Il. γ, 198). The forms *οἷος* and *οἶων* sometimes become dissyllabic: thus *οἷός ἀώτῳ*, Od. α, 443, &c.; *οἶων ἀργεννάων*, Il. σ, 588, &c., but only when the versification requires. The usage is looser in *παῖς*, *παῖς*, *φάος* (*φῶς*), *φῶς*³.

92. Separation of vowels in the middle of a word, where the root and the termination meet, is entirely disallowed: *Ἀγριδης*, *Εὐβοίης*, *εὐπολίην*, &c., except when the first vowel is long in the forms *—ήεις*, *—ής*, *—ηιάδης*, *—ήιον*, *—ώιον*; yet we find, from *ὑπερῷον*, *ὑπερῷα*, the shortened form *ὑπερῷ*, Od. α, 362, &c. (perhaps, on account of the uniform *diæresis* in other cases, better written *ὑπερῷ*, and ascribed to *synizesis*), also the word *ὑπερῷην*, Il. χ, 495⁴.

93. When two consonants follow the diphthong, *diæresis* frequently occurs, even where no digamma has been dropt. Thus, although *οἰκείρω*, *οἰκτος*, and *οἰκτρ'*, yet always *οἰζύς*. Although *οἰζασα*, yet *οἰζε*; *ἱκτην* and *ἱστω*, from *ἱκω*, &c., together with

¹ The words *ἀνούτατος*, Il. δ, 540, and *ἀνουτητί*, Il. χ, 371, do not harmonize with, *ἄλλον ζῶον ἔχονσα νιούτατον*, *ἄλλον δουτον*, Il. σ, 536.

² Hence *οἷς* = *οἷς*.

³ Bentley requires *παῖς* every where, when the verse will allow: as, *ἔντε παῖς* (Bentl. *παῖς*) *Ἀγχίσαι*, Il. β, 819.

⁴ Since all the forms of *οἶος*, such as *οἶοιο*, *οἶω*, &c., remain, without exception, open, it seems right to restore *οἶώσαντες*, Il. χ, 218; *οἶωθέντες*, Od. ι, 66, and to write all other forms of this verb, such as *οἶώσας*, *οἶώσειν*, &c., open.

the digammated *αἶδρις*, *αἶστος*, *αἶσσω*, *αἶστοι*, and the resolved digamma in *αὐτμή*, *αὐσταλός* (i. e. *ἀφσταλός*), from the privative α, αφ, and *στállω*, I equip, adorn (*στολή*), thus meaning *unadorned*.

94. Hence *εὖ* is made *εὔ* before two consonants: *ὄφρα μ' εἴ γνῶτον*, *εἰ κρίνας*, &c.

95. In compound words *εὖ* remains unaltered before vowels and single consonants: *εὐαίμονος*, *εὐανθίος*, *εὐβορος*, &c.; but it is *εἰ* before two consonants without a liquid: *εἰζυγος*, *εἰκτιμένος*, *εἰστροφής*, &c., and before the semivowels, which are then doubled: *εἰμμελής*, *εἰννήγους*, *εἰρῆος*, *εἰσσελμος*, &c., except before λ in *εὐλείμων*.

96. Before a mute and liquid *εὖ* and *εἰ* stand as follows: always open before κλ, κν, τμ, τρ: *εὐκλείς*, *Εὐκνήμιδες*, *εὐτμήτοιςιν*, *εὐτρεφίος*, &c.—Open and shut before πλ, φρ: open in the forms belonging to *εὐπλεκίς*, *εὐπλόκαμος*, *εὐπλυνίς*, but *εἰπλεκτους*, *Π ψ*, 145 (with *εὐπλέκτω*, *Π. ψ*, 335); *εὐπλοῖην*, *Π. ι*, 362; constantly *εὐφρονέων*, *εὐφρανέιν*, *εὐφραίνοιτε*, &c.; but with *εὐφρήνως* also *εὐφρήναι*, *εὐφρην' ἐπέεσσι*, *Π. ω*, 102; with *εὐφρων* also *εὐφρων*; with *εὐφροσύνησι* also *εὐφροσύνη*; *εὐφραδέως*, *Od. τ*, 352. Even before δμ stands, together with *εὐδμήτιοι*, *εὐδμητον*, also *εἰ*, after the apostrophe of δε, in *ὁ δ' εὐδμητον βάλε τείχος*, *Od. υ*, 302.—The sound πρ has only *εὖ* not *εἰ* before it, in the forms *εὐπρηστον*, *Π. σ*, 471; *εὐπρμυνοι*, *Π. δ*, 248.

Of the Change of the Rough Breathing into the Smooth.

97. The rough breathing passes frequently into the smooth, when its syllable is strengthened by the assumption of other letters, or altered by inflection.

98. A. From *ἄλλομαι* (not used by Hom.) comes *ἄλτο*, so *ἐπᾶλτο*, *Π. φ*, 140; *ἄλματι*, *Od. θ*, 128. With *ἄμαξαι* stands also *ἀμαξιτός*; with *ἄμα*, *ἄμνις*; with *ἄπτεισθαι*, *ἀπτοεπίς*, *Π. θ*, 209; with *ἡμέας*, *ἄμμε*; with *ἡμῖν*, *ἄμμι*.

99. E. "Εκηλος and *εὐκηλος*; *ἐλίσσω* and *ἐλλίποδες*, *ἐλυμένος*, *ἐλύαται*; with *ἐπόμεσθα*, *ἐσπόμεθα*; with *ἔωλος* (*χθεσινός*), *εὐωλος*; with *ἐαδότα*, *εὐαδεν*; with *ἐννυμι*, *ἐσθής*.

I. "Ικω and *ἱκμενος*, *ἱζάλου αἰγός*, *Π. δ*, 105; *ἱεραῖ* and *ἱρηῖ* (*hawk*); *ἱδρώς* and *ἱδίων*, *ὥς ἐνόησα*, *Od. υ*, 204.

100. O. "Ο-μοῦ, *ὁ-μόθεν*, and from this root *δαροι* (*united together*, *wedded*) and *δαριστός* (*company*, *conversation*); also *ὀτριχος*, *Π. β*, 765; *οἰέτας* (i. e. *ὁφέτας*, *of the same year*), *ὀπαρχος*, *ὀπατρον*. "Οδός, *way*, and *οὐδός*, *threshold*; *ὄρος* and *οὐρος*. The root *οὐρ* has the difficult word *ἀπούρας*, *Π. α*, 356, 507, &c. (*taking away*, *depriving*); *ὄρ*, *οὔρ*, *οὔρα*, *οὔρας*, *ἀπούρας*;

and in a lengthened form ἀπουρίζουσιν, Il. χ, 489; so διουρίσαντες, Herod. 4, 42; ἀπούρας, Apoll. Rhod. 4, 1433, middle form with pass. meaning ἀπουράμενοι ψυχάς, Hes. 'A. 173. It is clear that this ἀπούρας cannot be by syncope from ἀπουρίσας, but is the *original* form, and ἀπουρίζω, &c., the later extension.—Further, ὅλος, *whole*, and οὔλος in ἄρτον δ' οὔλον ἰλῶν, Od. ρ, 343. So ὥριστος, Il. λ, 228, &c.¹—On the other hand, ἥλιος passes into ἥλιος, ἥως into ἑωσφόρος, and ἀίδης later into φίδης.

OF THE CONSONANTS.

Consonants remaining unaltered.

101. *The mutes sometimes resist the regular change before μ.* δ in ἰδ, ἰδμεν, later ἴσμεν, ἰδμεναι, and δδμή for δσμῆ: θ in κεκορυθμένος (from κόρυς, κόρυθ-ος, κορύθ-σσω, κορύσσω), later κεκορυσμένος, and ἐπέπιθμεν, Il. β, 341, &c.: χ in ἀκαχμένον.

102. *N remains before σ*, as in ἀνστάς, ἀνστρέψιαν, ἀνσχεθίειν, &c., κένσαι².

Consonants inserted and transposed.

103. *M is inserted, in order to strengthen the syllable, in the compounds of βροτός*: ἀμβροτος, φθισίμβροτος, φαισίμβροτος, also in ἀμφασία, Il. ρ, 695. Od. δ, 704; which has sprung from ἀφφασία (comp. ἀφσταλός, which passed into ἀύσταλός), and was originally αὔφασιη. So ν in ἰδρύνθησαν, Il. γ, 78. η, 56 (although we find ἴδρυνε, ἴδρυνσε), ἀμπνύνθη—root πνεF (πνεῦμα), πνυ (as χεF, χυ)—for ἀνεπνύθη, and in ὑπεμνήμυκε, Il. χ, 491, for ὑπεμήμυκε. *N* inserted in the same manner is found in νώνυμος from ὄνομα, and ἀπάλαμνος from παλάμη.

104. *Σ is added, in compound words, to roots ending in the weak ε*: ἐγχε in ἐγχος, ἐγχε-ος, ἐγχε-Σ-παλος; σακέ-Σ-παλος; θέ-Σ-φατος; θέ-Σ-κελος [θε(ο)εικελος, θέ-κελος, θέσ-κελος]; φερέ-Σ-βιος, before τ in θέμιτος, θέμιστος; ὀρέ-Σ-τερος, &c.; before π in ἐπ-ος, θέ-επις, θέπις, θέ-Σ-πις, whence θισπέσιος, &c.; so ἐπ-ος,

¹ And ὅλλοι for οἱ ἄλλοι, Il. β, 1, in the Homer of Zenodotus, where, however, the aspirate is only subjected *orthographically* to the sign of the crasis.

² So in πανουδίη, Il. β, 12, according to Aristarch., see the *Ven. Schol.*, ὡ., according to Zenodotus πασσυδίη, which is supported as an original mode of writing by inscriptions in the ancient Attic alphabet: ΕΞΣΙΑΑΟΙ, ΕΞ-ΣΑΜΟΙ, &c., ἐν Σίλλῳ, ἐν Σάμῳ.

ἐνισπει, ἔσπειτε, and ἐπ, ἐσπόμεθα, ἐσπόμενος, as in σμικρός, Σκάμανδρος, Ζάκυνθος, &c.

105. T is assumed in πόλις, πόλεμος, and their derivatives: πτόλις, πτολίεθρον, πτολίπορθος; πτόλεμος, πτολεμίζειν, πτολεμιστή, Il. χ, 132, &c.—B (from the digamma) in παρμέμβλωκε from μολ, μλο, and μέμβλεται, μέμβλετο, from μελ, μεβλ.—Θ in μαλθακός, ἰγρηγόρθασι, Il. κ, 419; διχθά and its derivatives.

106. P is transposed in connexion with mutes: ἀταρπος and ἀταρπιτός for ἀτραπος, ἀτραπιτός; βραδύς, βάρδιτος; θάρσος and θράσος; κράτος, κάρτιστος; καρδίη (cor-dís) and κραδίη: δρατά for δαρτά, Il. ψ, 169; ρεγ in ἔριξε, &c., and ἔργ in ἔργον; ρεδ in ῥέζειν, and ἔρδ in ἔρδειν; περθ is transposed in ἔπραθον, and δερε in ἔδρακον.

Of the Doubling of Consonants.

107. Consonants are doubled in order to strengthen the syllables; namely, the smooth mutes in some forms, and more frequently the semivowels.

108. Π in δῆπας, δῆπρ, ὀπότε, ὀπότεν, ὀπότει, ὀπότεον, ὀπότερος, ὀπότεα, ὀποτέρωθεν.—Κ in πελίκῃ, Il. ν, 612; πελίκησεν, Od. ε, 244.—Τ in ὅττι, ὅ, ττι, ὅττεο, ὅττεν.

Obs.—The doubling of the middle δ in ἔδδισε, περιῖδισαν, ἄδδεις, arose from ignorance of the digamma; and ἱριδ-δήσασθαι, Il. ψ, 792, is now written with a single δ.

109. Δ after the augment in ἔλλαβε, ἔλλειπον, ἔλλισάμην, ἔλλι-τάνευε, and the words pertaining to them;—in compounds: ἀπολλήξαιαν, μεταλλήξαντι, ἄλληκτος, &c.

110. Μ in ἄμμορος, ἄμμορίην, ἔμμαθες, ἔμμεναι, ἔμμορε, ἔμμε-λῆς, φιλομμελῆς; and as ἔμμεναι, so ἱμμεναι in Il. ν, 365, according to Hermann (de Ellipsi et Pleon., p. 232).

111. Ν in ἀννίφελος, Od. ζ, 45 (Wolf gives ἀνίφελος like ἀθάνατος), ἔννεπε, ἔννητος, ἀγάννιφον.

112. Ρ after the augment: ἔρραυε, ἔρράδαται, ἔρρων, ἔρρεον, ἔρρεξε, ἔρρηξε, ἔρριγα, ἔρρίζωται, ἔρραψε, ἔρρύσατο, ἔρρώσαντο, &c.; and in compounds: ἄρρηκτος, ἄρρητον, ἀναρρήξας, ἀπορρήξας, ἀπορρώξ. ἀγάρρως, ἀκαλαφρείταιο, βαθύρρως, διαφραίσουσι, ἐπῖρ-ρως, ἐπῖρρως. ἐπῖρρεον, κατάρρρεον, περίρρως, πολύρρως. πολύρρηνες. ὑπέρρρηνον, Il. κ, 216, &c.

113. Σ in the middle of the root: ὄσσον, ὄσάσι, ὄσάτιον. τόσσος, τοσσοῦτον, ποσσημαρ, πρόσσω, ὀπίσσω, πρόσσοθεν, νεμέσσει (from νέμεσις), νεμέσσα, νεμεσσηθίς, νεμεσσητόν, μέσσον, θυσσά-νους, Ὀδυσσεύς. After the augment: ἔσσεια, ἔσσειόντο, ἔσσουμαι. ἔσσειόντο, ἔσσύμενος, &c.; and in compounds: ἐύσσελμος, ἔυσ-σώρον. Lastly, in the termination σι of the third decl., νέκυσσι, δώμασσι, &c., the tenses in σα and σω of pure verbs, as δαμάσσω, δαμάσατο, γέλασαν, πασσάμενος, &c., ἔσσομαι, ἔσσι, κέλεσσα,

&c., λοεσσάμενος, νείκεσσε, τρέσσε, τελίσσω, &c., ὀμβόσῃ, &c., ἔρυσσαν, &c., κύσσει, Od. ρ, 39. ω, 320; κύσσ' ἄρα, Od. τ, 417; κύσσαι, Od. ω, 236¹. Also in forms where δ must fall out before σ: φράζω (φραδ), φράσσομαι, &c., αἰχμάσσουσι, πίλασσον, κόμισσα, &c., ὀχλίσσειαν, ἱεχίσσαντο, ἐξείνισσα, &c.

114. *Obs.*—As here the consonants, so in some cases syllables are repeated or doubled, not only in the verbs μαρμαίρω, παπταίνω, &c., but also in nouns: from ἀτη, ἀτηρός (not in Homer); in Hom. ἀταρηρός, unless the syllable ταρ be an insertion in the root, as in ἐπιτάρροθος, which is compared with it by the Schol., Il. α, 223.

Of the Rejection of Consonants.

115. As the doubling of consonants is introduced by the exigency of versification, so in obedience to the same principle or to euphony, some consonants are occasionally thrown away.

116. In the middle, or at the end, δ is dropped in μόλιβδος, Il. λ, 237.—Γ in φάρυγος, Od. ι, 373, for φάρυγγος.—Ξ in ἀνα for ἀναξ, Il. π, 233, &c.—Τ in ποτί, ποτί.—Σ in δπιθε, δπιθεν for δπισθε, δπισθεν. Ματεύομεν, Il. ε, 110, is probably not from μαστεύειν, but an ancient form from μα, whence αὐτόματος.—Ν in ἰγών, ἰγώ, and the terminations ι and σι, ἀνδράσι, εἴπησι, &c.—Further, ἔργον ἀρεκτον (i. e. ἀπρακτον) stands Il. τ, 150, on account of the verse, and ἀμφοτέρῃ with a single consonant, where analogy requires the consonant to be double, as in περιφόντος. Also a single consonant is found where the common dialect has a double one: as Ἀχιλεὺς, Ὀδυσσεύς.

117. Κ is dropped out of ξύν, the root of ξυνός (κοινός), so that the weaker σύν appears where the verse requires it, as ἦϊε σύν, Il. α, 307; but ξύν is also retained on account of the verse, as τὸν σὺ ξὺν Βορέῃ, Il. ο, 26, &c. or for the sake of the preceding syllable, even when not absolutely necessary, as Ἀπόλλων Ἀργεῖμιδι ξύν, Od. ο, 410.

118. Nothing but the necessity of versification can justify the change of ξύν into σύν, so that, where the verse admits, we should read ξυμβλήμενος, ξύμβληται, ξύμπαντα, &c. for συμβλήμενος, &c. So also ξύν for σύν at the beginning of the line in Il. β, 47. 197. 450, &c.

119. Nor is there any ground for attenuating ξύν after ν, since νκ combine in a sonorous enunciation. It is better to read ἔμεν ξύν, Il. α, 170. 179; ἔλθων ξύν, Il. α, 325, &c. instead of σύν; nor should γὰρ σύν, περ σύν, ἐγὼ σύν, Il. α, 183, and the like, be allowed to remain.

¹ The υ is naturally short: as, ἐπεὶ κύσε, Il. ζ, 474.

TABLE OF THE DECLENSIONS.

120. 1st Declension. [Eton 1st & 2nd.]

SINGULAR.			PLURAL.
Feminine.		Masculine.	
N.	ἡ ᾧ pure	{ ἡς, a few ας, some ᾶ (Æol.)	
G.	{ ἡς ἡφι(ν) }	{ ᾶο εω, ω }	ᾶων ἑων
D.	{ ᾗ ᾗφι(ν) }	ᾗ	{ ᾗσι(ν) (ῥς)
A.	ἡν	ἡν	
V.	ἡ	ᾶ (from τῆς, πῆς) : ᾶ (from εἰας) :	
the Patronymics.			
ἡ (from ὠῆς, ἰσῆς, υσῆς).			

121. 2nd Declension. [Eton 3rd.]

SING.	N.	ος	DU.	N.	ω	PL.	N.	οι
G.	{ ου οιο οφιν }		G.	ω		G.	{ ων οφιν }	
D.	{ ψ οφιν }		D.	οῶν		D.	οῖσι(ν)	
A.	{ ον οφιν }		A.	οὐς		A.	οὐς	

122. 3rd Declension. [Eton 5th.]

SINGULAR.						
N.	ος	ας	ης	ις	υς	ευς
G.	{ εος OR ευς ¹ }	αος	εος	ιος	υος	{ ηος εος }
D.	{ εϊ ει }	αῖ αι	{ εῖ ει }	ι	{ υῖ υῖ }	{ ηῖ εῖ εῖ }
A.	ος	ας	{ εα εα }	ιν	υν	{ ηα εα η }
PLURAL.						
N.	εα	ᾶ, ᾶ	{ ες εῖς }	εις	υεις	ηεις
G.	{ εων εσφι }	αων	εων	ιν		ηων
D.	{ εσσι εεσσι εσφι }	αεσσι	{ εσι εσσι }	ισσι ισσι	υσσι υσσι	ηυσσι
A.	εα	ᾶ, ᾶ	{ εας εας }	εις ιας	υας υς	ηας

¹ εσφι in 'Επίβασφι.

123. The final syllable η is used instead of the long α ; e. g. $\acute{\alpha}\gamma\omicron\rho\eta$, $\acute{\alpha}\gamma\omicron\rho\eta\varsigma$, &c.: except in $\theta\epsilon\acute{\alpha}$ (*Goddess*), $\epsilon\rho\mu\epsilon\acute{\iota}\alpha\varsigma$, $\alpha\lambda\upsilon\epsilon\acute{\iota}\alpha\varsigma$, $\alpha\upsilon\gamma\epsilon\acute{\iota}\alpha\varsigma$, and some other proper names. There are some instances where even the short α of other dialects is η in Homer, particularly in substantives in $\epsilon\alpha$; e. g. $\acute{\alpha}\lambda\eta\theta\epsilon\iota\eta$, for $\acute{\alpha}\lambda\eta\theta\epsilon\acute{\alpha}$; also in $\kappa\nu\acute{\iota}\sigma\sigma\eta$, $\Sigma\kappa\acute{\upsilon}\lambda\lambda\eta$, commonly $\kappa\nu\acute{\iota}\sigma\sigma\alpha$, $\Sigma\kappa\acute{\upsilon}\lambda\lambda\alpha$.

124. Masculines of this declension, where the metre or euphony requires it, are formed with the termination α ; e. g. $\iota\pi\acute{\pi}\omicron\tau\alpha$ for $\iota\pi\acute{\pi}\omicron\tau\eta\varsigma$, $\nu\epsilon\phi\epsilon\lambda\eta\gamma\epsilon\rho\epsilon\tau\alpha$ for $\nu\epsilon\phi\epsilon\lambda\eta\gamma\epsilon\rho\epsilon\tau\eta\varsigma$, &c. The original genitive termination of words in $\eta\varsigma$ and $\alpha\varsigma$ is $\acute{\alpha}\omicron$. This is often contracted into ω ; and before the ω , when a consonant precedes, an ϵ is inserted, which, however, does not form a syllable, nor affect the position of the accent, but coalesces with the ω by *synizesis*; e. g. $\text{'}\text{Α}\tau\rho\epsilon\acute{\iota}\delta\eta\varsigma$, gen. $\text{'}\text{Α}\tau\rho\epsilon\acute{\iota}\delta\acute{\alpha}\omicron$ and $\text{'}\text{Α}\tau\rho\epsilon\acute{\iota}\delta\epsilon\omega$ (as a trisyllable). Just so the gen. plur. $\alpha\omega\nu$ (the original form) becomes $\acute{\omega}\nu$, $\iota\omega\nu$.

125. Buttmann's view is different: he makes the $\epsilon\omega$ a change immediately from $\alpha\omicron$, as in $\lambda\epsilon\acute{\omega}\varsigma$ for $\lambda\acute{\alpha}\acute{\omicron}\varsigma$.—"The Ionians on the contrary made of $\acute{\alpha}\omicron$ — $\epsilon\omega$, and of $\acute{\alpha}\omega\nu$ — $\acute{\epsilon}\omega\nu$; the ϵ has no influence on the accent: $\pi\omicron\lambda\acute{\iota}\tau\epsilon\omega$, $\mu\omicron\upsilon\sigma\acute{\epsilon}\iota\omega\nu$.—When these terminations are preceded by a vowel, the ϵ may be dropped in verses; as for instance, $\acute{\epsilon}\upsilon\mu\mu\epsilon\lambda\acute{\iota}\omega$ from $\acute{\epsilon}\upsilon\mu\mu\epsilon\lambda\acute{\epsilon}\iota\varsigma$, $\beta\omicron\rho\acute{\epsilon}\omega$ from $\beta\omicron\rho\acute{\epsilon}\eta\varsigma$." The dat. pl. is $\eta\sigma\iota\nu$, $\eta\sigma\iota$, and $\eta\varsigma$. $\eta\varsigma$ appears in very few instances, and was probably strange to Homer. ~~$\acute{\alpha}\epsilon\iota\varsigma$~~ $\acute{\alpha}\epsilon\iota\varsigma$ is very rare: only $\delta\alpha\kappa\tau\acute{\alpha}\epsilon\iota\varsigma$ (Il. μ , 284) and $\theta\epsilon\acute{\alpha}\epsilon\iota\varsigma$ (Od. ϵ , 119).

126. As the remnant of an old declension, formed by the mere annexation of a definite syllable, we find in the Epic dialect the syllable $\phi\upsilon\nu$ or $\phi\epsilon$, the annexation of which to the root formed the gen. and dat. of feminines in the first declension; e. g. $\acute{\epsilon}\upsilon\nu\eta\phi\iota$ or $\acute{\epsilon}\upsilon\nu\eta\phi\iota\nu$ for $\acute{\epsilon}\upsilon\nu\eta\varsigma$: $\beta\acute{\iota}\gamma\phi\epsilon$ for $\beta\acute{\iota}\gamma\eta$ (from $\beta\acute{\iota}\gamma\eta$), &c.

- a) It is usual to add ϵ subscript to the dat. in $\phi\epsilon$ in this declension: but Buttmann shows that this practice is without ancient authority.
- b) It is sometimes under the government of a preposition: $\acute{\epsilon}\xi\ \acute{\epsilon}\upsilon\nu\eta\phi\iota\nu$ = $\acute{\epsilon}\xi\ \acute{\epsilon}\upsilon\nu\eta\varsigma$.

Second Declension [Eton 3rd].

127. For the gen. sing. $\omicron\omicron$ (= $\omicron\phi\omicron$) must be assumed as a primitive termination, whence by contraction was formed the usual termination $\omicron\nu$, instead of which the epic writers frequently use $\omicron\omega$; e. g. $\Pi\rho\acute{\iota}\alpha\mu\omicron\iota\omega$ for $\Pi\rho\acute{\iota}\alpha\mu\omicron\nu$.

128. The dual termination $\omicron\nu$ becomes in Epic always dissyllabic, $\omicron\upsilon\nu$; e. g. $\acute{\omega}\mu\omicron\upsilon\nu$ for $\acute{\omega}\mu\omicron\nu$ ¹.

¹ Where the long forms in $\omicron\upsilon\nu$ were not enforced by the verse, the plural are found, which have spread themselves at the expense of the other.

129. The original termination of the dat. plur. in *οιςι* is still the usual one, but the curtailed *οις* is also of frequent occurrence.

130. The appended syllable *φιν* or *φι* is used by Epic writers for forming the gen. and dat. more frequently in this than in the first declension: examples even occur where it forms the accusative; e. g. *ἐκ πασσαλόφιν* (for *πασσάλου*), *ἐπ' αὐτόφιν* (for *ἐπ' αὐτῷ*), *θεόφιν* (for *θεῶν* and *θεοῖς*), *ἐπὶ δεξιόφι* (for *δεξιᾷ*), *παρ' αὐτόφιν* = *παρ' αὐταῖς* (sc. *νηυσί*).

131. The vocative has usually *ος* instead of *ε*. Thus *φίλος*, II. δ, 189. So *ἡέλιος*, II. γ, 277.

132. The Epic dialect allows contraction only in the word *νόος*—*νοῦς* (*intellect*); the rest retain their open form, and those in *εος* and *εον* are adapted to the verse either by lengthening *ε* into *ει*, as *χάλκειος* for *χάλκεος*, or by synizesis.

133. The gen. *ωο* belongs to that old form of declension which is usually called *the Attic*. To this belong some proper names, as *Πέτρεως*, *Πηνέλεως*.

a) Forms of *Πηνέλεως*:

N. *Πηνέλεως*.

G. *Πηνελεῶο*.

D. *Πηνέλεωφ*.

Acc. *Πηνέλεων*.

Third Declension [Eton 5th].

134. (a) In this declension also the dual termination is often lengthened into *ουν*; e. g. *ποδοῖυν* for *ποδοῖν*. (b) Besides the termination *σι* or *σιν*, the dat. plur. has also *σαι*, *σιν*, and *εσσι*, *εσσιν*, which are interchanged according to the exigency of the verse; e. g. from *βέλος*, D. pl. *βέλεσι*, or *βέλεσσι*, or *βελέεσσι*—from *κόρυς*, *κορύθεσσι*—from *πούς*, *ποσί*, or *ποσσί*, or *πόδεσσι*. (c) The appended syllables *φι* or *φιν* are used by Homer in some words of this declension for forming the gen. and dat. plur.; e. g. *ναῦφι* or *ναῦφιν* (as gen. plur. of *ναῦς*), *κοτυληδόνοφιν* (gen. plur. of *κοτυληδών*); and, with *σ* inserted, *ῥεσφιν*, *ῥχεσφιν*, and *σθήθεσφιν*¹ (from *ῥος*, *ῥχος*, and *σθήθος*).

135. When the dat. pl. of monosyllabic words is formed in *εσσι*, the accent remains, in this case, on the radical syllable; e. g. from *παῖς*, dat. pl. *παῖσι* and *παῖδεσσι*.

136. *Substantives and adjectives (contracts) with gen. -ιος preceded by a consonant.* (1) *Γ. εος* open when possible: if not, contracted into *ενς* [as *θάμβενς*, &c.]. (2) *D. ει* or *ε*. (3) *Acc.*

¹ *σθήθεσφι* is for *σθηθείων*, not for *σθηθεοι*. (T.)

and Neut. pl. *εα* is open, with *synizesis*, when required, except in *αἰνοπαθῆ*, *πρωτοπαγῆ*, and twice in *τεύχη*. (4) Pl. *εες* or *εις*. (5) G. *εων* open. (6) Acc. *εας* open, except in *πόλεις*, *cities*, and *πολεῖς*, *many*, for which, however, *πολεᾶς* is found with *synizesis*.

137. a) S. *εὐώδης*.*εὐώδεος*.*εὐώδεϊ, εὐώδει*.*εὐώδεα, εὐώδεα*.Pl. *εὐώδεες, εὐώδεις*.*εὐωδέων*.*εὐώδεσσι*.*εὐώδεας, εὐώδεας*.S. *γένος*.*γένεος, γένεος*.*γένει, γένει*.*γίνος*.Pl. *γένεα, γένεα*.*γενέων*.*γενέεσσι, γενέεσσι*.*γένεα*.(Compound of *κλέος*.)b) *δυσκλής*.*δυσκλήος, εἶος*.*δυσκλήϊ, ᾗ*.*δυσκλήα, εἶα, εἶα*.*δυσκλέες*.*δυσκλήες, εἶες*.*δυσκλήων, εἶων*.*δυσκλήεσσι*.*δυσκλήας, δυσκλείας*.(Compare *δέος*, *σπίος*, *Ἡρακλῆος*, in the list 148.)

(ις, ιος.)

138. The terminations *ις* and *ι* retain *ι* through all the cases, which is always contracted with *ι* of the casual termination in the dative singular, and frequently with *ε* and *α* of the nom. and acc. plur. into *ι*; e. g. *ἄκοιτις* (a wife), gen. *ἄκοίτιος*, dat. *ἄκοίτῃ*, nom. plur. *ἄκοίτιες* and *ἄκοίτις*, acc. *ἄκοίτιας* and *ἄκοίτις*.

139. Of the change of *ι* into *ε* Homer furnishes only single traces, as in *πόσει* (Il. 5, 71), and *πόσει* (Od. 11, 430, and only twice besides), as dat. of *πόσις* (a husband), and a few other words, but most clearly in the word *πόλις*, of which the following forms occur in Homer:

Nom. *πόλις*.Gen. *πόλιος* (*πόλεος*), *πόληος*.Dat. *πόλει, πόλῃ*.Acc. *πόλιν*.Nom. *πόλις, πόληος*.Gen. *πολίων* (*πόλεων*).Dat. *πολίεσσι*.Acc. *πόλιας, πόλεις, πόληας*.

a) The following forms of *πόλις* are also found: *πτόλις*, *πτόλει*, *πτόλιν*.

(υς, υος.)

140. The dat. sing. of nouns in *υς* is usually contracted; e. g. *ὄρχηστῃ* (dat. of *ὄρχηστύς*, a dance). The nom. plur. is in-

riably uncontracted, but the acc. mostly suffers contraction in the usual manner.

In *v* :

Νέκυς,	νέκυες,
νέκυος, νέκυος,	νεκύνων,
νέκυι ¹ ,	{ νέκυσιν, νέκυσσιν, νεκύνεσιν,
νέκυν,	
	νέκυας, νέκυας.

(Acc. γένυς, κλειῦς, ὄφρῦς, with *vas* contracted ; ἰχθύας and ἰχθύς.)

(Pure words in *a*.)

141. The *genitives* are always open : γήραος, κνέφαος. The *datives* open or not as the verse may require : γήραι. When a vowel follows, the *iota* should not be elided : γήρα' ὑπό, Od. λ, 136, δέπα' ὄφρα, Od. κ, 316, nor yet subscribed as κέρα (which after the ejection of *r* belongs to this class), Il. λ, 385, σέλα, Il. θ, 563. Od. φ, 246, since the *a* being short admits of no *subscriptio*n. Hence it remains to *adscribe* it, so that γήραι, δέπαι, κέραι, σέλαι, stand together with the open terminations γήραϊ, δέπαϊ, κέραϊ, σέλαϊ. In the *plural* the two *alphas* fall together : (δεπαα) δέπα, σφέλα (from σφέλας), or the latter *a* is dropt, so that the remaining one is short, only however in γέρας : γέρα. The *gen.* and *dat.* of δέπας occur : δέπάνων, δέπασσιν, δεπάεσσι, δεπάεσιν.

142. N. γήρας,	N. { σφέλα,
G. γήραος,	G. { γέρα,
D. { γήραϊ,	G. δέπάνων,
δέπαι,	D. δέπασσιν, δεπάεσσι(ν),
Acc. γήρας,	Acc. { δέπα,
	γέρα.

143. Forms of *lāas*, a stone, φάος, ΔΑΣ.

a. Sing. N. λᾶας,	Dual. λᾶε.
G. λᾶος,	Plural. G. λάων,
D. λᾶϊ,	D. λάεσσι.
Acc. λᾶαν.	

b. Φά-ος and (φως) φώς. Dat. φάει. Acc. φάος, φώως, φώωσδε, to the highl. Plur. φάεα, eyes.

c. Of δας, δαος, which must be supposed as a root, occurs

¹ Open (without synizesis) only in νηδυί, and here too πνεύμονι is now read. *T*.

² Not γήρα', γήρα.

only *δατ* in *ἐν δατ λυγροῖ*, Il. ν, 286, &c., which both quantity and meaning forbid us to derive from *δαίδι*. From *δα* with the termination *ως* comes *δήιος*, *hostile*.

144. *Οὐδας*, the ground (different from *οὐδός*, *threshold*), changes α into ε: gen. *οὔδεος*, dat. *οὔδει* and *οὔδει*, acc. *οὔδας*, *οὔδασδε*.

(βοῦς.)

145. Of βοῦς the following forms appear :

N. βοῦς,	βόε,	βόες,	
G. βοός,		βοῶν,	
D. . . .		βουσί,	βουσίν,
		βόεσσι,	βόεσσιν,
Acc. βοῦν ¹ ,	βόε,	βόας,	βοῦς (Il. α, 154.)

(εὐς.)

146. The substantives which are not proper names, have, except in the nom. voc. sing. and dat. plur., universally ε doubled into η: βασιλεύς, βασιλῆος, βασιλῆϊ, βασιλῆα, βασιλεῦ, βασιλῆες, βασιλῆων, ἱππῆων, βασιλεῦσι, ἱππεῦσι, βασιλῆας, ἱππηας. [ἀριστεύς] has dat. pl. ἀριστήεσσι.

Examples :

N. βασιλεύς,	Τυδεύς,	Πηλεὺς,	{ 'Αχιλεὺς,	{ 'Οδυσσεύς,
			{ 'Αχιλλεύς,	{ 'Οδυσεεύς,
G. βασιλῆος,	Τυδέος,	Πηλῆος,	{ 'Αχιλῆος,	{ 'Οδυσηός,
		Πηλῆος,	{ 'Αχιλλῆος,	{ 'Οδυσηός,
				'Οδυσεῦς,
D. βασιλῆϊ,	Τυδέϊ,	Πηλῆϊ,	'Αχιλῆϊ,	'Οδυσεῖ,
			'Αχιλλῆϊ,	'Οδυσεῖ,
		Πηλῆϊ,		
A. βασιλῆα,	Τυδέα,	Πηλεῖ,	'Αχιλλεῖ,	'Οδυσεῖ,
	Τυδῆ,	Πηλεῖ,	'Αχιλῆα,	'Οδυσηα,
			'Αχιλλῆα,	'Οδυσηῆα,
				'Οδυσεῖα,
V. βασιλεῦ,			'Αχιλεῦ,	'Οδυση,
			'Αχιλλεῦ,	'Οδυσεῦ,
				'Οδυσεῦ.

α. *Nominative*. The original forms are those with the single consonant, which is doubled in 'Οδυσεεύς, 'Αχιλλεύς—the only forms in which the duplication is retained in prose.

¹ The form βῶν (Il. η, 238) is an adjective, and signifies, with ἀσπίδα understood, 'the buckler of bull's hide.'

*Syncopated Nouns.*147. N. *άνήρ*, *θυγάτηρ*, *μήτηρ*, *πατήρ*.G. *άνήρος*, *άνδρός*, *θυγατέρος*, *θυγατρός*, *μητέρος*, *μητρός*, *πατέρος*, *πατρός*.D. *άνερί*, *άνδρί*, *θυγατέρι*, *θυγατρί*, *μητέρι*, *μητρί*, *πατίρι*, *πατρί*.A. *άνερα*, *άνδρα*, *θύγατρα* (*θύγατρ'*, Il. λ, 740), *μητίρα*, *πατίρα*.V. *άνερ*, Il. ω, 725, *θύγατερ*, *μήτερ*, *πάτερ*.Dual. N. Acc. *άνερε*, *άνδρε*.Plur. N. *άνερες*, *άνδρες*, *θυγατίρες*, *θύγατρες*.G. . . . *άνδρῶν*, *θυγατρῶν*, *πατέρων*, *πατρῶν*.D. *άνδρασιν*, *άνδρεσσιν* (Il. ρ, 308), *θυγατίρεσσιν*, Il. ο, 197.A. *άνερας*, *άνδρας*, *θυγατίρας*, *θύγατρας*, *μητίρας*, *πατίρας*.α) *γαστήρ* has *γαστίρες*, *γαστρός*,—*γαστήρι*, *γαστρί*,—*γαστέρα* and *γαστήρην* (of a vessel, Od. γ, 437). Of *άστήρ*, Dat. *άστίρα*, and Acc. *άστίρα*. *άσπρα*, for which Thiersch quotes Il. θ, 555, is there neut. pl.

148. List of Homeric substantives that have some peculiarity.

άγορή, assembly. ~ *ή άγυρις*, Od. γ, 81.*Αΐδης*, orcus. ~ [*Αΐς*.] G. *Αΐδαο* and *Αΐδος*. ~ *Αΐδωνεύς*, Il. ν, 61.*Αΐθιοψ*, an *Ethiopian*. ~ *Αΐθιοπιεύς*. Acc. pl. *Αΐθιοπῆας*, Il. α, 423.*άκραί*, heights. ~ [*άκριν*.] N. pl. *άκριες* (Hymn. Cer. 383). Acc. *άκριας* (for the convenience of coming into the fourth foot), Od. κ, 280.*άλκη*, strength. ~ [*άλξ*.] D. *άλκί* (especially in *άλκί πεποιθώς*); also *άλκῃ*.*άλφιτον*, barley-meal. ~ *τό άλφι*; perhaps G. *τος*, like *μέλι*.*άνδράποδον*, slave. ~ [*άνδραπονε*]; in dat. pl. *άνδραπόδεσσι*.*άορ*, τό, sword. Acc. pl. *άορας*, Od. α, 222.*Άρης*, Mars.N. *Άρης*,G. *Άρηος*,D. *Άρη*,Acc. *Άρην*,V. *Άρει*,*Άρηος*,*Άρηι*,*Άρηα*,{ *Άρει*,*Άρειν*.*Άρειος*,*Άρει*,*άρνε*, ol. lamb. ~ *άρνειός*.

Sing.

N.

G.

D.

Acc. *άρνα*,

Dual.

Acc. *άρνε*.

Plur.

N. *άρνε*,G. *άρνων*,D. *άρνεσσιν*,Acc. *άρνας*,*άρνειός* (orig. adj. as Od. κ, 527),*άρνειού*,*άρνειῷ*,*άρνειόν*.*άρνειῶν*,*άρνειοῖς*,*άρνειούτ*.

ἀστήρ, star; acc. *ἀστίρα*. ~ [*ἄστρον*]; in N. pl. *ἄστρα*, Il. θ, 555.

αὐλή, court. ~ [*αὐλῆς*]; Acc. *αὐλιν* and *αὐλήν*.

ἀντμή, breath; *blast*. ~ [*ἀντμήν, ἴσος*]; Acc. *ἀντμήνα*, Od. γ, 289.

βίοςτος, life; *livelihood*. ~ ἡ *βιοτή*, Od. δ, 565. ~ ἡ *βιότης, τητος*, Hymn. ζ, 10.

γέλως (ὁ, *laughter*). ~ [*γέλως*]. Dat. *γέλωι*, and (Od. υ, 346) the Acc. *γέλων*, but with the various reading *γέλω*. Acc. *γέλων*, Od. σ, 350.

If *γέλω* is the right reading, then *γέλωι*, like *ἰδρώι, πνεύι*, drops the τ, and contracts *γέλωι, γέλωι*; *γέλωα, γέλωι*; as D. *ἰδρῶι*, Acc. *ἰδρῶ*.

γόνυ, τό, knee.

SINGULAR.	DUAL.	PLURAL.
N. <i>γόνυ</i> ,	N. Acc.	N. <i>γούνα, γούνατα</i> ,
G. <i>γουνός, γούνατος</i> ,		G. <i>γούνων</i> ,
D.		D. <i>γούνεσσι, γούνασι</i> ,
Acc. <i>γόνυ</i>		Acc. <i>γούνα, γούνατα</i> .

γρηῦς, old woman: is sometimes monosyllabic, sometimes not; and some cases are only from ~ *γραῖα*.

N. *γρηῦς, γρηῦς*. G. *γραῖης*. D. *γρηῖ*. Acc. *γραῖαν*.
V. *γρηῖ, σγρηῖ*.

δαίς, ἡ, δαιτός, meal, banquet. ~ *δαίτη* and *δαιτός*.

N. <i>δαίς</i> ,	<i>δαῖτες</i> ,
G. <i>δαιτός, δαίτης, δαιτύος</i> ,	<i>δαῖτών</i> ,
D. <i>δαιτί</i> ,	<i>δαίτησι</i> (Il. κ, 217),
Acc. <i>δαῖτα, δαίτην</i> ,	<i>δαῖτας</i> .

δάκρυ, τό, tear: hence *δάκρυσι*, Od. ε, 157; and ~ *τὸ δάκρυον*, Od. δ, 153.

δέος, fear. Nom. Acc. *δέος*, Gen. (*δέου*) *δείου*, Il. κ, 376. ο, 4. Compare *σπίος, G. σπείους*. These are the only genitives in *ous* in the Homeric dialect.

δέσμα, τό, ατος, fetter, Od. θ, 278; ~ ὁ *δεσμός*, Od. θ, 274.

δόνυ, τό, spear.

SINGULAR.	DUAL.	PLURAL.
N. <i>δόνυ</i> ,	N. Acc. <i>δοῦρε</i> .	N. <i>δοῦρα, δούρατα</i> ,
G. <i>δουρός, δούρατος</i> ,		G. <i>δούρων</i> ,
D. <i>δουρί, δούρατι</i> ,		D. <i>δούρεσσι, δούρασι</i> ,
Acc. <i>δόνυ</i>		Acc. <i>δοῦρα, δούρατα</i> .

δῶμα, τό, house, Il. α, 533; with ~ ὁ *δόμος*, Il. θ, 375; and the abridged form, *δῶ (τό)*¹, Il. η, 363.

εἶων. See *ἴθε* in list of adjectives.

ἐγχοι, τό, spear. ~ ἡ *ἐγχείη*, Il. η, 261.

ἐδητύς, ἡ, food, meat (only in Gen.). ~ ἡ *ἐδωδή* and *τὸ εἶδαρ*.

εἶρος, τό, wool. ~ *τὸ εἶριον* and *εἶριον*.

ἐλπίς, ἡ, hope. ~ ἡ *ἐλπυρή* (Od. β, 280).

ἐλωρ, τό, prey, booty. ~ *τὸ ἐλάριον*.

ἐρκος, τό, fence, hedge, wall. ~ *τὸ ἐρκίον*.

¹ It is incorrect to consider such forms as arbitrarily abbreviated by the ancient poets from forms in use, since they are rather remnants of the old language before it was analogically polished; more perfect forms were subsequently adopted in lieu of them. *Buttmann*.

ἔρωε, *δ*, *desire, love*: whence ἔρωτος (Comp. Hymn. to Hermes, 449).

~ ἔρος (Il. ξ, 315); whence Acc. ἔρον (Il. α, 469).

ζυγός, *δ*, *cross-bar; yoke* (Hymn. δ, 217). ~ τὸ ζυγόν.

ἡμέρη, *day*. ~ τὸ ἡμαρ.

ἡνίοχος, *charioteer*. ~ ἡνιοχεύς. G. ἥος (Il. ε, 505).

ἦρα, a defective Accus. (*gratification, assistance*).

N. Ἡρακλῆην (Hes. θ, 318), G. Ἡρακλῆος, D. Ἡρακλῆϊ, Acc. Ἡρακλῆα, Ἡρακλέα (Hes. α, 448).

θεά, *ή, goddess*. ~ ἡ θεός: and in pl. also θείωναι.

θίμης (θίμιδος, θίμιτος) takes for the strengthening of its weak syllable σ before τ: θίμιστος, θίμιστι, θίμιστα, θίμιστεν, θίμιστας.

θήρ, *δ*, *wild beast*. ~ τὸ θηρίον.

θηρητήρ, *δ*, *hunter*. ~ [θηρήτωρ.] Acc. pl. θηρήτορας (Il. ε, 544).

θύρη, *ή, door*. ~ ὁ θυράς, *door-stone*. ~ τὰ θύρατρα (only in pl.), Od. φ, 49.

ιδρώς, *ῶτος, δ*, *sweat*; has D. ιδρῶ for ιδρῶτι, and Acc. ιδρῶ for ιδρῶτα.

ιητρός, *δ*, *physician*. ~ ὁ ιητήρ.

ἰός, *δ*, *arrow*; has in pl. ἰοί and ἰά (Il. ν, 68).

ἰχνος, *τό, footprint; trace*. ~ τὸ ἰχνιον (Il. σ, 321).

ἰχώρ, *ἰchor* (the quasi-blood of the gods), has Acc. ἰχῶ (for ἰχῶρα).

ἰωκή, *ή, the battle-din*. ~ [ἰωξ]. Acc. ἰώκα (Il. λ, 601).

κάρ, *τό, head* (as Acc. in Il. π, 392), with the formal syllables ατ and ητ, καρ-ατ, καρ-ητ; from the former come κρατ- by the ejection, and κραατ- by the transposition, of α; from the latter comes the Nom. κάρη by the abjection of τ; whence by a new addition of ατ, κάρηατ, and of ν, καρην-, which gives κάρηνον.

Roots,	καρ-ατ-,	κρατ-,	κραατ-,	καρητ-,	καρηατ-,	καρην-.
N.
G.	κρατός,	κράατος,	κάρητος,	καρήατος,	.....
D.	κρατί,	κράατι,	κάρητι,	καρήατι,	.....
Acc.	κράτα,	.....	κάρη.	.....	.....

PLURAL.

N.	κάρα,	.....	.....	καρήατα	κάρηνα,
G.	.....	κράτων,	.....	.....	καρήνων,
D.	.....	κρασίν,	.....	.....	.....
Acc.	.....	.....	κράατα,	.....	κάρηνα.

κέλευθος, *ή, way*: has in pl. also τὰ κέλευθα (Il. α, 312); κέλευθοι (Od. δ, 383, &c.).

κλάδος, *δ*, *young branch; élip*. ~ [κλας]. D. κλαδί, D. pl. κλάδεις.

κλίσιν, *ή, tent*. ~ τὸ κλίσιον.

κοίτη, *ή, couch; bed*. ~ ὁ κοῖτος (Od. β, 358).

κοίη, *ή, dust*. ~ ἡ κόνις and ὁ κονίσταλος (i: Il. γ, 18).

κριθαί, *barley*. ~ τὸ κρῖ. (See note on δῶμα.)

κρόκη, *wool*. ~ [κροξ], Acc. κρόκα.

κυκίων, *ῶνος, δ*, *mixed potion; drops* ν in Acc. κυκεῶ for κυκεῶνα.— κυκεῶ (Il. λ, 624).

κύκλος, *δ*, *circle*: pl. also τὰ κύκλα (Il. ε, 722).

λείων, *ὁ, lion*. ~ ὁ λῖς. It has also a dat. pl. λείουσι.

ληϊστήρ, *δ*, *pirate*. ~ [ληϊστωρ], pl. ληϊστορες.

λίπα, an old subst. neuter (*oil, grease, fat*, Hippocrates), for which we also find λίπας. The Dat. λίπαι, λίπα, was, according to Buttmann, shortened in pronunciation, and sounded again like λίπα, particularly in the expression λίπα ἀλείφασθαι, *to anoint oneself with*

oil. To this belongs also Homer's λίπ' ἔλαιω, which may be considered as the Dat. of λίπα ελαιον (*olive-oil*). [But see λίπα in list of adverbs.]

λίτι, λίτα, Dat. and Acc. of a Nom. which is wanting (*fine linen*).

μάστιξ, ἡ, ἵγος, whip, scourge. ~ [μαστις]. D. μαστί (Il. ψ, 500), Acc. μαστιν (Od. ιδ, 182).

Μελάνθιος. ~ Μελανθείς. e.g. -εῦ (Od. φ, 176).

μέτωπον, τό, forehead. ~ τὸ μετώπιν.

μηρός, ὁ, thigh; pl. μηρία and μῆρα = 'parts cut out of the thighs and reserved for sacrifice.' μῆρα always apostrophized: μῆρ' ἑκάη.

νέκυς, ὁ, corpse. ~ ὁ νεκρός. ~ pl. νεκάδες, corpses of dead (Il. ε, 886).

νέφος, τό, cloud. ~ ἡ νεφέλη.

νηΰς, ἡ, has a double root, να (ναίς) and νε; thus:

N.	νηΰς,		νῆες,	νῆες,	
G.	νηός,	νείος,	νηῶν,	νείων,	ναῦφιν,
D.	νηί,		{ νηυσί, νῆεσσ, }	νέεσσιν,	ναῦφιν,
Acc.	νηα,	νεία,	νηας,	νείας.	

Obs. In compounds ναυσί appears; as, Ναυσικάα, ναυσικλυτός.

οἷς, ἡ, sheep.

N.	οἷς,	Pl. N.	οἷες,
G.	οἷος, οἷός,	G.	οἷων, οἷων.
D.	οἷν.	D.	{ οἷεσσιν, οἷεσσιν, οἷεσσιν,
Acc.	οἷν.	Acc.	οἷς.

ὄνειρος, ὁ, dream. ~ τὸ ὄνειρον. τὸ ὄναρ (of which no other cases are found, Il. α, 63), and pl. τὰ ὄνειρατα (Od. υ, 87).

ὄσσε, Nom. and Acc. (*eyes*), is a dual only; it makes the Gen. and Dat. after the second decl. in a pl. form: ὄσσων, ὄσσοις, ὄσσοισιν.

οὔς, τό, ear (contracted from τὸ ὄας).

N.	οὔς,	οὔατα,
G.	οὔατος,	οὔατος,
D.	οὔσιν,	{ οὔασι, οὔσιν (from ὄασι).
Acc.	οὔς,	οὔατα.

The contraction of *oa* into *ω* is shown also in ὠτώεις (ὄατοις), whence ὠτώεντα (Il. ψ, 264. 513).

ὄψ (from obsol. ὄπτω, *I see*) appears in composition in a great variety of forms: οψ; οπα (for οπη); οπος; ωψ; ωπη; σπη; ωπη; σπη. Compare ἡνοψ, *glittering*; εὐρόπα, *far-seeing*; χαροπός, *glad-eyed, bright-eyed*; Κύκλωψ; στενωπός, παγών; κυνώπης, *dog-faced, imprudent*; στεροπή, *lightning*; περιωπή, *a look-out, watch-tower*; παρθενόπης, *maiden-ogler, seducer*. Observe also, adv. ἀνοπαῖα, *without being observed*.

N.	Πάτροκλος,	Acc.	Πάτροκλον,	Πατροκλήα,
G.	Πατρόκλου, οιο,	V.	Πάτροκλε,	Πατρόκλεις,
D.	Πατρόκλω,			

The form Πατρόκλεις is from Πατρόκλεις from the root κλεσ with double ε; so it belongs to the 3rd decl. with the obsolete Nom.

Πατροκλής, like Σοφοκλής, Περικλής, &c.

πείλαια, ἡ, *dove*. ~ [παιλαίε], in pl. παιλαίδες (Π. λ, 634).
 πηδόν, τό, *blade of oar; rudder*. ~ τό πηδάλιον, *rudder*.
 πληθύς, ἡ, *multitude*: has sometimes D. πληθυῖ, sometimes (~ πλῆθους)
 πλῆθει and πλῆθει.

ποθή, *longing desire*. ~ ὁ πόθος.

πόλις (see 139). ~ πόλις, τό πολίεθρον.

πολίτης, ὁ, *citizen*. ~ ὁ πολιίτης.

πότον, τό, *drink*. ~ [ποτή]: in ποτήτοι.

προσώπων (τό, *face*), ~ pl. Ἐπὶ προσώπατα, προσώπασιν. Compare
 δνειρον.

Πυθών, has acc. Πυθῶ for Πυθῶνα in Πυθῶδ' ἔρχομένην (Od. λ, 581).

Σιδονίη, *Sidon*. ~ Σιδών.

Σιδόνιοι, *Sidonians*. ~ Σιδόνες.

σκήπτρον, τό, *sceptre*. ~ τό σκηπτάιον (Π. ν, 59).

σκύμνος, ὁ, *any young animal; puppy, whelp, cub*. ~ ὁ σκύλαξ.

[Döderlein says: σκύμνος = nihil nisi pullos significat, in cubili
 adhuc retentos, a cubando nominatos. Contra σκύλακες α κλάξαι,
 κλάζειν (*latrare*) dicti sunt, proprieque de canibus canum usurpan-
 tur.]

σπίος¹, τό, *canine*.

N. σπίος,

G. σπείους,

D. σπῆι,

Acc. σπίος, σπείος.

Pl. N.

G. σπείων,

D. { σπείοσι,

σπείεσι.

σταγών, ὄρος. ~ [σταξ], αἱ στάγες for σταγόνες (Apoll. Rhod.).

τέλσον, τό, *boundary*. ~ τό τέλος, *end*.

νίος, son.

(νῖ)

(νῖ)

(νῖε)

N. νίος,

G. νιοῦ,

D. νῖα,

Acc. νιόν,

νίος,

νῖα,

νῖα,

νίος,

νῖα,

νῖα,

νῖα,

νῖα,

DUAL.

νῖε.

N. Acc.

PLURAL.

N.

G. νιῶν,

D. νιοῖσιν,

Acc. νιούς,

V.

νῖε,

νῖασι,

νῖασι,

νῖασι,

νῖασι.

νῖε,

νῖασι,

νῖασι,

νῖασι,

νῖασι.

νῖασι,

νῖασι,

νῖασι,

νῖασι,

νῖασι.

ὑπόσχεσις, ἡ, *promise*. ~ ἡ ὑποσχέσις, from which comes Dat. pl.

ὑποσχεσίησι (Π. ν, 369).

ὑσμίνη, *battle*. ~ ὑσμινί, D. ὑσμῖνι and ὑσμίνῃ.

φειδῶ, ἡ, *economy, thrift, economy*. ~ ἡ φειδῶλη (Π. χ, 244).

φήμη, ἡ, *prophetic voice*. ~ ἡ φήμις, *discourse, rumour*.

¹ From the root σπες (from σπαιε, σπαια, comp. σπείμας) εε is com-
 bined into η in σπῆι and σπείεσι, the one ε is dropped in σπείοσι (where
 σπῆι would be more analogous), and ε is extended into ει in σπείους,
 from σπαι-ος, σπαιέος, σπαιέου. Thiersch.

φθογγή, *h. voice*. ~ ὁ φθόγγος.
 φυγή, *h. flight*. ~ ἡ φυγίς (Il. κ, 311) and ἡ φύξα (Il. ξ, 140).
 φύλαξ, *o. guard, sentinel*. ~ [φυλακος], e. g. Acc. pl. φυλάκους, φυ-
 λακούς, &c. (Aristarch.) ~ φυλακτήρ.
 χρεῖος, *τό, need*. ~ χρεῖος (Il. λ, 686, &c.).
 χοροίη, *h. skin; the body*. ~ ὁ χρώς, Gen. χροός and χρωτός.

149. Adjectives with two forms, &c.

αἰπός, -εία, -ύ, *high*. ~ αἰπός (in αἰπῆν, Acc. sing. fem., Od. γ, 130);
 αἰπεινός, αἰπήεις.
 ἀκάμας, *untiring*. ~ ἀκάματος.
 ἀργή, *while*: has ἀργίτος, ἀργίτι, for ἀργῆτος, ἀργῆτι.
 ἐριβώλαξ, *rich-soiled, fertile*. ~ ἐριβώλος (Il. ι, 329).
 ἐρίηρος, *faithfully attached, loving*. ~ ἐρίηρης.
 ἐριούνης, *luck-bringing*. ~ ἐριούνιος.
 εὐεργής, *well-made*. ~ εὐεργός, *treating well, kind*.
 εὐξέστος, *well-polished*. Sometimes common, sometimes fem. εὐξέστη.
 εὐπατέρεια, *daughter of a noble sire*. εὐπάτηρ would form regularly
 εὐπατέρια, which is extended into εὐπατέρεια for the sake of the
 rhythm.

εὐρρύος, *fair-flouring*. ~ εὐρρύεις and εὐρρύιτης.

εὐρύς, *broad, wide*: has sometimes εα for υν in Acc.—εὐρέα πόντον.

εἶς, *good*.—Forms of εἶς:

N. εἶς, εἶθ and εἷ, both adverbial.

εἶς, ἡθ, only in μένος ἡθ (Il. ρ, 456, &c.), and in com-
 pounds.

G. εἶηος in νιδε εἶηος (Il. ξ, 9). Others read εἰοῖα.

D. . . .

Acc. εἶν in νιδν εἶν (Il. θ, 303).

ἡθν.

α. 'Ε'ος still stands in Il. τ, 342. Od. ο, 450. ξ, 505; and in these
 places has arisen from εἶς, as βασιλῆος from βασιλεύς, &c.; on
 the other hand it has been exchanged for εἶηος, from the pretended
 εἶν, εἶν, for εἶν, in Il. α, 393. ξ, 9. So also Il. ο, 138. ω, 422.
 550, in which the meaning of the second person is ascribed to εἶηος.
 It is better to introduce εἶηος universally; and, where the pronoun
 is required, to consider it as a representative of the pronoun, as is
 the case with φίλος in similar passages. *Thierack*.

β. εἰών comes (according to Buttmann) from ~ εἶος, N. pl. εἶα: εἰών
 being the original Gen. of neut. pl.—Döderlein and Kühner prefer
 supplying δόσεων ('of good gifts'). Bekker prints εἰών.

εὐταιχίος, *well-walled*. ~ εὐταιχίης.

ἡδύς, *sweet*. Fem. ἡδεῖα: but also ἡδύς common¹ (Od. μ, 369).

ἡλεός, *astray, distracted* [r. ἄλε- in ἀλείω, *to withdraw, keep far away*].
 φρένας ἡλεί (Od. β, 243); and ~ ἡλός in φρένας ἡλεί (Il. ο, 128).

θάλαρος, *blooming, young, copious*. A fem. θάλαεια [irreg. for θαλαῖα] oc-
 curs Il. η, 475.

θαμῖες (only in plur.), *thick, close*. Pl. fem. θαμιαί, θαμιάς, with irreg.
 accent.

θηλυς, *female*. Fem. θήλεια [irreg. for θηλεῖα], and also θήλυς common
 (Il. τ, 97).

ιφθίμος, *mighty, noble*. Sometimes common; sometimes with regular fem.

¹ That is, masc. and fem.

κάλος, *beautiful*. ~ κάλλιμος.

κείνος, *empty*. ~ κεινός and κενός.

λαΐνος, *of stone*. ~ λαΐνιος.

λίγυς, *clear (of sound)*. ~ λιγυρός. Fem. λίγεια [irreg. for λιγεία].

λίς, *smooth*. Fem. Od. μ, 64: also ~ λισσός in λισσή (Od. γ, 293).

λυγρός, *mournful*. ~ λινγαλός and λοίγιος.

μακρός, *long*. ~ μακεδνός (Od. η, 106).

μειλιχος, *gentle, friendly*. ~ μειλίχιος.

πάννυχος, *all night long*. ~ παννύχιος.

πελώριος, *huge*. ~ πέλωρος.

πικρός, *bitter*. Sometimes common; sometimes regular fem.

πίων, *fat*. Irreg. fem. πίειρα [from root *πιω*, which is preserved in *πίος*; the notions of *fatness* and *sluggishness* being nearly connected. T.]

πολιός, *gray*. Sometimes common; sometimes regular fem.

πολύδακρυς, *tearful*. ~ πολυδάκρυτος, *much-bewailed*.

πολύρρην, *rich in flocks*. ~ πολυρρήνος.

πολύς (~ πολλός).

	Masc.	Neut.	Fem.	Masc.	Neut.
N.	πολλός,	πολλόν,	πολλή,	πολύς,	πολύ,
G.			πολλῆς,	πολύς,	πολύ,
D.	πολλῶ,		πολλῇ,	πολίος,	
Acc.	πολλόν,	πολλόν,	πολλήν ¹ ,	πολύν,	πολύν.
PLURAL.					
N.	πολλοί,	πολλά,	πολλαί,	πολείς,	
G.	πολλῶν,		πολλάων,	πολείς,	
			πολλίων,	πολείων,	
D.	πολλοῖσιν, σι,		πολλῇσιν, σι,	πολείσιν, σι,	
	πολλοῖς,			πολείσιν, σσ',	
Acc.	πολλούς,	πολλά,	πολλάς,	πολείσιν, σσι, σσ',	
				πολείας,	
				πολλεῖς.	

(Wolf reads *πολείας*, no where *πολλεῖς*.)

πολύτλας, *having borne much, much enduring*. ~ πολύτλητος, πολυτλήμων.

πολύφορβος, *feeding many*. Sometimes common; sometimes with reg. fem.

πρίσβυς, *old*; f. πρίσβαιρα, *ancient*; and πρίσβα, Nom. and Voc.

πρόφρων, *with ready mind*. Sometimes common; sometimes with fem. πρόφρασσα² (Il. κ, 290).

πτολίπορθος, *city-destroying*. ~ πτολιπόρθιος.

πυκινός, *strong-minded, acute*. ~ πυκνός, πυκάλιμος.

σμερδαλός, *dreadful*. ~ σμερδνός.

ταλασίφρων, *stout-hearted*: has in the Acc. ταλασίφρονα and ταλάφρονα.

ταρφής, *thick, frequent*. Pl. ταρφέις, but ταρφειαί with irreg. accent.

τροφοίς, *well-fed, large, &c.* [Γ. τριφ] ~ τρόφεις³ in τρόφι κύμα, α

¹ Also πολύν, in πολύν ἐφ' ὀργήν (Il. κ, 27. Od. δ, 709).

² Analogous to the developed form προφράζουσα. Thiersch.

³ Pl. τρόφεις (Her. β, 4. 9).

huge, swollen wave.—Perhaps *τρόφι*, like *λίς*, is the simple root used adjectively, without sign of inflection: to be compared with the substantives, *κρί*, *ἄλφι*, *δῶ*.

ὑστάτιος, the last; also *ὑστατος*. [The Homeric forms *πύματος* and *δεύτατος* have the same meaning.]

ὑψιπύτης, high-flying. ~ *ὑψιπετής*.

φαιδιμόεις, splendid, famous. ~ *φαιδιμος*.

φοινός, blood-red. ~ *φοίνιος, φοινίεις*.

150. We may add the following remarks with respect to the feminine of adjectives:

a. The following adjectives in *εις* are found as *common* with the fem. names of *towns*: *ἀνθεμόεις* (*flowery*); *ἀμπελόεις* (*abounding in vines*); *ἀργυρόεις* (*white*); *ἡμαθόεις* (*sandy*); *πετρήεις* (*rocky*); *ποιήεις* (*grassy*); *ὕληεις* (*woody*).

b. *Privatives* in *ος* are *common*, except *ἀθάνατος, ἄδμητος, ἀπείρητος*, which have fem. -η. *ἀβρότης* occurs once (but *ἀμβροτος* always common).—*ἀσβίστη* but *φλογί—ἀσβίστω* (Il. ρ, 89); *βοή ἀσβεστος* (Il. ν, 169); *ἀεικλή* but *ἀεικαλίη ἐνὶ κοίτῃ* (Od. τ, 541).

c. Those compounded with *εν* are of two terminations (except those compounded with participles, as *εὐκτιμένη*). Exceptions are *εὐρύειπν* (Od. ξ, 257); *εὐποιητάων* (Il. π, 636); and *εὐποιήτης* (Il. ε, 466: doubtful for -οισι). On *ἐδξιστος*, see list.

d. Of other compounds: *Χαλκίδα τ' ἀρχίαλον* (Il. β, 640), and *ἀρχιάλη* (Hymn. α, 52), *ἀρίχηλοι δέ οἱ ἀνγαί* (Il. χ, 27); comp. Il. ν, 244, and *ἀρίζηλη*, Il. σ, 219; *ἰφθίμους ψυχάς* (Il. α, 3); comp. Il. λ, 55, and *ἰφθίμη*, Il. ε, 415; *πολυφόρβον* (Il. ξ, 200); and *πολυφόρβην* (Il. ι, 568); *ἀντιθίη, ἀμφειλίσση, πολυμήστη, ἀμφιρύτη, ναυσικλείτη, ἀγακλείτη*, but *κούρη τηλεκλειτοῖο* (Il. ξ, 321).

e. Of those not compounded in *ιος, αιος, ιμος*, we find with a feminine termination *ἱρήμην, ἡμιονίη, χειμέριαι*¹; on the other hand we observe *ἄλως πολιοῖο* (Il. ε, 410, &c.); *αἰγανέη ριπή ταναοῖο* (Il. π, 589); *πρῆξις—οὐ δήμιος* (Od. γ, 82); *πικρὸν—ὀδμήν* (Od. δ, 406); *ὀλωτάτος ὀδμή* (Od. δ, 422); *ἄγριον ἄτην* (Il. τ, 88); *ὄπα χάλκεον* (Il. σ, 222); *κλυτός Ἰπποδάμεια* (Il. β, 742). Where the form is not yet decided, a certain feeling of propriety, or regard to euphony, sometimes decides the choice; e. g. *πολλὰς δ' ἰφθίμους ψυχάς* (Il. α, 3), although *ἰφθίμας* would have been possible according to *ἰφθίμη ἔλοχος* (Il. ε, 415). The other verbals are regular: *ἀκισταί* (Il. ν, 115); *γναμπτήσι* (Il. λ, 416); *γναμπτάς* (Il. σ, 401); *γνωσταί* (Il. σ, 350); *δινωτήν* (Od. τ, 56); *ἐλατή* (Il. ι, 409); *κολλητήσι* (Od. φ, 164); *κολλητάς* (Od. ψ, 194, &c.).

¹ *ἄσπασίη* (Hymn. α, 63).

Comparison.

151. We sometimes find *ω* instead of *ο* for the sake of the verse: *κακοξυνώτερος, λαρώτερος, διζυρώτερον, διζυρώτατον*. There are other words, as in the common dialect, either peculiarly irregular or multiform.

152. Irregular: *ιθύνματα*, II. σ, 508; *μεσότης*, II. θ, 223, *νιάτη*, II. λ, 712, also *νίαται* and *νείατα*; also some whose roots are still visible in other words, although these are not exactly at the foundation of the degrees of comparison: *ἀλγος, ἄλγιον, βασιλεύς, βασιλεύτερος, βασιλεύτατος, κέρδος, κέρδιον, κέρδιστος, κύων (κυν), κύντερον, μυχός, μυχοίτατος, νέρ-θεν, νέρτεροι, ὄπι-σθεν, ὀπίστατον, παρόιθεν, παρόιτεροι, πίων, πίοτατον*, II. ι, 577, *πρό (προατος), πρώτος, ρίγος, ρίγιον*, II. α, 325, &c. *ὑπέρ, ὑπέρτερος, ὑπέρτατος*. Many apparently belonging to this class have still their adjectives: *κάρτιστος* in *κρατός, ἐλέγχιστος* in *ἐλεγχίεις*, so that it is not necessary to make *κάρτος* and *ἐλεγχος* their roots. From obsolete roots are derived, *ὀπλότεροι, ὀπλότατοι, πύματος, ὕστερος*. A comparative form without a correspondent heightening of the sense is found in *ἀγρότερος, δεξιτέρων, θηλύτεραι, δριέτερος*, and with merely a faint expression of comparison in *σαώτερος*, II. α, 32, *θεώτεραι*, Od. μ, 111.

153. Multiform: *ἄσσον* and with a second formation *ἄσσοτέρω*, Od. ρ, 572, τ, 506, and *ἐπασσύτεροι*; *βραδύς, βραδίων, βράσσων*, and *βάρδιστοι*, and, according to the same analogy, *κρε* (in *κρέω*, whence *κρίων*), *κρίσσω*; *ταχύς, θάσσω, θάσσον, θάσσοντας*, and *τάχιστα*; *παχύς, πάσσω*; *μακ* in *μακ-ρός*, and *μήκος, μᾶσσον*, Od. θ, 203; *μακροτέρην*, Od. σ, 195, and *μήκιστον*, II. η, 155; and from *μεγ* in *μεγεθος, μείζων*, and *μείγιστος*. So *ἀγαθός, βέλτερος, βέλτιον*, Od. ρ, 18, where now¹ is given *βέλτερον*, and *ἀρείων*, of which hereafter. *Γεραίτερος* and *γεραώτερος, κακός, κακίων, κάκιστος*, and from *χειρ*, *meas*, little, bad, *χερίων, χείρων*, and from *χείρων* with a second formation *χειρότερος. Δοῖσθος, last*, II. ψ, 536, and *λοισθήιον* *ἐφορ' ἀέθλον*, II. ψ, 785, which decides upon *ἡμιτάλαντον δὲ χρυσοῦ λοισθήϊ* *ἔθηκεν*, II. ψ, 751, where some read *λοισθῆ* as from *λοισθευς*, the opposite of *ἀριστευς. Λάϊον* and *λωίτερον*. 'From *πρέσβυς, πρεσβύτερος, τατος*, and *πρεσβίστην*, Hymn. λ, 2. *Πρώτος*, and in the second formation, *πρώτιστος*, like *τρίτος, τρίτατος*. 'Ρηίδιος from *ῥα, ῥήτερος, ῥήστη*, Od. δ, 565, *ῥήταρ*', Od. τ, 577. *φ, 75, ὕστερος, ὕστατος*, and *ὕστατιος; φαάντατος* and *φαεινότερος*, which was probably *φαειννότερος*, since only from this (*φαεν, φᾶν, φααν*), the

¹ From the Harl. MS.

other form could arise; *φείριστος* and *φέρτατος*; *φιλίων* and *φίλτατος*; *ώκιστος* and *ώκύτατος*.

154. Forms of *πλε*, whence in the singular *πλείων* and *πλείον*, in the plural:

N.	πλείες (Il. λ, 395),	{	πλέονες,
			πλείονες,
G.	....		πλείους,
			πλεόνων,
D.	....	{	πλεόνεσσιν, σι,
			πλείοσιν, σι,
Acc.	πλείας (Il. β, 129),		πλέονας, πλείονα.

155. Forms of *χείρων*, root *χερε*, whence (*χέρης*) *χέρηος*. without comparative form, but with comparative signification. *Χερε* with the comparative termination *ίων*, *χερείων*, and by transposition, *χείρων*.

N.	....	χερείων,	χείρων,	χείρον,
G.	χέρηος,	χερείονος,	χείρονος,	
D.	χέρηϊ,	χερείονι,	χείρονι,	
Acc.	χέρηα,	χερείονα,	χείρονα,	
		χερείω,		
N. plur.	χέρηες,	....	χείρονες.	

As *χερείων* from *χερε*, so from *ἀρε* (whence also *ἄρης*, the apt, or able), *ἀρείων*, the better, and *ἀρείον*, *ἀρείονος*, *ἀρείονι*, *ἀρείονα*, *ἀρείω*; plural, *ἀρείους*, Il. π, 557.

156.

Numerals.

- One*: For the fem. *μία* Homer often uses *ία*. Of the masc. from this root we find the single instance of *ιῷ* for *ινί*, Il. ζ, 422.
- Two*: As *indeclinables*, are *δύω*, *δύο*, *δοῶ*, *νομ.* and *acc.*—*δύω* as gen. Od. κ, 515: *δοιοί*, *αί*, *ά*, is declined regularly throughout, except that the gen. does not occur.
- Four*: *τίσσαρες*. ~ *πίσυρες* Il. ψ, 171. Od. ε, 70.
- Nine*: *ἐννέα*. Root probably *εν*: hence *ἐνάτη*, *εἵνατος*. In *ἐννεήκοντα* (Il. β, 602) we are not to suppose any lengthening by reduplication.
- Twelve*: for *δώδεκα* Homer has *δωκαίδεκα* (Il. ζ, 93). We may also remark as Homeric *ἐννεάχιλοι* (= 9000); *δεκάχιλοι* = 10,000.
- The cardinals with *σύν* = *many together*, e.g. *σύν δύο*: *σύν τε δύο ἑρχομένω* (Il. κ, 224): *ξυνεῖκοσι φωτῶν* (Od. ξ, 98) = *twenty men together*. They may also have a distri-


butive meaning: *συντρεῖς*, *three and three*; *σύνδυο κοιμήσαντο*, '*they slept two and two*,' or '*two together*.' Hom. Hymn. γ, 74.

g. Of the ordinals we may remark: *πρῶτος* ~ *πρώτιστος* (*the first*): *τρίτος* ~ *τρίτατος*; *τέταρτος* ~ *τέταρτος*; *ἑβδόμος* ~ *ἑβδόματος*; *ογδοος* ~ *ογδόατος*; *δωδέκατος* ~ *δωδέκατος*.

Pronouns.

157. The following are the Epic forms of the substantive pronouns:

SINGULAR.									
N.	<i>ἐγών,</i>	<i>ἐγώ,</i>	<i>τύνη,</i>	<i>σύ,</i>	. . .				
G.	<i>ἐμίο,</i>	<i>ἐμίο,</i>	<i>σέυ,</i>	<i>σείο,</i>	<i>ἕο,</i>	<i>εἶο,</i>			
	<i>ἐμεῦ,</i>	<i>μεῦ,</i>	<i>σεῦ,</i>	<i>σεῦ,</i>	<i>εὔ,</i>	<i>εὔ,</i>			
	<i>ἐμίθεν,</i>		<i>σείθεν,</i>	<i>τεοῖο,</i>	<i>ἕθεν,</i>				
D.	<i>ἐμοί,</i>	<i>μοι,</i>	<i>σοί,</i>	<i>τοι,</i>	<i>εοί,</i>	<i>οἶ,</i>	<i>οἶ,</i>		
			<i>τεῖν,</i>		<i>ἱν,</i>				
	<i>ἐμέ,</i>	<i>με,</i>	<i>σέ,</i>	<i>σε,</i>	<i>ἕ,</i>	<i>ε,</i>	<i>εε,</i>		
					<i>μιν.</i>				
DUAL.									
N.	<i>(νώ,)</i>		<i>σφώ,</i>		. . .				
	<i>νώϊν,</i>	<i>νώϊ,</i>	<i>σφωῖν,</i>	<i>σφωῖ,</i>					
G.	<i>νώϊν,</i>		<i>σφωῖν,</i>						
D.	<i>νώϊν,</i>		<i>σφωῖν,</i>	<i>σφωῖν,</i>	<i>σφωῖν,</i>				
Acc.	<i>νώ,</i>		<i>σφώ,</i>		<i>σφω,</i>				
		<i>νώϊ,</i>		<i>σφωῖ,</i>	<i>σφωε.</i>				
PLURAL.									
N.	<i>ἄμμε,</i>		<i>ἔμμε,</i>		. . . .			
	<i>(ἡμέες,) ἡμεῖς,</i>		<i>(ὑμέες,) ὑμεῖς,</i>						
G.	<i>ἡμέων,</i>	<i>ἡμεῖων,</i>	<i>ὑμέων,</i>	<i>ὑμεῖων,</i>	<i>σφέων,</i>	<i>σφεων,</i>			
					<i>σφεῖων,</i>				
					<i>σφωῖν,</i>	<i>σφωῖν,</i>			
D.	<i>ἄμμιν,</i>	<i>ἄμμι,</i>	<i>ἔμμιν,</i>	<i>ἔμμι,</i>	<i>σφίσιν,σι,</i>	<i>σφίσιν,σι,</i>			
	<i>ἡμῖν,</i>	<i>ἄμμι¹,</i>	<i>ὑμῖν,</i>	<i>ὑμμι²,</i>	<i>σφῖν,</i>	<i>σφῖν,</i>			
	<i>ἡμιν,</i>	<i>ἡμιν,</i>				<i>σφῖ, σφ³,</i>			
Acc.	<i>ἄμμε,</i>		<i>ἔμμε,</i>		<i>σφέας,</i>	<i>σφέας,</i>			
	<i>ἡμέας,</i>		<i>ὑμέας,</i>		<i>σφας,</i>	<i>σφε,</i>			
	<i>ἡμας,</i>					<i>σφ⁴.</i>			

a)  is used for *αὐτόν*, *-ήν*, *-ό*. Thus of the *σκηπτρον* of Agamemnon, *περὶ γάρ ἐ χαλκὸς ἔλεψεν*, II. α, 236.

¹ II. η, 76.

² II. κ, 551.

*Of the Adjective and other Pronouns.*158. Forms of *τίς*:

Of <i>τίς</i> indefinite.			Of <i>τίς</i> interrogative.		
N.	τίς,	τι,	τίς,	τί,	τή,
G.	τεο,		τίο, Il. ω, 128,		
	τευ,		τεῦ, Il. σ, 192, also relative,		
D.	τεφ,				
	τφ,				
Acc.	τίνα,	τι,	τίνα,	τί,	
Du. N.	τινε,				
Pl. N.	τινες,		τινες,		
Acc.	τινας,		τίων, only Il. ω, 387.		

159. Τίς, τι, with the vowels ο and η, is developed in ΤΟΞ. TH, TO, whence proceed,

ὅς,	ῆ,	ὅ,	the relative,
ὅ,	ῆ,	τό,	the Epic relative,
ὁ,	ῆ,	τό,	the article.

160. It is evident that the Epic relative is distinguished from the article only by its accent, and has all the other forms, τοῦ, τῆς, τῷ, &c. in common with it, without excluding, however, the other forms of ὅς and ὅ. It has also pl. τοί, ται (Il. κ, 541. δ, 9). *Ο and ὅς dispute the place when σφιν follows: ὅ σφιν or ὅς σφιν.—In the nom. plur. τ remains according to the exigency of the verse: τοί, ται, τά.

161. (a) ὁ, ῆ, τὸ, in Homer, (excepting the instances in which τὸ, τὸν, &c. stand for the *relative* forms, ὁ, δν, &c.) are almost every where to be taken as *demonstrative pronoun*. To be convinced of this, we need only look at the following passages: Il. α, 340. δ, 399. ε, 715. ζ, 407. Od. ε, 106, which to those who read superficially appear to have the usual prosaic *art.*; but the attentive reader, who does not know of any such *art.* in Homer, very soon perceives from the context, that in all these passages, and many similar ones, it is the *demonstrative pronoun*; the *demonstrative* power of which, however, may be dispensed with here, and is therefore weakened. (b) In but few passages this little word denotes an object merely as *well known* and *distinguished*, or as *very strongly present* to the mind of the poet, or where the demonstrative power really is so weakened, that its dwindling into the true Attic *art.* becomes obvious. (Il. α, 167. η, 412. μ, 289.)—But we must be particularly on our guard against taking this form for the *art.* when it is separated from the *subst.* by the *verb* and the whole proposition, as, Ἡ μὲν ἀρ' ὧς εἰποῦσ' ἀπείθη πόδας ὥκτα Ἴρις: for here ῆ as a *demonstrative pronoun* is to be rendered by *she*, whose name is mentioned

after in the poetical way, *thus she spoke, and departed,—the swift-footed Iris*. This is proved by those passages in which the real pronoun *οἱ* (to him) is followed in the same way by the *subst.* *e. g.* *Od. v, 106*.—Thus even in Homer this *subst.* nature of *ὁ, ἡ, τό*, apparently raises an *adj.* to a *noun subst.* *e. g.* *Il. ρ. 80, τὸν ἀριστον, the bravest, a, 33; ὁ γέρον, the old (man), and frequently οἱ ἄλλοι, ἄλλα*. In all the instances *ὁ, ἡ, τό*, as *subst.*, has its *adj.* along with it, and the sense properly is, *him the bravest, he the old (man), those the others, that the other*. But here too the pronoun demonstrative, as it may be dispensed with, is often weakened, and its dwindling into the usual article very evident.—(Buttmann.)

162. The demonstratives are formed from *ΤΟΣ, ΤΗ, ΤΟ*, and the article: (*ὁ-ρος*) *οὗτος, (ἡ-τη) αὕτη, (το-το) τοῦτο*. *ΤΟΣ* (root *ΤΟ*) with a new *ΟΣ* gives (*ρο-ος*) *τοῖος*, with *οὗτος* *τοιούτος*. Besides these there is the demonstrative *ὅ*, which the more accurate ancients accented in that sense, *e. g.* *οἱ μὲν δυσσόμενον Ὑπερίονος, οἱ δ' ἀνιόντος, Od. α, 24*.—There are likewise *ὅς, ὅγε, and ὅδε*, of which the following datives are remarkable: *τοῖσδεσι, τοῖσδεσσι, τοῖσδεσσιν*, as efforts of the language to subject even the appended syllables to the laws of inflection.

163. *Δυρός* [compounded of *ρος* and *αF*, the intensive *α*, as *αἰένυσαν* of *αF* and *έρυσαν*, *Thiersch*] is by Homer always kept separate from the substantive pronouns: *αὐτῷ μοι, ἐμοὶ αὐτῇ, αὐτῷ τοι, τοῖ αὐτῷ, σέ—αὐτόν, Il. ν, 273, ξ αὐτήν, Il. ξ, 162*.

164. The acc. *αὐτόν* is enclitic in *κόψε γάρ αὐτόν ἔχοντα κατὰ στήθος, Il. μ, 204*. Hermann would extend the enclisis also to *αὐτό* and *αὐτά*, *Il. γ, 25. ο, 43, &c.*

165. The relatives *ὅς* and *ὅ* combine, the first with *τις, τε*, the second with *τις, ὅστις, ὅστε, ὅτις*, of which last we find the following forms, of the masculine and neuter genders, and beginning with *ο*, which, since the cases are marked by the inflection of *τις*, is not itself inflected:

Singular.

N.	ὅτις,	ὅτι,
		ὅττι,
G.	ὅτεν,	
	ὅττεο,	
	ὅττεν,	
	ὅου ¹ ,	
D.	ὅτεφι,	
	ὅτφι,	ὅ τινι, Hes. ε, 21.
Acc.	ὅτινα,	ὅτι and ὅττι.

¹ *Il. β 325. Od. α, 70.*

Plural.

N.

G. ὄτιων,

D. ὁτίοισι,

Acc. ὅτινας,
ὄστινας,ἃ τιν',
ἄσσα, ἄσσ'¹.

166. Together with the common forms of the possessives :

ἐμός,	...	...	...	...	...
σός,	...	...	τεός,	τεή,	τεόν,
ός,	...	...	έός,	έή,	έόν,
ἡμέτερος,	...	...	...	...	...
			ἄμόν,	ἄμῆς,	ἄμόν,
				ἄμήν,	
				ἄμάς,	
ὕμετερος,	...	...	...	ὕμή,	
				ὕμήν,	
				ὕμά,	
σφέτερος,	...	...	σφοῦ²,	σφῆς,	σφῶ,
				σφῆ,	σφῶ,
			σφόν,		
			σφών,		
			σφοῖσι,ς,		
			σφούς,	σφάς.	

The Verb.

167. AUGMENT. The syllabic augment is rejected or retained at pleasure; but it is not rejected without a *reason*.

The reasons that determine the retention or rejection of the augment are principally:

(1) To produce the *favorite* trochaic cæsure in the *third* or *fifth* foot.

a) *Third foot*. τῇ δεκάτῃ δ' ἀγορήνδε καλίσσατο λαὸν Ἀχιλλεύς (*rejected*).

"Ἐκτορ ἐπεὶ με κατ' αἶσαν ἐνέικεσας, οὐδ' ὑπὲρ αἶσαν (*retained*).

b) *Fifth foot*. ἀλγε' ἔθηκε: not ἀλγεα θῆκεν (*retained*).

ἔργα κέλευεν: κῦμα κάλυπεν, &c. (*rejected*).

c) To avoid the *objectional* trochaic cæsure in the *fourth* foot.

θαλερῇ δ' ἱμαίνετο χαίτη (*retained*).

Προῖτος κάκα μήσατο θυμῷ (*rejected*).

(2) The augment is retained, when the final word is sur-

¹ Neut. pl. ἄτινα (which Thiersch gives) is not Homeric; but ἄσσα (which occurs seven times, Kr.) or ὅτινα (Il. 22, 450), *Frøystag*.

² Il. α., 534.

passed in weight by the preceding, which disturbs the flow of the end of the verse: σπλάγχνα πάσαντο, ἐκπαγλα φίλησεν. Here the augment σπλάγχν' ἐπάσαντο, ἐκπαγλ' ἐφίλησεν gives weight to the last word, and a flow to the end of the verse.

(3) *Euphony of forms* is another reason for rejecting or retaining the augment. It does not appear after περί, since the sound of περί is not pleasing, and περί rejects apostrophe in Epic verse; hence περιβάλλει, περίβη, &c. In the same way γαστέρα τύψεν, not γαστέρ' ἐτύψεν, Il. ρ, 313, and the like. Perhaps διαστήτην. Il. α, 6, stands together with δίστησαν, Il. ω, 718, because διστήτην would have the sound of ε three times consecutively.

(4) The *measure* may also require the rejection or retention of the augment: ἀλλὰ κακῶς ἀφίει, Il. α, 25. βῆ δ' ἀκίων. Il. α, 34, δεινὴ δὲ κλαγγὴ γένετ', Il. α, 49, &c. Thus λῦσ' ἀγορήν and αἶψα δ' ἔλυσ' ἀγορήν. Hence not μετástη, παρástη, ἀνάγνω, for μετίστη, παρίστη, ἀνίγνω, but either ἐκθορε or ἐξέθορεν, ἐκφυγε or ἐξέφυγεν, as the verse may demand.

(5.) The *division of series* is another reason that determines this point: ἱστία μὲν στείλαντο, θέσαν δ' ἐν νηϊ μελαινῇ, Il. α, 433. ᾧ ἐπι πόλλ' ἐμόγησα, δόσαν δέ μοι νῆες Ἀχαιῶν, Il. α, 162. ὡς φάτο· χαίρε δὲ φῆμυ, Od. β, 35. In these instances the augment, στείλαντ' ἔθεσαν, ὡς φάτ' ἔχαίρε, ἐμόγησ' ἔδοσαν, would unite the series, which *sense* and *punctuation* require to be separated. On the other hand, in ᾧ ἐπι πόλλ' ἐμόγησα, δόσαν δέ μοι νῆες Ἀχαιῶν, to read πολλὰ μόγησα would be as faulty, from disuniting words properly joined, as to read ἐμόγησ' ἔδοσαν, which unites series properly disjoined.

The Temporal Augment.

168. Here there is much variation: it appears in the case of A, AI, AI, in ἦλδανε, ἦλφον, ἦμβροτε, ἦντεον, ἦντησας, ἦπτετο, ἦρπασεν, ἦρμοσε, &c. ἦμεον, ἦνεσ', ἦρει, ἦρεον, ἦσχυνας, ἦτεον. ἦτιώωντο, ἦδα, μετηῦδα, &c. even the digammated ἀνδάνω has it in ἦδανε, yet we find without traces of it, ἀλθετο, ἀζετο, αἰδετο, αἰνυτο, ἄλσο, ἄλτο; also ἀρχε, Il. γ, 447, opposed to ἦρχε, ἦρχον, ἦρχετο, in more than 100 places, ἄπτετ', καθάπτετο, opposed to ἦπτετο, ἄρσε to ἐπῆρσεν, ἄφρεον, ἄχνυτο. In the case of E it appears in ἦχθηρε, ἦχθετο, ἀπήχθετο, ἦσθιον, not in ἔργετο, ἔντυε, ἔζοντο, ἐργάζοντο, ἔρδον, ἔρχατο, εἰκε, ὑπόεικε, ὑπόειξε¹.—EY is, in our text, always without augment in εὔδον, εὔρον, εὔχετο, ἐπεύξατο. To I the augment belongs

¹ Wolf has likewise removed the forms εἰλκε, ἦλπετο, which stood together, with εἰλκε, εἰλπατο, and εἰστήκει for εἰστήκει, seemingly without reason in the last instance.

not only where the verse requires a syllable long by nature, e.g. *ἴκε, ἴκεν*, but also in position.—O and OI have the augment almost uniformly: *ἐπώπων, ὤρσεν, ἐπῶρσεν, ὠτρυνε, ἐπώτρυνε, ὤχετο, ἐπῶχετο, ὤμωζε*, and it is wrong to read *ὀκριόωντο*, Od. σ, 33; *ὀκλισθεν*, Od. ψ, 143, while instead of *ὀκλεον*, Od. ζ, 73, *ὠπλεον* has been admitted. We must except, however, the verbal form derived from *οἶνος, οἰνίζοντο*, Il. η, 472. θ, 546, opposed to *ὠνοχόει*, Il. α, 598, where *οἶνοχόει* was the nearly universal reading of the ancients, as in Od. ο, 141. (We find likewise *νίκραρ ἐφονοχόει*, Il. δ, 3. cf. Od. υ, 255. from which it appears, that this word, being digammated, either prefixed the ε as augment, or retained the first syllable unaltered.)

Obs. 1. The augment in the reduplication is found in (*ἀρ*) *ἤραρον, ἤραρε, ἤκαχε, ὥρορεν*, in both root and reduplication in the pluperf. *ἤλῃλατο* (from *ἔλα*), Il. ε, 400, *ἤρήρει* (as well as *ἀρήρει* from *ἀρ*), *ἤρήρειστο* (*ἔρειδ*), but is wanting in *ἔρειπτο*, from *ἔρειπω*, Il. ξ, 15. The augment precedes the digammated verbs, *ἔαλε, ἐάθη* (*ἀφ* in *ἄπτομαι*), *ἔαξε, ἐαδότα, ἐάδε, ἐέγαθεν*.

Obs. 2. Buttmann tries to establish, that in the Homeric language the augment never stands between a preposition and verb, when the verb without the preposition is not in use, as, e. g. in *ἀντιβόλειν*. But with respect to the Homeric verbs of this description, *ἀντιφερίζω, προμαχίζω, ἐπαγίζω, ἐγγυαλίζω*, the rule cannot be proved, since they either do not occur in augmented tenses, as *ἀντιφερίζω, ἐπαγίζω*, or the augment is precluded by the rhythm, as in *ἐγγυάλιξε, προμάχιζε*. The only one, however, which affords scope for trying the rule, *ἀντιβόλειν*, has the augment in *ἀντεβόλησα, ἀντεβόλησας, ἀντεβόλησαν*. Buttmann remarks, that the Homeric dialect avoids the augment before a preposition, and that the words which seem to contradict this law, *ἀναινομαι* in *ἠνῆνατο* or *ἠναίνετο* (Il. σ, 450), *διώκω* in *παρακλίνας ἐδίωκεν* (Il. ψ, 424), and *καθαίρω* in *λαβὼν ἐκάθηρε* (Il. π, 228), are not compound but simple: *αν, αναν, ἀναιν-ομαι, διώκω* the same as *ιώκω*, with the first syllable strengthened, and *καθαίρω* connected with *καθαρός*; so that likewise in *ἐλθόντες δ' ἐκάθιζον* (Od. π, 408), we should read *δὲ κάθιζον*. (*Thiersch*.)

Reduplication.

169. Reduplication, although almost confined, in the common dialect, to the perfect and pluperfect, spreads much wider in the language of Homer, being foreign only to the designation of

present time, and to the latest of all the tenses—the imperfect¹.

170. *Futures* with reduplication².

a. Of active formation we find: *κεκαθήσει* (together with the mid. form *κεκαθησόμεθ'*, Il. θ, 353), *πεπιθήσω*; but for *ἀλαλέσει* *κακὸν ἦμαρ* (Od. κ, 288), *ἀλάλεσιν* is properly admitted. Of passive formation there are: *δεδέξομαι*, *εχολώσομαι*, *κεχολώσαι*, *λελείψεται*, *τετεύχεται*; also *κεκλήσθ'*, Il. γ, 138; *μεμνήσομ' ἑταίρου*, Il. χ, 390; *μεμνήσεσθαι*, Od. τ, 581. φ, 79; (φε, φα) *πεφήσαι*, *πεφήσεται*, Il. ν, 829. Od. χ, 217. Il. ο, 40. ρ, 155.

b. It does not appear in the so-called *second future*; in the *first aorist* we find only *θανὼν δειλοῦς ἀκάχησε τοκῆς*, Il. ψ, 223.

171. Next to the perfect the *second aorist active* and *middle* is most rich in forms of this description, with the reduplication continued through all the moods: thus *ἤγαγον* which remained in the common dialect also in many of its forms, (*αλκ*) *ἀλακε*, *ἀλάλεις*, *ἀλαλκῶν*, *ἀλαλκίμεν*, (*ἀρ*) *ἄραρον*, *ἤραρον*, *ἤραρε*, *ἄρων*, (*ἀφ*, *ἀπαφ*) in *ἤπαφε*, *ἀπάφοιτο*, &c. Od. ξ, 488. ψ, 216, &c.; (*ἀχ*) *ἤκαχε*, (*δα*) *δέδαον*, *δέδαεν*, *κεκάμω*, *κεκάμωσι*, Il. α, 168. η, 5; *ἔξαπάφοιτο*, Il. ι, 376; *κεκάδοντο*, *κεκυθῶσι*, *κεχάροιτο*, *κεχαροίατο*, *λελάχητε*, *λελάχωσι*, *λελαβέσθαι*, *λελαβέσθαι*, *λελάθοντο*, *λελάκοντο*, *ώρορε*, *ώρορ*, *πίπιθον*, *πεπιθεῖν*, *πεπιθοίμ'*, *πεπιθοίμην*, *παραιπεπιθήσι*, *πεπίθωνται*, *παρπεπιθῶν*, *πεπιθοῦσα*, *παραιπεπιθοῦσα*, *πίφραδε*, *πεφραδέιν*, *πεφραδέμεν*, *τετύκοντο*.

172. In the forms from *φεν*, the root of *φόνος*, *slaughter*, to the reduplication (*πεφενον*) *πέφνον* is prefixed the augment, *ἔπεφνον*, *ἔπεφνες*, *ἔπεφνεν*, *ἔπεφνε*, *ἔπεφν'*, *κατίπεφνε*, &c. Thus also to *έέκλετο* in *Τρώεσσιν έέκλετο*, Il. θ, 172. In *ἐπέφραδον*, *ἐπέφραδε*, it might seem that the augment stands not before the reduplication, but after the preposition *ἐπί*—*ἔφραδον*. Since, however, no active forms of this compound appear, but only those belonging to *ἐπιφράσασθαι*, and *ἐπεφράσθης* (Od. ε, 183), it is better to class *ἐπέφραδον* with *έέκλετο*. It is doubtful whether for *δ' ἐμέμηκον* (Od. ι, 439) we should read *δὲ μέμηκον*³.

¹ The only example, *τεταύχεται* (Il. ν, 346), depends upon a doubtful reading,—*έέκλετο* for *κεέκλετο* is, on account of its participle *κεκλόμενος*, to be considered as a second aorist,—and for *αὐτε πεπειθήατο* (Od. β, 103), is now read *αὐτ' ἐπείπειθήατο*, from *ἐπί* and *ἐπείθειτο*. (Thiersch.)

² The reduplicated form was afterwards appropriated to the *futurum exactum*.

³ According to Aristarchus the participle of *πέφνον* has the accent upon the first syllable, *καταπέφνων* (Il. ρ, 539), *πέφνοντα* (Il. π, 827); but Tyrannio wrote, in conformity with rule, *καταπεφνῶν*, *πεφνόντα*.

173. *Obs.* Out of some roots extended by reduplication arise new forms of the present and imperfect: ἄρα, ἄραρα, ἀράρισκε (Od. ξ, 23), ἀφα, ἀπαφα, ἀπαφίσκει (Od. λ, 217), ἀχε, ἀκάχε, ἀκαχίζις (Od. π, 432), ἀκαχίζιο (Il. ζ, 486. Od. λ, 485). Thus too (ιγρηγοράων) ιγρηγορόων, αἰαάα (Od. υ, 6), derived from ιγρήγορα. In like manner ἐπεί μοι ὀρώρεται ἰνδοῖ θυμός (Od. τ, 377. cf. Od. τ, 524), and conj. ὁππότε νείκοι ὀρώρεται πολέμοιο (Il. ν, 271), from ὄρωρα, unless here we are to trace the formation of the perfect to the root ὀρε in ὀρίοντο (Il. β, 398. ψ, 212), as ἄρα in ἀρίσω is the root of ἀρηρέμεινα, ἀρηρέμενον (l. ἀρηρέμενον), and ἀρηρέμισι¹. These forms, then, with apparent duplication in the present and imperfect, must be considered as off-shoots of forms already doubled. Both these tenses, however, have a peculiar duplication with iota: κικλήσκειτο, διδῆ, from καλίω, δίδω, &c. (*Thierack*.)

Terminations of the Tenses, &c.

174. Besides the usual form of the imperfect and of the two aorists, active and middle, another also occurs, which consists in affixing ἐσκόμην to the root ἔσκον, instead of ον, ομην, and ασκον, ασκόμην instead of α, ἄμην; and in omitting the augment, with a very few exceptions, which the poets allow themselves, according to the exigency of the verse: e. g.

καλῖεσκον	instead of	ἐκάλειον,
ἰλάσασκε	—	ἤλασε,
πωλεσκόμην	—	ἐπωλούμην,
δασάσκειτο	—	ἰδάσατο.

In some instances the termination ασκον is appended to the root of the present. In Homer only κρύπτασκον, ῥίπτασκον, and ροίζασκον are to be observed of this kind; ἀγνώσασκε (so it should be written for ἀγνώσσασκε) is an Epic contraction from ἀγνοήσασκε, and consequently of regular formation.

175. With this strengthened form a strengthened or intensive signification is also connected, all such forms being *iterative*, i. e. denoting the *repetition* of an action or a custom.

176. The perf. 2 is so prevalent in Epic language, that a perf. 1 appears only in verbs pure, while all the rest invariably use the perf. 2. Even in some perf. 1, κ is rejected in Epic, and the form by that means assimilated to the perf. 2: this occurs in the partic. βαβαρηώς (from the obsolete βαρίω), κεκαφώς (from the unusual radical form καρίω, to breathe with distress), κεχαρηώς (from χαίρω, I rejoice), τετιγώς (from τείω, I am grieved), τετληώς (from τλήμι, I endure); and in the 3rd person plural and participle of βέβηκα (from βαίνω, I go), ἴστηκα (I stand, from ἵστημι), πέφυκα (I am, from φύω), and εἰθνηκα (from

¹ In Apoll. Rhod. Argon. 1, 787. 3, 833. 4, 677. These forms are defended by Buttmann against Brunnck. (*Thierack*.)

θυήσῃ, *I die*), but in these always by shortening the long vowel before the termination, consequently βεβᾶσι, βεβᾶς, ἐστᾶς, πεφύᾶσι, πεφύᾶ, τεθνᾶσι.

177. The plusqpf. had originally the termination *ea*, which is universally retained in the Epic dialect.

178. *Future and aorist 1.*—Liquid verbs, whose characteristic is λ or ρ, frequently form a future with σ: e. g. κείρω (*I shear*), fut. κείσω, aor. ἔκρσα; ἄρω (*I join*), fut. ἄρσω, aor. ἄρσα and ἤρσα¹. On the other hand, the reverse of this also occurs, verbs pure forming an aorist without σ: e. g. καίω (*I burn*), aor. ἔκη—σέω (*I swing*), aor. ἔσσευα—χέω (*I pour*), aor. χέυα or ἔχευα (Att. ἔχεα). As a particular irregularity in the formation of single aorists, it must be observed that the terminations of the two aorists are sometimes interchanged with each other, the termination *ον* being appended to the root of the aor. 1 (with σ), and reversely, the termination *α* to the root of the aor. 2. The first is exemplified in ἔκισον (from πίπτω, old radical form πίρω), and in the following Homeric forms:

αἰέσσο (as imperat. aor. mid. of αἰέδω, *I sing*).

ἄξεα (as imperat. aor. of ἄγω, *I lead*).

βήσσο or ἰβήσσο (3rd sing. aor. mid. of βαίνω, *I go*); besides βήσο, as imperat. So also

δύσσο or ἐδύσσο, besides the imperat. δύσο (from δύομαι, *I put on*).

ἔξον, ἔξε (as aor. act. of ἵκω, *I come*).

λέξο or λέξω (*lie down*, as imperat. aor. mid. of λέγω).

οἶσε (*bring*, as imperat. aor. act. of φέρω, old radical form οἶω).

ῥρσο (*rise*, as imperat. aor. mid. of ῥρω or ῥρνυμι).

Of the opposite case, where the termination *α* is appended to the root of the aor. 2, evidence is afforded in the familiar examples εἶπα, besides εἶπον (*I said*), and ἤνεκα, Ep. ἤνεκα or ἐνεκα, besides ἤνεκον (as aor. to φέρω, *I bear*). Lastly, the reduplication of σ, when a short vowel precedes, is every where allowed, and frequently adopted to meet the exigency of the verse; e. g. καλεσσάμενος (from καλέω, *I call*), δημοσε (for δημοσε, from δμνημι, *I swear*), ἐγίλασσε (from γιλάω, *I laugh*), κόμισσα (from κομίζω, *I bring*).

The following is to be observed of personal and modal terminations:

179. The third person dual imperf. act. is formed by Homer,

¹ From κέλλω (*I drive*) the fut. κέλω, and aor. ἔκελα, have retained this formation even in the general language.

in some instances, like the second person, and consequently has the termination *τον* instead of *την*. Such forms are *διδόντων* (Il. κ, 364), *λαφύσσειτον* (Il. σ, 583), and *τετεύχετον* (Il. ν, 346).

180. Besides the terminations *μεθον* and *μεθα* of the dual and plural passive, the full-sounding *μεσθον* and *μεσθα* are used according to the exigency of the verse.

181. In the third person plural passive, the perfect and pluperfect very generally, and the optative frequently, substitute the terminations *αται* and *ατο* for *νται* and *ντο*: e.g. *εχχωρίδαται* (from *χωρίζω*), *τυπτοίατο* for *τύπτοιντο*.

182. In the second person singular of the passive conjugation, the *σ* which follows a connecting vowel, is rejected; but in that case *εαι* generally, and *αο* frequently, remains without contraction, and the termination *εο* is either uncontracted, or takes the Ionic contraction into *ευ*, or the *ε* is even lengthened into *ει*: as e.g. *ἔρειο* (from *ἔρομαι*).

183. In the subjunctive the following peculiarities are to be observed: (a) the third person singular subj. active frequently appends the syllable *σι* or *σιν*: e.g. *λάβρσιν* and *ἄγρσι* for *λάββη* and *ἄγρ*. This appears to be a relic of the conjugation in *μι*, the use of which was more prevalent in the old language; and it is the more certain, as some instances also of the appended termination *μι* can be referred to in Homer for the first pers. subj.: e.g. *ἀγάγωμι* (Il. ω, 717), *ἴκωμι* (Il. ι, 14), *ἰθίλωμι* (Od. φ, 348), *τύχωμι* (Od. χ, 7).—(b) Instead of *ς*, the second pers. sing. subj. has generally the fuller termination *σθα*: e.g. *ἰθίλῃσθα*, *εἰπῃσθα*, for *ἰθίλῃς*, *εἰπῃς*.—(c) According to the exigency of the verse, the mood-vowel of the subjunctive is often shortened, so that *ε* is substituted for *η*, and *ο* for *ω*, the form being in many cases assimilated to that of the indicative: e.g. *εἶδομεν* for *εἰδομεν*, *ἴομεν* for *ἰωμεν*, *φθίεται* for *φθίηται*, &c.

184. The third person plural imperative, both active and passive, is always formed with the monosyllabic terminations, *των* and *σθων*: e.g. *πινόντων* for *πινέτωσαν*, *ἐπίσθων* for *ἐπίσθωσαν*.

185. The complete termination of the infinitive active was *εμεναι*, by the abbreviation of which were formed sometimes *εμεν*; and, by rejecting *μ*, (*ειν*) *ειν*; sometimes *μεναι* and *ναι*. In the pres. and fut. 1 infinitive, Homer interchanges the terminations *εμεναι*, *εμεν*, and *ειν*: e.g. *ἀκούμεναι*, *ἀκούμεν*, and *ἀκούειν*, *ἀξίμεναι*, *ἀξίμεν*, and *ἀξειν* (from *ἄγω*). The infinitive aor. 2 has the terminations *εμεναι*, *εμεν*, *ειν*, and *ειν*: e.g. *ἐλθίμεναι*, *ἐλθίμεν*, *ἐλθειν* (from *ἔλθον*), *βαλέιν* (from *βάλλω*).—The infinitive perfect is usually found only in forms from which *ε* has been rejected (compare above, 176): it has always the

termination *μεναι* or *μεν*: e.g. *τεθνάμεναι* and *τεθνάμεν*, *βεβάμεν*, *ἰστάμεν*. Besides the common termination *ειν* of the infinitive, verbs in *άω* and *ίω* have also *ίμεναι*, but contract the *ε* of the termination with the characteristic vowel into *η*: e.g. *φιλείν*, *φιλείν*, and *φιλήμεναι* (from *φιλέω*).—*πεινήμεναι* (from *πεινάω*).—The infinitive aorist passive has, besides the common termination *ῆναι*, also *ήμεναι*: e.g. *δαῖναι* and *δαήμεναι* (from *δάω*). All the remaining infinitives, as that of the first aorist active, and all the passive infinitives, retain their simple termination unchanged.

186. The terminations which have the circumflex in the common language, as *ῶ* and *οῦμαι* in the second future active and middle, *αῖν* in the infinitive second aorist active, and *ῶ* in the subj. of the aorist passive, are in Epic frequently resolved: e.g.

ἀγγελέω (as second future of *ἀγγελλω*).

βαλῆειν (infinitive second aorist of *βάλλω*).

πεσσεσθαι (infinitive second future middle to *πίπτω*).

μυγίσσι (third plural conj. second aorist pass. to *μῖγνυμι*).

187. In such resolved forms of the subj. second aorist passive it not unfrequently happens that the *ε* is lengthened into *ει*: e.g. *δαμείω* (subj. second aorist passive to *δαμάω*), and also the mood-vowel made short (see above, 183): e.g. *δαμείετε*, as second person plural to *δαμείω*.

ῆσαν is often abbreviated into *εν*: *ἤγεθεν*. Once into *ην*, in *μιάνην*.

188. Sometimes the participle of the perfect takes the termination of the present participle (as in the Doric dialect): *σο κεκληγόντες* for *κεκληγότες*.

Contraction.

189. The Epic dialect adopts or neglects contraction, according to the exigency of the verse.

190. *εω*.—In verbs in *έω*, if *ε* is followed by the dull sounds *ω*, *φ*, *οι*, and *ου*, contraction does not take place, but then synizeais often occurs. With other sounds it is partly omitted, partly applied, and *εο* is then contracted into *ευ*. Frequently also *ε* is lengthened into *ει*, with the omission of contraction: e.g. *τελείει*, *ἔτελείετο* (from *τελέω*), *πλείειν* and *θείειν* for *πλείειν* and *θείειν*. The termination *εαι* of the second person singular pres. pass. is not contracted into *υ*, but either remains in the resolved form, e.g. *φάλλεαι*, or the *ε* of the root is contracted with the *ε* of the termination into *ει*, e.g. *μυθείαι* for *μυθείαι*: or one *ε* is rejected, e.g. *μυθείαι*. In the second pers. sing. of the imperfect and imperative, either *εο* is contracted into *ευ*, or, as most

frequently happens, an *ε* is rejected : e. g. *αἰρίο*, *φοβίο*, for *αἰρίο*, *φοβίο*. (See 195.)

191. *ω*.—Verbs in *ω* are either contracted in the usual manner, or they neglect contraction, changing the characteristic vowel *ο* into *ω* : e. g. *ὑπνωόντας* (from *ὑπνώω*), &c. Also some forms in these verbs, as in verbs in *άω* (see 192), exhibit a lengthening of the sound, which *presupposes* a contracted form. This is only when the *regular contraction* would be *ου* (= *οο* or *οου*) or *οι* (= *οοι*). For *ου* we have *ωο* ; for *οι*, *φω*.

Thus : *ἀρόωσι* for *ἀρόουσι*, *ἀρούσι*.

δηϊόωντο for *δηϊόοντο*, *δηϊούντο*.

δηϊόωμεν for *δηϊόομεν*, *δηϊόιμεν*.

192. *άω*.—Verbs in *άω* occur without contraction only in individual cases, chiefly when the root is monosyllabic, or the characteristic *α* is long : e. g. *ἔχρας* (from *χράω*), *διψάων* (from *διψάω*, with *ᾱ*), and from *ναϊτάω*, *ναϊτάουσι*, *ναϊτάοντα*, &c. —The contraction is also neglected in *αον* after a *short syllable* (e. g. *πίραον*, *κατισκίαον*) ; also in a few words of polysyllabic roots (e. g. *δοιδιάει*, *ιδάονται*, *ναϊτάουσι*, *ναϊτάοντα*, and always in forms from *δλάω*). In general, however, these verbs undergo contraction ; after which the contracted sound is frequently lengthened, a similar, and, for the most part, short sound being inserted before it : e. g.

δράω contracted *δρῶ*, Epic lengthened form *δρόω*.

δράεις — *δρῆς*, — *δράγς*.

δράεσθαι — *δρᾶσθαι*, — *δράσασθαι*.

δράοιμι — *δρῶμι*, — *δρόψμι*.

193. Whether a long vowel or a short one should be inserted, is determined by the nature of the word and by the relation of the syllables to the metre. The short sound is inserted when the preceding syllable is short, as in all the above examples ; on the contrary, the long sound enters where a long syllable is essential to the metre, consequently chiefly in the middle of several long syllables : e. g.

μνάεσθαι contr. *μνᾶσθαι*, Epic lengthened form *μνᾶασθαι*.

μεινoinάει — *μεινoinῆ*, — *μεινoinᾶει*.

ἡβᾶουσα — *ἡβῶσα*, — *ἡβῶουσα*.

194. In rare instances, and only in certain forms of individual verbs, the inserted sound *follows* that of the contraction. This happens only in the mingled sound *ω*, when followed by *ντ*, and in *φ*, which is then lengthened into *φωι* : e. g.

ἡβᾶοντες contr. *ἡβῶντες*, Epic lengthened form *ἡβῶοντες*.

δράοιμι — *δρῶμι*, — *δρῶφωιμι*.

- a) In a few instances the characteristic *α* is inserted before the diphthong of contraction; thus:

ναυεῖάωσα (not *ναυεῖώωσα*) = *ναυεῖαονσα*, *ναυεῖῶσα*.

σαω (not *σω*) = *σάου*, *σῶ*, imperat. pass. from *σαῶν*.

So *ἰσάω*, 2 sing. imperf.

195. The third person dual in *την*, of some verbs, contracts *αι* into *η*: e. g. *προσανόητην* (from *προσανάειν*). This contraction also occurs in the same form of two verbs in *ἰω*; namely, in *ἀπειλήτην* (from *ἀπειλίω*) and *ὁμαρτήτην* (from *ὁμαρτίω*). The forms *ὀρήαι*, *ὀρήτο*, for *ὀράει*, *ὀράετο*, must be explained from the same analogy: εὐτοῦ θῆσθαι (for *θᾶσθαι*) from *θάω* [obsol.]. Also an *η* enters into infinitives of verbs in *άω* and *ἰω*, formed with the termination *μεναι*: e. g. *γοηόμεναι*, *πεινήμεναι* (from *γοάω*, *πεινάω*); so also *φιλήμεναι* (from *φιλέω*), &c.


- a) In the same way is extended the fut. Att. from verbs in *άω* and *άννυμι*. Thus *κρεμόω* (= *κρεμῶ*, fut. Att. from *κρεμάννυμι*): *ἰλάε* (= *ἰλᾶε*, 2 sing. fut. Att. from *ἰλάω*).

196. The forms of the imperf. in some verbs change *α* into *ε*: e. g. *μυνοίεον* (from *μυνοίάω*), *ὀμόκλειον* (from *ὀμόκλάω*), *ἦντιον* (from *ἀντάω*).

197. In some verbs in *οάω*, the Ionic contraction of *οη* into *ω* occurs also in the Epic language: e. g. *ἐπιβύσσομαι* for *ἐπιβούσσομαι* (from *ἐπιβόάω*).

Verbs in *μ*. (Thiersch.)

198. **ἴστημι* (and its compounds).

 The points (.....) separate the pass. or mid. forms from the active.

PRESENT.

Indic. 1. *ἵσταμεν*; 3. *ἰσᾶσι* 1. *ἵσταμαι*, *set myself, stand*;

3. *ἵσταται*; 3. *ἵστανται*.

Imper. 2. *ἵστη*¹, *set up*, and *καθίστα*, *set down*; *ἵστασο*;

3. *ἰσάσθω*; 2. *ἵστασθε*.

Infim. *ἰστάμεναι*, *ἵστασθαι*.

Partic. *ἰστάμενος*, *ου, οιο, η, οι, ἵσταμένη, αι*.

IMPERFECT.

3. *ἵστη*, *ἵστασκε*, *placed*; 3. *ἵστατο*, *stood*; *ἵσταντο*.

SECOND AORIST.

Indic. 1. *ἴστην*, *stood*; *στήν*; 2. *ἴστης*; 3. *ἴστη*, *στή*, *στάσκε*; 3. *στήτην*; 1. *στήμεν*; 2. *ἴστητε*; 3. *ἴστησαν*, *ἵσταν*, *σᾶν*.

Subj. 2. *στήης*, *στήη*; 3. *ἄνασθῃ*; 2. D. *παροστήμετον* (Od. σ, 183);

1. *σῴεμεν*, *σῴωμεν*; 3. *περιστήωσ'* (Il. ρ, 95).

Optat. 3. *σταίη*; 3. *σταίησαν*, *περισταίεν*.

Imper. 2. *στήθι*; 3. *ἵποστήτω*; 2. *στήτε*.

Infim. *σῴμεναι*, *σῴηναι*.

Partic. *σῴας*, *σῴασα*, *σῴαντε*, *σῴαντες*, *ων*.

¹ **ἵστη* for *ἵσταθι*; so that, after the abjection of *θι*, the vowel is lengthened, becoming like the imperfect; yet it is *καθίστα* (Il. ι, 202).

PERFECT.—*Have set myself, stand.*

Indic. 2. ἵστηκας; 3. ἵστηκε; 3. ἵστατον; 1. ἵσταμεν; 2. ἀφ-

ἵσταται; 3. ἱστᾶσι, ἱστήκασι.

Optat. ἀφισταίη, Od. ψ, 101, 169 (ἀποσταίη is also read).

Imper. 2. ἵσταθ'; 2. ἵστατε.

Infim. ἱστάμεναι, ἱστάμεν.

Partic. ἱσταότος, α, ε, ετ, ων, ατ, α.

PLUPERFECT.—*Had set myself, stood.*

3. ἱστήκειν, ἱστήκει; 3. ἵστατον; 1. ἵσταμεν; 3. ἵστασαν.

FUTURE.

Indic. 1. στήσομεν; 3. στήσουσι 1. στήσομαι, *shall stand*;
στήσόμεθα; 3. ἀναστήσονται.

Infim. στήσω, στήσεσθαι.

Partic. ἀνστήσων.

FIRST AORIST.

Indic. 1. στήσα, *placed*; 2. ἵστησας; 3. στήσε, ἵστησε; 1. στήσα-
μεν; 3. ἵστησαν, στήσαν στήσαντο.

Optat. ἀναστήσειεν.

Subj. στήσωσι, στήσονται.

Imper. ἀστήσον.

Infim. στήσαι στήσασθαι.

Partic. στήσας, ασα, στήσαντες στήσαμένη.

FIRST AORIST—PASSIVE.

3. ἱστάθην, περιστάθην.

Τίθημι.

199. The roots in E retain this letter in several persons of the present and imperfect. Thus, from the simple root *θε* come *προθίουσι* (Il. α, 291), and with reduplication, *παρτιθεῖ* (Od. α, 192), and imperf. *ἐτίθει*.

PRESENT.

Indic. 2. τίθησθα; 3. τίθησι, παρτιθεῖ; 3. τίθεισι 1. τίθι-
μεσθα; 2. τίθεισθε; 3. τίθενται.

Imper. 2. τίθεισθε.

Infim. τιθήμεναι.

Partic. τιθείς, τιθίντες τιθήμενον.

IMPERFECT.

3. ἐτίθει, τίθει; 3. τίθισαν 3. ἐτίθεντο, τίθεντο.

SECOND AORIST.

Indic. 1. ἴθιμεν, κάτθιμεν; 3. ἴθισαν, θίσαν, θίσσαν; κάτθισαν;
3. ἴθιτο, θέτο, κατθίστην; 1. κατθίμεθα; 2. ἴθισθε, θίσθε; 3.
ἴθιεντο.

Subj. 1. θείω; 2. θείης; 3. θείη; 1. θίωμεν, θείομεν; 1. ἀπο-
θείομαι.

Optat. 1. θείην; 2. θείης; 3. ἐπιθείη; 1. θίωμεν; 2. ἐπιθείτε; 3.
θείαν; 1. παραθείμην; 3. παραθείτο.

Imper. 2. θέε; 2. κάτθετα; 3. θέντων 2. θέο, ὑπόθεν; 3. θίσθω;
2. θίσθε.

Infim. θίμεναι, θίμεν, θείναι θίσθαι.

Partic. καταθείς, θέντες θίμενος, η.

extends the E where necessary; the perfect *ἤμαι, have set myself, sit*, doubles it. (Thiersch.)

AORIST.

Indic. 3. *ἔσαν, εἶσα, set, καθίσαι, εἰ;* 3. *ἔσαν* 3. *ἔισατο*.

Imper. *ἔσον* *ἔφισσαι*.

Infim. & Partic. *ἔφισσαι, ἔσαι, ἀνίσαντι, ἔσασα* *ἔφισσάμενος*.

PERFECT.

1. *ἤμαι*, 2. *ἦσαι*, 3. *ἦσται* with strengthening *σ*.

ἤμιθα, ἦσθε, ἔσται, ἔσθαι, ἔσται and ἦται.

Imper., Infim. & Partic. *ἦσο, καθῆσο—ἦσθαι—ἤμενος, ὄν, ἦ, καθῆμενος, οἰ, ὦ, μεθέμενος*.

PLUPERFECT.

1. *ἤμην*; 3. *ἦστο, καθῆστο*; 2. *ἦσθην*; 1. *ἤμιθα*; 3. *ἔατο, εἶατο, and ἦατο*.

ἔσω, ἔσα, εἶμαι.

203. The forms here collected are from the root FE (*vestis*), but have dropt the digamma. They have the meaning of *clothe*. The E is extended only in the perfect; the Σ is doubled, when necessary, in the future and aorist. (Thiersch.)

PERFECT.

Indic. 1. *εἶμαι, am clothed*; 2. *ἔσαι*; 3. *εἴται*.

Partic. *εἰμένος, εἰμένοι, εἰμένα, ἐπιεμίνα*.

PLUPERFECT.

2. *ἔσο*; 3. *ἔστο, with σ inserted*; *ἔστο*; 2. *ἔσθην*.

FUTURE.

Indic. *ἔσω, ἀμφίσω*.

AORIST.

Indic. 1. *ἔσα*; 3. *ἔσαν, ἔσαι*; 1. *ἐπίεσσαμεν*; 3. *ἔσαν*

ἔσατο, ἔσατο, ἔσσατο, ἔσαντο, ἀμφίσαντο.

Imper. *ἔσον* *ἔσαι, ἀμφίσασθαι*.

Optat. *ἀμφίσαιμι*.

Infim. & Partic. *ἔσασθαι, ἔσας, ἀμφίσασα* *ἔσσάμενοι, ἔσαμένα, ἔσάμενοι*.

204.

Εἶμι, will go.

PRESENT.

Indic. 1. *εἶμι, εἶμ'¹*; 2. *εἶσθα, εἶσι, εἶσ', δίδεισι*; 1. *ἵμεν*; 2. *ἴτε*;

3. *ἴασι* *ἵενται* (Od. χ, 504).

Subj. 1. *ἴω*; 2. *ἴσθω, ἴης*; 3. *ἴησι, ἴη*; 1. *ἴωμεν*; 3. *ἴωσι*.

Optat. 3. *ἴωι, εἴη* (Il. ω, 139).

¹ Commonly denoting the future, but sometimes as a present: *ἔργ' Ἡέλιον—εἶσ' ἐπὶ γαίαν* (Od. κ, 191), *τῆμος δρ' ἐξ ἀλδὸν εἶσι γέρον* (Od. δ, 401), a meaning that fluctuates between *go* and *about to go*.

Imper. 2. ἴθι; 3. ἴτω; 2. ἴτε 2. ἰσθε.

Infm. & Partic. ἰμεναι, ἰμεν, ἰναι¹; ἰών, ἰόντος, ι, α, εε, ων. οὔσα, αι ἰμένοι, οιο, ον, ω, ων.

IMPERFECT.

1. ἦια, ἦιον; 2. ἦιες and ἦε; 3. ἦιεν, ἦιε, ἦεν, ἦε, ἰαν, ἰε; 3. ἴτην;
1. ἦομεν; 3. ἦιον and ἦισαν, &c., ἐπῆσαν, ἴσαν.

FUTURE.

1. εἰσomas; 3. εἰσεται.

FIRST AORIST.

3. εἰσατο, εἰσατο, εἰσασθην, ἐπισαμίνην.

The forms of δίδωμι.

205. From δο, δίδο, come some forms with mood-vowel; viz. 2. δίδοις and δίδοισθα (1. δίδοισθα, as the form δίδοις lengthened by θα), 3. δίδοι, and in the imperfect, 3. ἰδίδου (Od. λ, 289), and together with 2. ἰδίδως (Od. τ, 367), ἰδίδους, as a various reading. We even find a future form from δίδο, διδώσομεν (Od. ν, 358). (Thiersch.)

PRESENT.

Indic. 1. δίδωμι; 2. δίδοις and δίδοισθα; 3. δίδοι and δίδωσι; 1. δίδομεν; 3. δίδουσι.

Subj. 3. δίδωσιν (Od. υ, 341, Hermann); *Opt.* 2. δίδοιτε; 3. δίδοιεν.

Imper. & Partic. δίδωθι, δίδου, δίδους, δίδόντος, δίδόντες.

IMPERFECT.

2. ἰδίδως; 3. ἰδίδου and δίδου.

SECOND AORIST.

Indic. 1. δόσκου; 3. δόσκει; 1. ἰδομεν and δόμεν; 3. ἰδοσαν, δόσαν.

Subj. 1. δῶ; 2. δῶς; 3. δῶσιν, δῶσιν, δῶη; 1. δῶμεν and δῶομεν; 3. δῶωσι 1. περιδῶμεθον; 1. ἐπιδῶμεθα.

Optat. 1. δοίην; 2. δοίης; 3. δοίη; 1. δοίμεν; 2. ἀποδοίτε; 3. δοίεν.

Imper. 2. δός; 3. δότω; 2. δότα.—*Infm.* δόμεναι, δόμεν, δούναι, διδύναι.—*Partic.* δόντες, δοῦσα.

FUTURE.

Indic. 1. δάσω; 2. δάσεις; 3. δάσει; 1. δάσομεν, διδάσομεν; 3. δάσουσι.

Infm. δωσέμεναι, δωσέμεν, δώσειν, διδάσειν.

FIRST AORIST (only in the indicative, as ἦκα and ἔθηκα).

1. ἔδωκα, δῶκα; 2. ἔδωκας and δῶκας; 3. ἔδωκε, δῶκε.

a) The forms are mostly active. Of the passive we find only the perfect δίδοται, and first aorist passive, δοθείη; of the middle, θεῖναι ἐπιδῶμεθα; namely, as μάρτυρας, let us give the gods as witnesses; and τρίποδος περιδῶμεθον ἢ λίβητος (Il. ψ, 485), let us wager, &c., the earliest example of a bet, and ἐμίθεν περιδῶσμαι αὐτῆς (Od. ψ, 78).

¹ Thiersch considers εἶην an Æol. inf. in Il. ο, 82 (where Bekker reads ἦην). See, however, Spitzner ad loc.

Of the forms in υ and ι.

206. The forms of those in Υ in the optative are without υ after υ, as often as a consonant would follow υι, before which υι cannot stand.

207. Of this sort are θάπτοιμεν δαινυτο τε λαός (Il. ω, 665) for δαινυτο.—Πλέονες κε μνηστῆρες—Ἡῶθεν δαινύατ' ἐπεί περίεσσι γυναικῶν (Od. σ, 248, l. δαινύατ'); and according to this analogy, in the perf. pass. νεύοιεν κεφαλὰς—λελύτο δὲ γυῖα ἐκάστου (Od. σ, 238) for λελυτο. Not less in the active forms: of ἔδυν in θάρσυνον—μή τις μοι—ἀναδύῃ¹ (Od. ι, 377).

208. The infinitive ζευγνύμεν ἀνωγεν (Il. π, 145) compared with ζευγνύμεναι (ᾤοντο), Il. γ, 260, and ζευγνύμεν αὐτός (Il. ο, 120), cannot be otherwise than short, wherefore Bekker, with Hermann, writes ζευγνύμεν.

209. Of those in iota we find only two: (φθιμην) φθίμην in ἀποφθιμην (Od. κ, 51), and (φθιυο) φθιτο in πρὶν γάρ κεν καὶ νῦν φθιτ' ἀμβροτος (Od. λ, 330).

Catalogue of various forms of Verbs. (From Thiersch.)

210. As in the declensions, so in the verbs, it seems necessary to enumerate the *various* forms of the same word. The notion of *anomaly*, under this head, must be duly circumscribed, or even altogether abandoned, since here no common paradigm can be assumed as the *rule* (νόμος), no present as *original*, but the root only prevails throughout; to which the most different formations are equally to be referred. Moreover, not all the forms, which stand together under the verbs placed above each article, are to be considered as belonging to these verbs. The *roots* implied by the Homeric forms are placed in [], and referred to by numerals.

1. Ἀβασκεῖν, *not to know*. [1. βακ-: 2. ἀβακ-ε.]

Only in ἰδ' ἀβάκησαν² ("did not speak to him because they did not know him." Pape). The root is βακ in ἔπος δ' εἶπερ τε βίβασται³, *has been spoken*. Hence βάζειν, *to speak*.

ἀβασκίην τὰν φρέν' ἔχειν, *tranquil*, Sapph.

ἀβασκός (prps. 'one who is no longer mentioned') is explained by Hesych. μὴ μακαριστός (*unhappy*).

¹ A Vienna MS. has ἀναδοίη, l. ἀναδύη, viz. δύνη, as σταιή, θείη, δοίη. In like manner read δύνη (Od. σ, 348) for δύν: for ἐκδύμεν (Il. π, 99) read ἐκδύμεν, as also the Munich MS. has for ἐκδύμεν.

² Od. δ, 249.

³ Od. β, 408.

2. Ἀγαμαί, *wonder at, admire*. [1. γαF-: 2. γαι-: 3. ἀ-γαF-: 4. ἀ-γαι-: 5. ἀ-γα-: 6. γα-: 7. γα-νυ-: 8. γα-να-. Hence from γαF, *gau-d-eo, gau-isus*, and the Germ. *gaffen*, to gaze at¹.]

(2) κῦδεϊ γαίων, *proud and rejoicing in his glory*. (7) γανύσεται, *will rejoice*²; and without mood-vowel, γάνυται, γάνυνται. (8) γανδώντες, γανώσας, *bright-shining, flourishing*. (5) ἀγαμαί τε τέθηπά τε, and in fuller form (ἀγαF) with inserted α (ἀγάFεσθαι, ἀγάεσθαι) ἀγάασθαι, *to grudge*; θειαῖς ἀγάασθε.—Ἡγάασθε³. (5) fut. ἀγάσσεσθαι, aor. ἠγάσαστο and ἀγάσαστο, ἀγασσάμεθα, ἀγασσάμενοι: subj. ἀγάσῃσθε, and (ἐπερ καὶ) ἀγάσσειαι for ἀγάσῃαι. (4) ἀγαιομαί, in ἦτορ ὕλασται ἀγαιομένου κακὰ ἔργα, expresses at once *astonishment and indignation*⁴.

3. Ἀγείρω, *assemble*. [γερ (ger-o) with a collective⁵ = ἄμα, *to bring together*. 1. ἀγερ-: 2. ἀγειρ-: 3. ἀγυρ-: 4. ἀγορ-: 5. ἀγερε-: 6. ἀγυρ-τα-.]

(1) 2nd aor. ἀγίροντο, ἀμφαγίροντο and ἀγίρεσθαι⁶ (1. ἀγέρισθαι), and (ἀγέριμονοι) ἀγρόμενοι, ὦν, οἰσι, αἰ, ᾗσι.—1st aor. pass. ἀγίρθῃ, ἀγέρθην, ἠγέρθην, and plup. with redupl. ἀγγήρατο. (2) ἀγείρω, ἀγείρο, &c., ἀγείρα. (5) ἠγέριεσθαι, *to assemble themselves*; and θυμηγέριων, *gathering strength, reviving*; and with inserted θ, ἠγέριθονται, ἠγέριθοντο. (3) ἀγυρις, *crowd*; ὁμήγυρις, *assembly*; (ἀγυρῶ) ὁμηγυρίασθαι Ἀχαιοῦς⁷, *to assemble*. (6) χρήμας⁸ ἀγυρτάζειν, *to collect wealth*. (4) ἀγορή, *assembly*, and hence (ἀγορά) ἀγοράσθαι.

4. Ἀγνυμι, *break*. [1. Fay-: 2. Fay-νυ⁹.] fut. ἀξω, aor. (ἔFαξε) ἔαξα and ἤξα (ἄξῃς, ἄξει, ἄξας).—ἘFάγην, *broke* (intrans.); also ἄγην (ᾶ, once ᾷ: plur. πάλιν Fάγεν ὀξέες ὄγκοι¹⁰). (2) περιάγνυται¹¹, of the voice of Hector, *breaks itself, reverberates around*; ἀγνυτον¹², ἀγνυμενδων¹³.

¹ Nearly so Mr. Donaldson, New Crat. p. 403. He adds ἀ-γα-θός, ἡ-γά-θεος, γη-θίω: ἀ-γανός, ἀ-γαν-ρός, γαν-ρος, γαν-ρίω, &c. (to these I would add ἀ-γα-ρός), in all of which the primary meaning is that of 'pleasure,' 'joy,' 'delight,' or the connected feeling of *wonder* in ἀ-γα-μαι, which is so often connected with *pleasure*. Döderlein (δ, 349) refers ἀγαθός to γη-θίω, but denies its relationship to ἀγνός from ἀγαμαί (in 2, 198 he assumes this relationship). He compares with this family the derivatives of χα-. Buttmann supposed a root ἀ-, αἰ-, ἄξ-, ἀγ-, denoting 'astonishment,' to which he refers ἄχομαι, 'to reverence,' and the ἀπαξ εἰρημῖα, ἀητος, αἰητος (which he explains to be *astonishing, terrible, prodigious*, implying *awful magnitude*), with ἀγνός and αἰνός (which Döderlein derives from αἰ). Ἀγαθός would belong to this, as στεγανός to στέγω, &c.

² ἔ, 604.

³ Od. ε, 122.

⁴ Od. ν, 16.

⁵ So Döderlein ἀγείρω = ad-ger-ero ('die lat. Wortbildung,' p. 122).

⁶ Od. β, 385.

⁷ Od. π, 376.

⁸ ἀγ-ν ~ ῥῃν-νυμι, φῃν-νυμι; Lat. *frag-, frang-*; Germ. *brech-en*;

Eng. *break*. The Sanscrit has dhāg-, dhāng-.

⁹ δ, 214.

¹⁰ π, 78.

¹¹ μ, 148.

¹² π, 769. Od. κ, 123.

5. 'Αείρω, *lift up*. [1. αἶρω-: 2. αἶρ-: 3. αἶρ-: 4. αἶρνω-, αἶρνω-: 5. αἶρ-εθ.]
 (1) αἶρθην, plur. (αῶρ) αῶρτο. (2) αἶρων, αἶρόμενος, αἶρας, αἶραίμενος. (3, 3) ἵναίρω, (τοῖω) σῆγ; αἶροντα, 2nd aor. mid. αῶρμην, αῶροίμην, αῶραι, αῶρεσθαι, &c., aor. 1st, ἤρατο, ἤρα'. (4, 5) ἀρνωμαι in ἀρνύσθην, ἀρνύμενος, *to carry off for oneself things fought or contended for*; hence *to win or to strive for as a prize*, ἱερήιον—ἀρνύσθην: τιμὴν ἀρνύμενοι Μενελάω: 'Αρνύμενος ἦν τε ψυχὴν', [*he endured much*] *in order to win,—to preserve,—* (5) αἶρ with paragogic εθ, ἡρέθονται.²
 6. 'Αἰέω, *increase*³: αἰέει, αἰέεται, αἰέων, αἰέε, αἰέετο.⁴
 7. 'Αἶναι, *to blow*; αἰσαι, *to sleep*. [1. αἶ-⁵: 2. αἶε-: 3. αἶη-.]
 (3) (αἶ) Βορέης καὶ Ζέφυρος, τῷ τε Θρήκηθεν αἶτον. αἶναι, αἶήμεναι, αἰεῖς. ἀνέμων μίνος ὑγρὸν αἰέντων⁶: imperf. αἶν: pass. θυμὸς αἶτο', *was blowing up, excited*; and αἰών—ὕμενος καὶ αἶήμενος⁷: (2) aor. 1. αἶεσα, αἶσα, αἰσαι, *to draw breath in sleep, to sleep*.
 8. 'Αἰσω, *rush impetuously*. [1. αἶ-⁸: 2. αἶσικ-⁹, = *press upon, rush*; i.]
 Αἶσ, τόξων αἰκάς ἀμφὶς μένον¹¹: πολυαἰκὸς πολέμιος¹²: κορυθαἰεῖς¹³, τριχάϊκες¹⁴: thus not *εἰπαῖται*¹⁵, but *εἰπαῖται*.
 9. 'Αλαλείν, *to repulse*. [1. αλε- (cf. ἰω-τα): 2. αλεκ-: 3. αλεκ-: 4. αλε-: 5. αλαλε-.]
 In αλαλεῖ, αλάλεοι, οὐς, αλάλεοιεν, αλαλείμεναι, μὲν, αλαλεῖν, αλαλεῶν. (2) (with σ or σε) pres. αλεξίμεναι, μὲν, αλεξόμενοι¹⁶, αλεξώμεσθα, with aor. αλέξασθαι¹⁷, αλεξήσῃ¹⁸, and fut. αλεξήσῃς, αλεξήσεις, αλεξήσονται [*to ward off*, if the acc. is expressed; *to assist*, if used absol.; e. g. (τινί) — Τρωσὶν αλεξήσονται καταθήμεν¹⁹.] The forms in the present appear to be *future forms*, which, together with αλεξήσῃς, have lost the meaning of the future.
 10. 'Αλαλύκτῃμαι, *tremble with grief and anxiety*. [λυγ- (cf. λυγ-εο): 2. (ἀ-λυγ-τε =) ἀ-λυκ-τε (cf. ἀ-ταχ-τε = ἀ-τακ-τε, ἀτακτίω, from ταχ-).]

¹ Od. α, 5.

² ἵναίρω, whence ἵναρα, *spoils of a slain enemy*, and hence ἵναρίζω (τινά), *despoil one when slain, slay*.

³ αἶρ- (in αἶρ-εθ) with the prefixed α, αἶρω, with σ.

⁴ From αἶρω, αἶρω, come αἶω, and αἶωμαι out of Homer.

⁵ Cf. Germ. *weh-en*, *to blow*.

⁶ Od. ζ, 181.

⁷ Od. α, 478.

⁸ Od. ζ, 181.

⁹ Whence ἰκ-ω, *arise*.

¹⁰ This accounts for the forms αἰκή (αἰ, i), 'αἰκίω' (τόξων αἰκαί); πολυαἰεῖ, κορυθαἰεῖ, τριχάϊε (all gen. εἰκοί).

¹¹ ο, 709.

¹² α, 165.

¹³ α, 263.

¹⁴ ζ, 109.

¹⁵ Od. α, 57.

¹⁶ α, 182.

¹⁷ ν, 475.

¹⁸ Od. γ, 346.

11. ἄλεινω, avoid. [1. ἀλεΐ-: 2. ἀλευ-: 3. (ἀλεΐν- =) ἀλειν-: 4. ἀλε-.]

(2) aor. 1. ἡλεύατο, ἀλεύατο, ἀλεύαντο: imperat. ἄλευαι, subj. ἀλεύεται¹: ἀλεύσασθαι, ἀλευάμενος. (4) ἀλεάμην, ἀλίαςθαι, ἀλίαντο, ἀλέηται, ἀλώνται, ἀλίαςθαι: imp. ἀλέοντο². (3) pres. ἀλείνω, εἰς, &c.

12. ἄλαστεῖν (propr. *not to endure*), *to be indignant*. [1. λαδ- (cf. *latus*, belonging to *fero*): 2. (ἀ-λαδ-τε =) ἀ-λασ-τε-.] ἡλάστεον δὲ θεοί³: ἀλαστήσας ἔπος ἦνδα⁴, and τὸν δ' ἐπαλαστήσασα προσεύδα Παλλὰς Ἀθήνη⁵, *indignant on this account* (ἐπι).—Hence ἀλαστος, *unbearable* (of a person). [Others (e.g. Pape) connect it with λαθ- (λαθ-εῖν), so that ἀλαστίω = *not to be able to forget*; *too angry to forget*. In ἀλαστον ὁδύρομαι = '*incessantly*,' either derivation may explain the word.]

13. ἄλλομαι, *spring*. [Fal- (cf. *sal-tus*).] In 2nd aor. ἄλλο⁶, and ἄλλο with lengthened α: subj. ἄληται⁷ and ἄλεται, perhaps ἄληται and ἄλεται, so that in the other forms the aspirate vanishes only in consequence of the compression of the syllables; partic. ἐξάλμενος, ἐπάλμενος, κατεπάλμενος. Of the 1st aor. only ἰσήλατο⁸.

14. ἄλοια, *smote*. [1. ἀλοΐ- (cf. ἔλω, *threshing-floor*): 2. ἀλοΐα- = ἀλοια-.]

Only in γαῖαν πολυφόρβην χερσὶν ἀλοία⁹: ἀλούω, properly *to strike in threshing*, hence *to strike generally*, and ἀπηλόησεν¹⁰, *broke in pieces*.

15. ἄλῳ, *to be of wandering or unsettled mind*, by reason of grief or joy¹¹. [1. λυ- (cf. λυω, *lues*): 2. ἀ-λυ-: 3. ἀ-λυ-σκ-: 4. ἀ-λυ-σκαδ-: 5. ἀ-λυ-σ-.]

(2) ἄλῳις, ὅτι Ἴρον ἐνίκησας¹². The wounded Venus, ἀλύνου' ἀπεβήσατο¹³. (3) ἀλύσκων¹⁴: ἀλύξων and ἀλύξαι. (4) ἀλυσκάζω, *wander away, withdraw myself, avoid*, and (5) the form with double σ: κύνες ἀλύσσοντες¹⁵, *raving, furious*, and λύσσα, *rabies*.

¹ Od. ξ, 400.

² δλίαντο? T. — σ, 586.

³ ο, 21.

⁴ μ, 163.

⁵ Od. α, 252.

⁶ π, 754.

⁷ φ, 536.

⁸ π, 558.

⁹ ι, 568.

¹⁰ δ, 522.

¹¹ Döderlein refers this too to λυγ-, the γ having disappeared, its loss being sometimes compensated by the lengthening of υ (υ once only in Hom.), so δρύγ-ω, *rugio*, and ὠρύομαι. He connects it therefore with ἀλαλύκτημαι and ἀλυκτοπίδησι = λυγαῖς (not ἀλύτοις) *πίδαίς*. Hes. Th. 321. — ἀλύσσοντες (Il. χ, 70) he makes an *intensive* of this verb, but denies their relationship to ἀλύσκω, ἀλυσκάζω, which he refers to ἀλέκειν, ἀλέξειν, or ἀλεύεσθαι. The difficulty remains that ἀλύειν is also *pro* GAUDIO *essuāre*, of which, he says, he dare not decide whether it is the same word or a homonym.

¹² Od. σ, 333.

¹³ ε, 352.

¹⁴ Od. χ, 363, 382

¹⁵ χ, 70.

16. ἄλῶναι, *to be taken*. [1. λαο-: 2. λω-: 3. ἀ-λω-, with ἀ from ἄμα.]

In Homer only in the 2nd aor. *to be taken*; 3rd pers. ἤλω¹ (as ἔγνω), ἀλοίην, ἀλοίῃ, ἀλώω, ἀλώω, ἀλῶναι, part. ἀλόντε².

17. ἄμεναι, *to satiate*. [1. ἀδF- (cf. satur³): 2. ἀδFε-: 3. ἀδF-: 4. ἀδ-: 5. ἀF-.]

(2) (ἀδFηκότες) ἀδδηκότες, *satiated*, and δειπνῶ ἀδήσει ν⁴, ἀδδην.
(5) (ἄμμεναι) ἄμεναι in χροὸς ἄμεναι ἀνδρομέου⁵: ἀσειν, ἀσεσθε, ἀσθ, ἀσαι, ἀσασθαι, all with long α, wherefore ἡ μὴν καὶ κρατερὸς περ ἰὼν ἄται πολέμοιο⁶, is probably a corruption from (ἄFε-ται) ἄται, and is future; also (ἀταρος) ἄτος, *insatiable*. (4) ἀδοσ⁷ and ἀδην.

[Ἄδω (ἀFάω), *to hurt*; *to mislead*. aor. ἄσα, ἄσα: pres. mid. ἄται: aor. ἀσάμην: aor. pass. ἀσάσθην. Verb. adj. (ἀταρός) ἀ-αατός, *not to be hurt*; *inviolable*.]

18. ἄναινομαι, *refuse, deny*. [1. ναν-⁸ (cf. na, Bavarian for naia, no, nay): 2. ἀ-ναν-: 3. ἀναιν-.]

ἄναινομαι, *say no*; ἀναινομαι, ἀναινεῖαι, ἀναινετο, aor. ἀνήνασθαι, and subj. ἀνήνηται⁹, and indic. ἡναινετο¹⁰, and ἀπηνήναντο¹¹, *rejected*.

19. ἄνδάνω, *please*. [1. Fαδ-: 2. Fηδ-: 3. ἀνδαν-.]

(1) ἄδε, ἄδοι, ἄδείν, and (ἱFαδεν) εὔαδεν¹², and (ἱFαδώς) ἱαδότα¹³.
(1, 2) ἦσατο δ' αἰνῶς¹⁴. (3) ἀφάνδανει, ἦνδανε, ἐπιτήνδανε.

20. ἄνθησαι, *to bloom, to blossom*. [1. ἀνεθ-: 2. ἀνθε-.]

(1) perf. with redupl. ἀνήνοθα¹⁵, whence αἰμ' ἐτι θερμόν ἀνήνοθεν ἐξ ὠτειλῆς¹⁶, *bursts, springs up*; ἐκίσση μὲν ἀνήνοθεν¹⁷, from the house of Ulysses. Likewise ἦνοθα compounded with ἐν and ἐπί (on and over) ψεδνῇ δ' ἐπενήνοθε λάχυν¹⁸, on the head of Theraites: *scanty hair was spread on and over it*¹⁹. (2) ἀνθησαι.

21. ἄνώγω, *command*.

Present regular, but also without mood-vowel; 1. pl. ἀνώγωμεν²⁰; imperat. ἀνώγιτω, &c.; and without mood-vowel ἀνώχθι²¹; so that χθ extends to the other persons also: ἀνώχθω²², ἀνώχθι²³, inf. ἀνώγιμεν, imperf. ἦνωγον (ἀνώγον) and ἦνώγεον²⁴. There

¹ Od. χ, 230.

² ε, 487.

³ And Germ. *sättigen*.

⁴ Od. α, 184.

⁵ φ, 70.

⁶ Hes. 'A. 101.

⁷ λ, 88.

⁸ Buttmann makes ἀν = no: comparing ἀνευ (*without*); the Lat. *in*, Germ. *ohne*, Engl. *without*; and ἀνηλίης, νηλίης, &c.: and these again with the Lat. *in*. Döderlein makes ἀναινομαι = ἀνανεύω (*adnare*), the opp. of κατανέω = κατανέω.

⁹ ι, 510.

¹⁰ σ, 450.

¹¹ η, 185.

¹² ξ, 340.

¹³ ι, 173. Od. σ, 422

¹⁴ Od. ι, 353.

¹⁵ ~ ἀνά, ἀνώ, Pott. Donaldson (p. 416).

¹⁶ λ, 266.

¹⁷ Od. ρ, 270.

¹⁸ β, 219.

¹⁹ Cf. κ, 134. Od. θ, 365.

²⁰ Hymn. i. 528.

²¹ κ, 67.

²² λ, 189.

²³ χ, 437.

²⁴ η, 394.

is likewise a form with *α*: *ἀνώγα*, *ἀνώγας*, *ἀνώγει*, which is considered as perfect, although it never has the augment, and a pluperf. *ἠνώγεα*, *ἠνώγει* (not *ἀνώγει*). Also *ἀνώξω*, *ἀνώξομεν*, *ἀνώξαι*.

22. *Ἀπαρίσκω*, *delude*. [1. *ἀφ*:- 2. *ἀφε*-(*ἀφη*, *touch*): 3. *ἀπαφ*:- 4. *ἀπαφ*:- 5. *ἀπαφ*-ισκ.]

(3) *ἠπαφε*¹, *παρήπαφεν*²: subj. *ἑξαπάφω*³: optat. *ἀπάφοιτο*⁴, *ἑξαπάφοιτο*⁵, *to caress, to flatter, to delude by caresses and flattery*, generally joined with *μύθη*, *ἐπιείσιν*. (5) *ἀπαρίσκει*.

23. *Ἀπηύρα*, *took away*. [1. *Φρυ*-(cf. *fraus* = *taking away*): 2. *ἀφρα*:- 3. *αύρα*:-]

(3) *ἀπηύρας* in *καὶ μὲν μέγα κῦδος ἀπηύρας*⁶: likewise *ἀπηύρα*, *ἀπηύρων*, *ἀπηύρατο*⁷.

24. *Ἀρμηίνος*, *laden, oppressed*⁸. [1. *Φαρ*-(cf. *βαρὺς*, *βαρὶ-ος*, and *βαῖραν*, *bar*, Gothic for *to bear, bore*): 2. *ἀ-Φαρ*:-]

(2) (*ἀΦαρμηίνος*, *ἀρμηίνος*) *ἄρμηίνος*, *heavily laden*. *Γῆραι λυγρῶ κείται ἐνὶ μεγάροις ἀρμηίνος*⁹; different from *ἀρήμεναι* belonging to *ἀράω*, *pray*¹⁰.

25. *Ἄρω*, *fit*. [1. *ἀρ*:- 2. *ἀρε*:- 3. *ἀρ-αρ*-ισκ:- 4. *ἀρ-τε*:- 5. *ἀρ-τυ*:-]

(1) aor. *ἄρσεν* (*ἐπῆρσεν*¹¹), *ἄρσον*, *ἄρσαντες*, *ἄρσας*. — *Ἄραρον*, *ἦραρε*, *ἀράργη*, *ἀραρών*. — *Ἄρθεν* for *ἄρθησαν*: perf. *ἀρήρη*, *ἀρηρός*, *ρόρη*, &c., *ἀραρῖα*, &c.; pluperf. *ἀρήρει* and *ἠρήρει*¹². (2) aor. *ἀρίσαι*, *conciliate, accommodate*¹³; *ταῦτα δ' ὅπισθεν ἀρεσσόμεθ'*¹⁴: *ἀρεσσάμενος*, *ἀρεσσάσθω*, &c. (3) *ἀράρισκε*, *fitted on*¹⁵. (4) (*ars*,

¹ Od. ξ, 488.

² Od. ξ, 360.

³ Od. ψ, 79.

⁴ Od. ψ, 216.

⁵ ι, 378.

⁶ θ, 237.

⁷ Od. δ, 646.—Thus we must distinguish from these forms *ἀρούρας*, root *ορ*, and *ἄταυρσιν*, root *Φρυ*, which even Buttmann associates with them. Still less can *ἐπρίσκω* be related to this stock, the root of which *εὔρ*, *εῤῥω*, *εῤῥω*, conveys the notions of *draw* and *forth*, i. e. *to draw to light, to discover*. (T.)—Buttmann's account is as follows:

εὔρ, to this root with its principal meaning *to take*, belong the following two compounds.

1. *ἀταυράω* (*I take away*), of this verb we find in poets only the imperf. (in the sense of the aor.) *ἀπηύρων*, and aor. I. mid. *ἀπηυράμην* (from *αὔρω*). To these tenses must be added the part. aor. I. act. *ἀταύρας*, and mid. (with pass. signif.) *ἀταυράμενος* with a particular change of vowel. The forms are strictly related to the former in point of meaning.

2. *ἐταυρίσκομαι* (*I reap the fruits of, enjoy*), fut. *ἐταυρίσομαι*, aor. *ἐταυρόμην*, *ἐταυρίσθαι*, and in un-Attic writers, *ἐταύρασθαι*.

The old poets have also the act., and chiefly the aor. *ἐταύρον*, Pind. Pyth. 3, 65, subj. *ἐταύρω*, infin. *ἐταυρῆναι* or *ἐταυρίμεν*. The pres. *ἐταυρίω*, which is made from it, is in Hesiod.

⁸ ~ *ἀραιός*, *Pope*.

⁹ σ, 435. cf. Od. ζ, 2, ι, 403. ψ, 283.

¹⁰ Od. χ, 322.

¹¹ ξ, 339.

¹² μ, 56.

¹³ ι, 120. τ, 138

¹⁴ δ, 362.

¹⁵ Od. ξ, 23.

art-*is*), in composition *ἑμαρτῶν*, *uniting oneself, acting together with another*; *ἑμαρτήτην*, *ἑμαρτήσαντι*, and *ἑπομαρτῆτην*, *ἑπομαρτῆται*. (5) *ἀρτυ* (to fit, to order), *ἀρτύνει*, *ἀρτύναντες*, *ἀρτύνθη*, fut. *ἀρτύνουσα*: hence, perhaps, *ἀρ* with *θμ* (*ἀριθμ*), *ἡριθμεῖν* (to set in order while counting, to count or number), *ἀριθμήσω*, -*σας*, *ἀριθμηθήμεναι*: and *ἀρθμ*, *ἀρθμήσαντι*¹, *united*. Hence too perhaps (for *ἀρε*) *ἀμ-αρε*: aor. *ἀμαρτεῖν* (perhaps originally *ἀφαρτεῖν*, as *μιν* from *Fiv*), to separate oneself, to wander away from an object, to miss or fail; *ἄμαρτε*, εν, *ἀμάρτη*, *ἀμαρτών*, *ἀφαμαρτούσῃ*: fut. *ἀμαρτήσεσθαι* *ὄπωπής*², that I should be deprived of sight; *ἀμαρτ-αν-*, imp. *ἡμάρατε*, *failed, missed*.

26. *Ἀφύσσω*, draw. [1. *φν-*: 2. *φνγ-* (cf. Germ. *Pfü-tze*, *puddle*; *Pfu-hl*, *pool*): 3. *ἀφνγ-*³.]

(3) *ἀφύσσω*, as from *πρηγ*, *πρήσσω*: pres. *ῥινοχόει* . . *ἀφύσσων*⁴: fut. *ἀφύξειν*⁵: aor. *ἀφυσσον*⁶, *ἀφύσσας*⁷, *ἀφύσσατο*⁸, *ἀφυσσάμενος*⁹, *ἀφυσσε*, *ἀφυσσεν*¹⁰.

27. *Ἀχομαι*, afflict myself, grieve. [1. *ἀχ-*¹¹: 2. *ἀκαχ-*: 3. *ἀχεF-*, *ἀχευ-*: 4. *ἀκαχ-εδ-*: 5. *ἀχ-νυ-*: 6. *ἀχ-θε-*.]

Hence *ἀχομαι*. (2) aor. *ἤκαχε* (*afflicted, injured*) *Θεσπρωτούς*¹², and middle *ἀκάχοντο*, *ἀκαχοίμην*, &c. (3) *ἀχέων*, *afflicting oneself*; *θυμὸν ἀχέων*, *grieving at heart*,—only in this form, and without *F*: *ἀχέων*, *ἀχίουςα*. Hence with reduplication, *ἀεάχησε* *ροκῆας*¹³, *ἀεάχημαι*. (4) *ἀκαχίζω*, *afflict*; *ἀκαχίζεις*, *ἀκαχίζεο*, *ἀκηχίδατ'*. (5) *ἀχυνμαι*, *torment myself*; *ἀχνύμενος*, *ἀχυντο*. (6) *ἄχθος*, *ἄχθε-ος*, *burden, pain*; *ἀχθομαι*, *am oppressed, pained*; *ἀχθομαι ἔλεος*¹⁴: *ἤχθετο*, *was grieved, vexed*; *νηὺς ἤχθετο*¹⁵, *was laden*.

28. *βαίνω*, walk, go. [1. *βα-*: 2. *βα-σκ-*: 3. *βιβα-*: 4. *βιβασκ-*.]

We have already cited *βάτην* for *βήτην* τῷ δ' *ἀέκοντε* *βάτην*¹⁶, &c. with τῷ δ'—*ἄρματα βήτην*¹⁷, &c. and *ἐβήτην*¹⁸. (2) the imperative has *σκ* and the notion of *speed* in *βάσκ'* *ἴθι*¹⁹, &c.

¹ η, 302. ³ Od. i, 512.

² Apparently ~ *ἀφρός*, *Pape*. May not the root be possibly *φωδ-* (cf. *fud-*, *fund-o*), *ἀφυσδ-*, *σφυσδ-*, *σφυζ-* (in *σφύζω*, to pour violently, to be in internal commotion)?

⁴ α, 598. Cf. Od. i, 9.

⁵ α, 171.

⁶ Od. β, 349.

⁷ Od. i, 204.

⁸ π, 230.

⁹ ψ, 220.

¹⁰ ε, 517. Od. β, 379.

¹¹ Germ. *ach*, alas! May not this be referred to the Greek *αι*? Thus the *k* sound has disappeared from *σπε-ος*, *spec-us*; *επιο-ιο*, *epi-ken*, *spy*. *Lobeck* supposes a bi-literal root with the notion of *ferre* or *vehere* ("vocali mutabili et consonâ fixâ"), whence *ἄχος*, *ἄχθος*, *ὄχλευς*, *μοχλός* (*vectis*), &c.

¹² Od. π, 427.

¹³ ψ, 223.

¹⁴ ε, 361.

¹⁵ Od. ο, 457.

¹⁶ α, 327.

¹⁷ θ, 115.

¹⁸ ζ, 40.

¹⁹ β, 8.

the active meaning appears in *κακῶν ἐπιβασκόμεν υἷας Ἀχαιῶν*¹. (3) *βιβάς*, *part.* having the meaning of *stalking along*, joined with *μακρά*, *ἔφη*, appears in *ἦιε μακρὰ βιβάς*², &c.; *ἔφη βιβάντα τυχῶν*³. The same form lengthened by *σθ*: *Αἴας δὲ πρῶτος προκαλίσσατο μακρὰ βιβάσθων*⁴, and *βίβα* with mood-vowel *μακρὰ βιβῶντα*, &c.; also *βιβῶ*⁵.

29. *Βάλλω*, *throw*. [1. *βελ-* (in *βέλος*, *dart*): 2. *βλε-*: 3. *βαλ-* (cf. Engl. *ball*): 4. *βλα-*: 5. *βολε-*.]

(2) 2nd aor. opt. *βλεῖο*⁶, and subj. *βλήεται*⁷, manifestly for *βλέηται*. (1, 5) *βεβολήατο*⁸, *βεβολημένος*⁹, hence *ἀντεβόλησας*, *ἀντεβόλησε*, *ἀντιβόλησας*, *-ῆσαι*, *-ήσας* (*to throw oneself in the way*), *to meet*. (3) fut. *βαλέω*¹⁰, aor. *ἔβαλον*, &c., *βάλετο* and *βαλέσθαι*, &c., pres. imperf. *βάλλει*, *βάλλετο*, &c. (3, 4) perf. pluperf. *βεβλήκει*, *βέβληαι*, *βέβληται*, *βεβλήαται*, *βεβλήατο*, &c., *βεβλημένος*, and without redupl. *ἔβλητο*, *βλήτο*, *βλήσθαι*, *βλήμενος*.

30. *Βιόμαι*, *bring to life, preserve in life*.

σὺ γάρ μ' ἐβίωσας, *κούρη*¹¹, and in the 2nd aor. act. *to live*, whence *ἡ ἀπολίσθαι ἔνα χρόνον ἢ βιῶναι*¹², and imperat. *ἄλλος μὲν ἀποφθίσθω, ἄλλος δὲ βιώτω*¹³.

31. *Βούλομαι*, *will*. [1. *βολ-* (*vol-untas*): 2. *βουλ-*¹⁴: 3. *βουλε-*.]

(1) In *ἀλλὰ βόλεισθε*¹⁵, and according to several MSS. also *ἐτίμως ἐβόλοντο θεοί*¹⁶ for *ἐβάλοντο*. (2) *προβέβουλα*¹⁷, *prefer*; and *βούλομαι*, *βούλετο*. (3) *βουλήσεται*¹⁸.

32. *Γαμῖν*, *marry*. [1. *γαμ-* (cf. Germ. *Bräuti-gam*, *bridegroom*, i. e. *betrothed to the bride*): 2. *γαμε-*.]

(1) *ἔγημεν*, *ἔγημε*, *γῆμεν*, *γῆμαι*, *γῆμας*, *of the man who marries*;

¹ β, 234.

² η, 213.

³ ν, 371.

⁴ ν, 809. cf. ο, 676. π, 534.

⁵ Hymn. ii. 225.

⁶ ν, 288.

⁷ Od. ρ, 472.

⁸ ι, 3.

⁹ ι, 9. Od. κ, 247.

¹⁰ θ, 403.

¹¹ Od. θ, 468.

¹² ο, 511.

¹³ θ, 429.—*βίωμα* or *βείωμα*, a Homeric fut. *I shall live*, which may be considered either as a real irregular fut. (like *πίομαι*, or like *κίω*, *κίω*), or as a subj. used like a fut., instead of *βίωμαι*. Neither do we attempt to decide whether it belongs to an old verb *βαίω* (whence, perhaps, *βίος*, *βίός*), or whether the pass. form of the verb *βαίνω* took the collateral meaning of *wandering through life*, that is to say *living*, in which case *βείωμα* would correspond to the active form *βαίω*, subj. for *βῶ*. *Buttmann*.

¹⁴ *θείλω*, γ. *Ψλ-*.—But (says Mr. Donaldson) "it is unnecessary to add, that *βούλομαι*, with its two labials and heavier vowel ο, is no less distinct etymologically from the root *Ψλ-*, than it is different in signification from *θείλω*."—He supposes *βουλῆ* = *βούα*, *herd*, applied at Sparta to *ἀγέλη παιδῶν* (Heaseh.). Thus *βουλῆ*, *herd* (by a 'transition from agricultural to political ideas') came to mean *assembly*, &c.: compare *convivium* (= 'a coming together, as *convivium*, 'a going out'), which gets all the secondary meanings of *βουλῆ*. Hence *βούλομαι*.—p. 560. 568. I own that Mr. D.'s explanation seems to me very improbable.

¹⁵ Od. π, 387.

¹⁶ Od. α, 234.

¹⁷ α, 113.

¹⁸ Hymn. i. 264.

γῆμασθαι, γήματο, γημαίνῃ, of the woman; e. g. Ἐπικέαστην. . . . Γημαίνῃ ᾧ βλέῖ ὁ δ' ὄν πατρί' ἐξεναρξίας Γῆμεν¹. (2) γαμίειν, γαμίουσι, γαμίσθαι: fut. γαμίω², and immediately after Πηλεΐς, μοι ἔπειτα γυναῖκα γαμίσσεται³, will give in marriage to me.

33. Γεγωνεῖν, to cry out, to cry aloud. [γοα- (ᾧ βοα-), γοαν-, γων-.]

Imperf. (γωνε) ἰγεγώνει⁴, ἰγεγώνευν⁵, γεγώνευν⁶: perf. part. γεγωνώς: 2nd aor. ὅτε τόσσον ἀπῆν, ὅσσον τε γέγωνε βοήσας⁷, &c.; likewise ἰβόησε γέγωνε τε⁸, γεγωνεῖν and γεγωνέμεν.

34. Γηθεῖν, to rejoice⁹. [1. γαF-: 2. γα-θε- (cf. gau-deo).]

(1) (γαFων) γαίω¹⁰, &c. (2) γηθῶ, whence the imperf. ἰγήθεον, ἰγήθειν¹¹; and in the other tenses γηθήσει, γήθησε, &c.¹²

35. Γηράσκω, grow old. [1. γαρ-¹³: 2. γηρα-: 3. γηρα-σκ-: 4. γραF-¹⁴, γραν-.]

(2) γηράς¹⁵: and from γηράω, ἰγήρα, καταγήρα. (3) γηράσκει, καταγηράσκει, &c. (4) γρηῦς, γραῦς.

36. Γίγνεσθαι, to become. [1. γε-: 2. γα-: 3. γεν-.]

(1, 2) perf. γεγάσσι, γεγαῶρα, &c. (3) aor. γένιτο, γένοντο, γένηται, γενίσθαι, &c. perf. γέγονε. With extended ε: γεγνώμεθα¹⁶, were born, γεινομένω, γεινομένησι, and aor. 1st, γείνατο, ἔγεινατο, γείνασθαι, and γείνεται¹⁷ (for γείνηται).

37. Δαῖναι¹⁸, to know. [1. δαχ-¹⁹: 2. δαχε-: 3. δα-: 4. δαε-: 5. δη-: 6. δι-δα-σκ-.]

(1) διδάξει, διδάξαμεν, δεδιδάχθαι²⁰. (6) διδάσκουσιν, διδασκόμεναι, and διδάσκῃσαι²¹, to teach. (3) 2nd aor. act. δίδασεν, taught, and (δεδάσθαι) δεδάσθαι²², to teach oneself, to discover. (4) 2nd aor. pass. to be taught, to know, ἰδάνην²³, and belonging to this δαίω, δαῖναι, προδαίεις, &c. So also fut. πῶς γὰρ ἔμεν σύ, ξεῖνε, δαῖν-σαι²⁴, and perf. δεδάηκας, δεδάηκε. (4, 5) In δῆω (indagando reperio), used with respect to the future, shall or will find, οὐκ εἴτε δῆετ᾽ ἰέκμωρ Ἰλίου²⁵, and δῆεις²⁶, &c.

¹ Od. λ, 273.

² ι, 388.

³ ι, 394.

⁴ χ, 34.

⁵ Od. ρ, 161.

⁶ Od. ι, 47. μ, 570.

⁷ Od. ε, 400.

⁸ Od. θ, 305.

⁹ See note on ἀγαμαι.

¹⁰ α, 405.

¹¹ η, 214. 127.

¹² For γάθει, Il. ξ, 140, read γηθεί.

¹³ Cf. the German gar denoting that which is at an end, finished.

¹⁴ Passing into ε in the German greis, hoary.

¹⁵ ρ, 197.

¹⁶ χ, 477.

¹⁷ Od. υ, 202.

¹⁸ See note 1, page 145.

¹⁹ In the non-Homeric διδάχῃ and indagare.

²⁰ λ, 831.

²¹ Hes. E. 54.

²² Od. π, 316.

²³ γ, 208.

²⁴ Od. τ, 325.

²⁵ ι, 418. 685.

²⁶ ν, 260.

38. *δαίω*, *dissever*; *δαίω*¹, *destroy*. [1. *δαίω*-: 2. *δαίω*-: 3. *δαίω*-: 4. *δαίω*-: 5. *δαίω*-.]

(1) ἤλαθε δαίωζον Χαλκός², &c. then δαίζομενος, δαίζω, δαίξαι, ἐδάξε, δεδαίγμενον ἦτορ³, &c. (3) δαίωμα, *divide, distract, daierai* ἦτορ⁴. Αἰθίοπας, τοὶ διχθὰ δεδαίεσθαι⁵, and active κῆρα δαίεο καὶ νύμι μοίρας⁶. (4) fut. and aor. mid. and perf. pass. δάσαντο, δασαίμεθα, δάσωνται, δασσάμενοι, κυσὶν ὦμά δάσασθαι⁷, *to tear to pieces raw*, (δεδαται) δίδασαι⁸, &c., ἀποδάσσομαι⁹. (5) δαίονται, δαίωται, δαίωται¹⁰. We must distinguish from these the forms from *δαίω*, *δαίω*, ~ *καί*- in *καίω*, namely *δαίε*, *δαίεν*, *set on fire*; *δαίον*, *δαίε*, *δαίμενος*, *kindled, burning*; *η*, *ων*, aor. δάηται Ὀπός¹¹ ἐν Τροίῃ πυρὶ πᾶσα δάηται Δαιομένη, δάωσι δ' ἀρήϊοι νῆες Ἀχαιῶν¹²: perf. δέδηκε, pl. δέδηκε, *burned, raged, said of war, grief, tumult*.

39. *δαίνυμι*¹³, *feast* (active sense). [1. *δαίω* (= *δαίω*-¹³ in *πάσασθαι*, *taste*): 2. *δαίω*-: 3. *δαίω*-: 4. *δαίω*-: 5. *δαίω*-.]

(1) *δαπάνη* (non-Homeric), *expense*. (2) *δαπάνω* (*δαπάνω*), *δαπάνω*, *καταδάψαι*, *to feast* (intransitive). (4) In *δαίσειν* δέ

¹ Buttmann's doctrine is this:
δαίω,—*δαίω*. The forms belonging to these themes have four principal significations: *to divide, give to eat, burn, teach*.

1. *δαίω* (*I divide*, particularly with a sharp instrument, *I distribute*) in this form and signif. has merely the pres. and imperf., and is only poetical; but the fut. *δάσωμαι*, aor. *ἰδασάμην*, as depon. mid., have the same meaning, and are also employed in prose; the perf. *δέδασμαι* has the pass. sense (*I am divided, distributed*), and its third pers. pl. *δεδαίεσθαι* adheres again to the root *δαίω* for the sake of euphony. Compare *μαίωμαι* *ἐμασάμην*, *ναίω* *ἐνασάμην*. The pres. *δαίωμαι* bears the same relation to these forms as *πατίωμαι* to *πάσασθαι*.
2. *δαίνυμι* (*I give to eat, treat, feast*), mid. *δαίνυμαι* (*I consume, revel*), second pers. *δαίνω*, according to the analogy of verbs in *νυμι* makes its tenses from *δαίω*, which, however, never has this signif. in the pres. tense, *δαίω*, *δαίωμαι*, &c.
3. *δαίω* in the pres. tense signifies also *to burn, kindle*. In the perf. *δέδηκα*, it has the intrans. sense of the mid. *δαίωμαι* (*I burn, am on fire*), aor. 2. (*ἰδασάμην*), 3 subj. *δάηται*.
4. *δάω* combines the causative sense *to teach*, with the immediate one *to learn*. In the first we have only the aor. 2. *ἰδασον* or *δέδασον*, to which belongs also the Homeric *δέδασ*, but in the sense of *learning*, perf. (*δέδασ*) *δεδάσαι*, *δεδάως*, aor. pass. *ἰδάνην* (properly *was taught*, i. e. *learned*), whence the new perf. *δεδάηκα* or *δεδάημαι*, fut. *δεδάσμαι*: *δέδασ*, as a pres. tense, gives (*δεδάσθαι*) *δεδάσθαι*, *to get to know, to investigate, experience*, Homer. This verb is merely poetical, and has no pres. tense in either sense, but the usual *δεδάσκει* comes from it.

The Epic *δίω*, *δίω*, &c. an anomalous future with the steady meaning *I shall find*, also belongs to this root.

² η, 247.

³ Od. v, 320.

⁴ Od. α, 48.

⁵ Od. α, 23.

⁶ Od. ο, 140.

⁷ ψ, 21.

⁸ α, 125.

⁹ ρ, 231.

¹⁰ ψ, 121.

¹¹ υ, 316.

¹² See note on *δαήνω*.

¹³ Cf. *dapes*.

γάμον¹, to furnish a marriage-feast; and δαισώμενοι², having feasted. (5) The same meaning: δαίνν δαίρα γέπουσιν³, and δαίννται, feasts⁴. Δαίννο, δαίνντο, δαίνντο, and δαίννται⁵, δαίνύη⁶ (for δαίνύηαι), δαίννσθαι, δαίνύμενος.

40. Δάμνημι, subdue. [1. δαμ- (cf. Germ. *zahn*, Eng. *tame*):

2. δαμε-: 3. δαμ-α-: 4. δαμ-να-: 5. δμα-.

(1, 2) aor. ἰδάμην, ἰδάμη, δάμη: plur. ἰδάμηνεν, δάμεν: subj. δαμείω, εἶγς, εἶγ, εἶερε: opt. δαμείης, δαμείη: infin. δαμήμενα, δαμήναι, δαμείς, δαμέντα, &c. (3) aor. with σ: ἰδάμασσε, δάμασσε, δάμασεν, δάμας', δαμάσω, δαμασάιαιτο, &c., together with δαμάσθῃ and δαμασθείς, as also some forms from αω: δαμᾶ⁷, δαμάς⁸, fut. δαρώσι⁹. (4) δάμνημι¹⁰, δάμνησι¹¹, and ἰδάμνα¹², δάμνα¹³, as κατέκα, and pass. δάμνεται, δάμνασθαι, δάμναιτο; whence likewise δαμνᾷ¹⁴ should be written as 2nd pers., δάμνα from δάμνασαι. (5) perf. δεδμήμεθα, δεδμημένος, ον, οι; pluperf. δεδμήμην, δεδμητο, δεδμήητο: also the aor. δμηθήτω¹⁵, and δμηθέντα.

41. Δείκνυμι, show, and δέχομαι, receive. [1. δει- (= stretch out, reach: δίκον, ἔδικε, Pind.¹⁶—cf. *dis-itus*): 2. δεικ- (= point with outstretched hand: Germ. *zeig-en*, show): 3. δεικ-νυ-: 4. δεικ-ανα-, δει-δεκ-: 5. δει-δικ-: 6. (δει-δικ-σ-) ζει-δισκ-: 7. δεκ-, δεχ-: 8. δοκ-εψ-, δοκεν-: 9. δοκε-.]

(2) δείξω, εἰδείξεν, &c., and Πηλεΐδῃ μὲν ἰγὼν ἰνδείξομαι¹⁷, to Peleides will I point, will address myself to him. (3) δεικνύς, pointing: τῷ καὶ δεικνύμενος¹⁸, pointing to them, stretching out the hand, hence greeting them as guests; and θῆκεν ἄεθλα δεικνύμενος Δαναοῖσι¹⁹, where the dative belongs to θῆκεν, and with δεικνύμενος we must understand αὐτούς: δεικνύμενος αὐτούς, bidding them to the games. (4) δεικανώνωντο δέπασσιν²⁰, and δεικανώνωντ' ἐπέεσσιν²¹. (4) δεῖδεκτ' Ἀχλὺν²², δευδέχεται²³, δευδέχατ'²⁴, so that in the radical syllable εἰ is shortened to ε. (5) δευδέξασθαι, ζευδέξασθαι. (6) δευδισκόμενος, δευδίσκετο, and δευδισκόμενος²⁵, reaching out the right hand. (7) From δευδέκτο, &c., is extracted the root δεκ, δεχ, with the meaning of take, receive, for δέχεσθαι, δεξομαι, δεξασθαι, &c., together with the forms without mood-vowel (and thus resembling those of the perfect), δείξο, δίκτο. (8) δοκεῖν, δοκεύσας, to lie in wait for, to catch stealthily (9) δευδεκ- μένος²⁶.

¹ τ, 299.

² Cf. n. 109.

³ γ, 368.

⁴ π, 103.

⁵ Pyth. 9, 128

(218). Ol. 11, 75 (10, 86).—See the interesting remarks on this class of words in the New Crat., p. 202.

¹⁷ τ, 83.

¹⁸ Od. σ, 111. ω, 410.

¹⁹ δ, 4.

²⁰ Od. σ, 408.

²¹ Od. θ, 243.

²² ε, 893.

²³ ξ, 199.

²⁴ Ol. 11, 75 (10, 86).

²⁵ ψ, 701.

²⁶ ι, 196.

²⁷ Od. σ, 150.

²⁸ ι, 70.

²⁹ α, 61.

³⁰ ε, 746.

³¹ ι, 158.

³² ι, 224.

³³ ο, 730.

³⁴ ο, 99.

³⁵ χ, 271.

³⁶ ε, 391.

³⁷ ο, 86.

³⁸ Od. η, 72.

42. Δεύω, *bedew, moisten*. [δεF- (cf. Germ. *thau*, Eng. *dew*).] δέυει, δέυε, ἰδενε, δεύεσκον, δέυεται, *is moistened*; δέυετο, δέοντο, κατέδενσα¹.

43. Δίω, *bind*; δέομαι, *need*. [1. δε-; 2. δε-Fe-, δεν-.] (1) In δίων², δέομι: imperat. δέοντων³, and with like meaning δέοντα⁴, δήσειν, ἰδησα, &c., ἰδήσατο, δήσατ'⁵, δησάμενος, ἰέδικο, δέδεντο, and (δίδε) imperf διδῆ⁶. (2) δέομαι, *need, want*; ἐπιδέομαι, δέυεται, δέυη⁷, δέυεται, δενοίατο, δεύεσθω, δέυεσθαι, δευνόμενος, ἰδέυεο, ἰδέυετο, δεύεσθην; fut. (δεFe) δεύησαι⁸, δεύησεσθαι⁹, and 1st aor. only act. in ἰδέυησεν¹⁰. With these there appears from the root without F, δεῖ only in τὶ δε δεῖ πολεμίζεσθαι¹¹, and δῆσεν in ἰμείο δὲ δῆσεν¹².

44. Δίζηναι, *seek*. [1. διδ-; 2. (δισδ-) διζ-; 3. διζε-.] (2) Whence διζε¹³, 1. διζε. (3) διζῆται¹⁴, διζήμενος, η and fut. διζήσόμεθ'¹⁵.

45. Δινεύω and δινίω, *turn*. [1. διν- (in δινος, *vortex*); 2. δινε-; 3. (δινεF-) δινεν-.]

(3) In δινενον, δινεύεσκε, δινεύοντες, δινεύουσαν. (2) ἰδινεον, ἰδινόμεν, δινεόμεσθα, *turned ourselves about, wandered*; δινείσθην, ἐπιδινήσας, δινηθείς, and στρεφεδινῆθεν¹⁶, *were rolled about*; ἀμφιδινύνται¹⁷, *surrounds*.

46. Δίω, *to be afraid, and to flee, also to inspire fear, to scare*.

[1. δι- (cf. *ti-mor*); 2. διε-; 3. ~ δεF-, δFe-; 4. διε-; 5. διειδ-; 6. διειδ-ισσ-.]

(1) In the former meaning it is in the active: διέ νηυσιν Ἀχαιῶν¹⁸, *feared for*; and περὶ ἄστυ μέγα Πριάμου δίων¹⁹, *fled*. In the latter sense it has always the passive termination: λιγ-ὸν ῥα κύνες—ἀπὸ σταθμοῦ δίνονται²⁰. So διῆται²¹, &c., ἔξαποδίνωμαι²². Without mood-vowel: νομήεις αὐτως ἐνδισαν²³, *seek in vain to terrify*; and ἵπποι—πεδίῳ δινεται²⁴, *speed (run)*.—To both forms belongs the infin. δισέσθαι, and therefore it is both active: ξεῖνον ἀπὸ μεγάροιο δισέσθαι²⁵,—and intransitive: οὐ ῥα τ' ἀκείρηνος μίμονε σταθμοῦ δισέσθαι²⁶, he does not endure without an attempt to hasten from the fold. To δινεται also belongs as subj.²⁷ ὥς δ' ὅποτε πλήθων ποταμὸς πεδίονδε διῆται²⁸, for κάτεισιν (L. διῆται from διῆται, as θῆται, θῆται): perf. δεῖδια, &c. (3) In δίος, *fright*. (5) διειδ- (as in μερ, ἀμέρδω), δεῖδω, of which

¹ L. 490.

² Od. μ. 196.

³ Od. μ. 54.

⁴ σ. 553.

⁵ Od. μ. 161.

⁶ λ. 105.

⁷ Od. α. 254.

⁸ Od. ζ. 192. ξ. 510.

⁹ Od. ψ. 128.

¹⁰ Od. ι. 483. 540.

¹¹ L. 537.

¹² σ. 100.

¹³ π. 713.

¹⁴ Od. λ. 100.

¹⁵ Od. π. 239.

¹⁶ π. 792.

¹⁷ ψ. 562.

¹⁸ ι. 433.

¹⁹ χ. 251.

²⁰ ρ. 109.

²¹ χ. 189. 456.

²² ε. 763.

²³ σ. 584.

²⁴ ψ. 475.

²⁵ Od. ρ. 398.

²⁶ μ. 304.

²⁷ According to the reading of Zenodotus.

²⁸ λ. 492.

no person appears, *δείσασθαι*, *δείσαν*, &c., and (*δφει*) *ἐδδείσας*, *εν*, *ε*, *ατε*, *αν* : (*δφει*) *ὑποδδείσας*, *ὑποδδείσαντες*, &c.¹ with (*δει*) *ὑποδείσατε*². (6) *terrify* (*δι*, *δειδι*), *δειδίσσαι*, *δειδίσσεο*, *δειδυσίσθω*, *δειδύσσεσθαι*, together with *δειδιξέσθαι* and *δειδιξασθαι*, perf. (*δεδφουκα*) *δειδούκα*.

47. *Δοάσασθαι*, to appear. [*δοφα-*.] *ἀεικίλιος δόατ' εἶναι*³, appeared, together with *δοάσατο*⁴, &c., and *δοάσσεται* for *δοάσσηται*⁵.

48. *Ἐγείρω*, rouse. [1. *γερ-* (cf. *ger-o*) : 2. *ἐ-γερ-*, *ἐγρ-* : 3. *ἐγρ-ε-*, *ἐ-γρη-σσ-*.] (2) *ἐγρεο*, *ἐγρετο*, probably the 2nd aor. and *ἐγρεσθαι* (l. *ἐγρέσθαι*)⁶: perf. (*ἐγρεγορ*) *ἐγρηγόρθαι*, *ἐγρηγόρθε*, *ἐγρηγόρθασι*, and hence *ἐγρηγόρων*. (3) *ἐγρήσεις*, *ἐγρήσσοντες*, *being awake*.

49. *Ἔδω*, *έσθω*, and *έσθίω*, eat. [1. *ιδ-* : 2. *ισ-*⁷ : 3. *ιδε-* : 4. *ιδη-τυ-* : 5. *ισ-εθ-* : 6. *ισθ-*.] (1) *έδει*, *έδουσι*, *έδοντες*, *έδοιεν*, *έδμεναι*. Also *έδομαι*, *έδειαι*, *έδονται*, with future meaning⁸; imperf. *έδον*, *έδεσκε*. Likewise perf. *έδηδώς*⁹, and (*ιδε*) *έδηδουσι*¹⁰. (3, 4) *έδητύς* (*meat*), whence the subst. *έδητύος*. (5, 6) *έσθω* in *έσθουσι*, *έσθειν*, *έσθήμεναι*, *έσθων*, *έσθουσai*, *ήσθε*, *ήσθ'*¹¹, and the paragogic *έσθίω*, whence *έσθιαι*, *έσθιετε* : imp. *έσθιε*, *έσθι'* : infin. *έσθίμεν* : imperf. *ήσθιε*, *ήσθων*.

50. *Εἶδω*, see. In Homer the act. is common only in the imperf. : *είδον*, *είδε*, *είδομεν*, and *είσείδον*, *beheld*; pass. *είδεται*, *are seen*, *appear*¹²; *δαιείδεται*, *is seen through*¹³; *είδόμενος*, *-η*, *like*, *looking like*; imperf. *είδοντο*, *saw*¹⁴; 2nd aor. *ίδον*, *saw*; *ίδες*, &c.; imper. *ίδε*: subj. *ίδω*, *ίδωμι*, *ίδης*, &c.; optat. *ίδοιμι*: infin. *ίδείην*, *ίδειν*: partic. *ιδών*, *ιδούσα*, &c.; and mid. with the same meaning, *ίδόμην*, *ίδωμαι* (*ίδηαι*, *ίδηται*, &c.); optat. *ίδοιμην*, *-οίω*, &c. *ίδοίατο*: imper. *ίδεσθε*: infin. *ίδέσθαι*: fut. *είσομαι*, *εai*, *εται*, *shall see*¹⁵ (*shall find out by seeing*¹⁶, *shall know*¹⁷); aor. *είσας*, *είσατο*, *είσαιτο*, *είσαντο*, *είσηται*, *είσαιτο*, *είσάμενος*, *είσάμενος*, *-η*, *was seen*, *appeared*, *seemed*, *was like*; perf. *οἶδα* (*have seen*) *know*; *οἶδας* only Od. α, 337, elsewhere *οἶσθα*, *οἶδεν*, *οἶδε*. In plur. only *ίδμεν*, and from *ίσημι* *ίστε*, *ίσασι*. As forms of the other moods are ascribed to this *είδω*¹⁸, and commonly *είδω*, *είδης*, *είδομεν* or rather *είδομαι*, *είδετε*¹⁹, *είδωσι*: optat. *είδειη*, *ης*, *η*: imper. *ίσθι*, *ίστω*: infin. *ίσμεναι*, *ίδμεν*: part. *είδώς*.

¹ X. 282. μ. 413.

² ψ, 339.

³ Od. β, 66.

⁴ Od. ζ, 242.

⁵ ψ, 339.

⁶ Od. ν, 124.

⁷ Cf. Eng. eat, and Germ. essen, Lat. edere and comessare.

⁸ Cf. δ, 237. π, 836. σ, 271. 283. Od. ι, 369, &c.

⁹ ρ, 542.

¹⁰ Od. χ, 56.

¹¹ Od. π, 141.

¹² θ, 559.

¹³ ν, 277.

¹⁴ π, 278.

¹⁵ θ, 532.

¹⁶ Od. τ, 501.

¹⁷ κ, 88.

¹⁸ ζ, 235, where Aristarchus read *ίδέω*.

¹⁹ θ, 18.

ιδυῖα (ης, η, αν, &c.): and dat. plur. ιδύνῃσι πραπίδεσσι, *with intelligent mind*, together with which ιδύνῃσι is another reading, as in Il. α, 608. From this is formed the future εἰδήσεις, εἰδήσετε, εἰδήσειν, εἶμεν, *to be about to know*; pluperf. 1st, ᾔδεα: 2nd (ἤιδεας), ἤειδης, ἤειδεις, ᾔδησθα: 3rd, ἤειδῃ, ἤειδει¹, ᾔδειν, ᾔδεε, ᾔδῃ, ᾔδει: plur. from ἴσημι, ἴσαν. We find also from ἴσημι the supplemental forms ἴστε, ἴσθι, ἴστω, ἴσασι, ἴσαν.

51. Εἰλυμένος, *involved, wrapped up*. [1. *FeFeL-*: 2. *FeLF-* (cf. *νοῦο-ο*): 3. *FeLy-*: 4. *eilu-*: 5. *FeLF-*, *FeLe-*, *eilu-*.]

(1) εἰλώσω ψαμάθοισι², *will cover up*; εἰλῶται, εἰλυτο, εἰλυμένος. (5) From εἰλε comes εἰλει³, *drove together*; εἰλειον ἐν στείνει⁴, εἰλεῦντο, εἰλεῦντα. From *FeLe*, *FeL*, 2nd aor. ἀμφὶ βίην Δωμήδεος ἱπποδάμοιο Εἰλόμενοι⁵ (*pressed together, crowded*), together with 1st aor. ἔλσαι, ἐέλσαι, ἔλσας: perf. ἐέλμεθα, ἐέλμενος: lastly, from the 2nd aor. pass. *FeL*, *FaL* (as στελ, σταλ, in στέλλω, σταλῶ) (ἐβάλῃ), Αἰνείας δ' ἰάλη⁶, and κρύφθη γὰρ ὅπ' ἀσπίδι—Τῇ ὅκο πᾶς ἰάλη⁷, *gathered himself together, crouched*. Add Ἀργείους ἐκέλευσα ἀλήμεναι⁸, ἀλῆναι, ἀλείς, ἀλόντες, and χεμίριον ἀλὲν ὕδωρ⁹.

52. Εἰπῆν and ἐνισπεῖν, *to say*; ἠνίκαπε, *urghaided*. [1. *Feπ-*: 2. *ειπ-*: 3. *ισπ-*.]

(1) 2nd aor. εἶπον and ἐείπον: εἶπερ and ἐείπερ, εἶπας and ἐείπας: εἶπεν, ἐείπεν, εἶπε, ἐείπε: εἶπεσεν and εἶπεσκε: plur. εἶπομεν, εἶπον, ἐείπον: subj. εἶπω, εἶπῃς, εἶπρσθα, εἶπρσιν, εἶπρσθι, εἶπρσθι: optat. εἶποιμι: imper. εἶπέ, δειπε, εἶπετε, and εἶπατε: infin. εἰπόμεναι, εἰπόμεν, εἰπῆν: part. εἰπών, ὄντος, &c., εἰποῦσα, &c. We perceive, therefore, that the prefixed ε appears only in the indicative, and should be considered as an augment¹⁰. (3) ἐσπετε and (ισπ, ισπ) ἐνισπεῖν; indic. ἐνισπες, ἐνισπε: subj. ἐνίσπω, η: opt. ἐνίσποις, οι: imper. ἐνισπε, ἐνισπες, like ἐπίσχες: also in the pres. ἐνίσπειν¹¹, and fut. ἐνισπήσω¹²: and the forms without σ, as in Pindar, ἀδείας ἐνίπτων ἐλπίδας¹³: so in Hom., fut. ἐνίψω¹⁴, ἐνίψει¹⁵. These forms bring the word into connexion with those from ἱπ (in ἵπος, *burden*; ἐνίπῃ, *a burdening with words, oburgation*; ἱπόω, *oppress*, in Æschyl.), ἱψεται¹⁶, *will oppress*; and aor. ἱψαο λαδὼν Ἀχαιῶν¹⁷,

¹ Od. ι, 206.² φ, 319.³ θ, 215.⁴ Od. χ, 460.⁵ α, 782.⁶ ν, 278.⁷ ν, 408.⁸ α, 823.⁹ ψ, 420.

¹⁰ Of the compounds we find the present forms: ἐνέποιμι, ἐνέποντα, ἐνέπουσα, ἐνέποντες, with ἐννεπε (Il. β, 761).—Since the prefixure of the ε, as we have seen, appears in the light of an augment, we cannot treat these forms as having arisen from *Feπς*, *Feπς*, &c.; but must believe that after the loss of the digamma (ἐνφεπον, ἐνφεπε) they have the ν doubled.

¹¹ Hes. θ, 369.¹² Od. α, 98.¹³ Pyth. 4, 201 (358).¹⁴ Od. β, 137.¹⁵ η, 447. Od. λ, 147.¹⁶ β, 193.¹⁷ α, 454.

and a series of forms, which are written with π , $\pi\tau$, $\sigma\kappa$, and $\sigma\sigma$. The meaning of these is decided by $\epsilon\pi\iota\sigma\acute{\iota}\nu \tau\epsilon \kappa\alpha\kappa\acute{\iota}\sigma\iota\nu \epsilon\nu\acute{\iota}\pi\tau\omicron\mu\epsilon\nu$ ¹ ἡδὲ βολῆσιν², *we assailed with reproaches*. Cf. $\epsilon\tau\acute{o}\lambda\mu\alpha \beta\alpha\lambda\lambda\acute{o}\mu\epsilon\nu\omicron\varsigma \kappa\alpha\iota \epsilon\nu\iota\sigma\acute{o}\mu\epsilon\nu\omicron\varsigma$ ³, without variation; $\mu\acute{\eta} \mu\epsilon, \gamma\acute{\upsilon}\nu\alpha\iota, \chi\alpha\lambda\epsilon\pi\acute{o}\iota\sigma\iota\nu \delta\nu\epsilon\acute{\iota}\delta\epsilon\iota \theta\upsilon\mu\acute{o}\nu \epsilon\nu\iota\pi\tau\epsilon$ ⁴, *Var. lect. ἐνίσπε, ἐνίπε*, and for $\epsilon\nu\acute{\iota}\pi\tau\omega\nu$ ⁵, in a similar sentence $\epsilon\nu\acute{\iota}\sigma\pi\omega\nu$ and $\epsilon\nu\acute{\iota}\sigma\omega\nu$ (which the Victor. Schol. explains as *Æolic* for $\epsilon\nu\acute{\iota}\pi\tau\omega\nu$); and $\epsilon\nu\acute{\iota}\pi\tau\omicron\iota$, with the same variations, $\epsilon\nu\acute{\iota}\sigma\sigma\omicron\iota, \epsilon\nu\acute{\iota}\sigma\pi\omicron\iota, \epsilon\nu\acute{\iota}\pi\pi\omicron\iota$ (i. e. $\epsilon\nu\acute{\iota}\pi\omicron\iota$). Probably we may regard as the ground-form $\epsilon\nu\acute{\iota}\pi\omega$ (perhaps $\epsilon\pi\omega$ with prefixed ϵ , $\epsilon\pi\omega$, so that $\epsilon\pi\omega$ passed into $\epsilon\nu\acute{\iota}\pi\omega$), which became also $\epsilon\nu\acute{\iota}\sigma\omega$ ⁶: the forms $\epsilon\nu\acute{\iota}\sigma\pi\epsilon, \epsilon\nu\acute{\iota}\sigma\omicron\iota$, would thus be of a different analogy, but yet in the pres. and imperf., on account of the weak succession of syllables in $\epsilon\nu\acute{\iota}\sigma\pi\epsilon$, the τ might be inserted: $\epsilon\nu\acute{\iota}\sigma\pi\tau\epsilon$, as in $\tau\acute{\upsilon}\pi\tau\omega$, &c., so that the forms of $\epsilon\nu\acute{\iota}\pi\tau\omega$ and $\epsilon\nu\acute{\iota}\sigma\omega$ stand in the same relation to those of $\epsilon\nu\acute{\iota}\pi\omega$. The 2nd aor. is reduplicated in two ways: $\epsilon\nu\acute{\iota}\nu\iota\pi\tau\epsilon\nu$ ⁷, where the various reading $\epsilon\nu\acute{\iota}\nu\iota\pi\tau\epsilon\nu$ cannot stand in an aorist; and, as $\epsilon\rho\upsilon\kappa\epsilon, \epsilon\rho\acute{\upsilon}\kappa\alpha\kappa\epsilon$ and $\eta\rho\acute{\upsilon}\kappa\alpha\kappa\epsilon$, so⁸ $\epsilon\nu\acute{\iota}\pi\kappa\epsilon, \eta\nu\acute{\iota}\pi\alpha\pi\tau\epsilon$ ⁹.

53. $\epsilon\acute{\iota}\rho\omega$, say. [1. *Fer-* (cf. *ser-mo, ser-ies, dis-ser-ere*): 2. *FerF-* (cf. *verb-um*), *ερε-*.]

Pres. $\epsilon\acute{\iota}\rho\omega$, say, only in Od.: $\mu\eta\eta\sigma\tau\eta\rho\iota\nu \delta\epsilon \mu\acute{\alpha}\lambda\iota\sigma\tau\alpha \pi\iota\phi\alpha\nu\sigma\acute{o}\mu\epsilon\nu\omicron\varsigma \tau\acute{\alpha}\delta\epsilon \epsilon\acute{\iota}\rho\omega$ ¹⁰: fut. $\epsilon\acute{\rho}\epsilon\omega, \epsilon\acute{\rho}\epsilon\omicron\upsilon\sigma\iota, \omega\iota\lambda\ \text{say}$; $\epsilon\acute{\rho}\epsilon\omega\nu, \epsilon\acute{\rho}\epsilon\omicron\upsilon\sigma\alpha$.—Mid. (*make another say to me*,) question: $\epsilon\acute{\iota}\rho\omicron\mu\alpha\iota, \acute{\alpha}\nu\epsilon\acute{\iota}\rho\epsilon\alpha\iota \eta\delta\epsilon \mu\epsilon\tau\alpha\lambda\lambda\acute{\alpha}\varsigma$ ¹¹: $\epsilon\acute{\iota}\rho\epsilon\alpha\iota$ "Εκτορα διον¹², *makest me speak to thee of Hector*; *askest me concerning him*: $\epsilon\acute{\iota}\pi\epsilon\rho \tau\epsilon \gamma\acute{\epsilon}\rho\omicron\nu\tau' \epsilon\acute{\iota}\rho\eta\alpha\iota \epsilon\pi\epsilon\lambda\theta\omega\nu$ ¹³: $\alpha\acute{\iota} \kappa\acute{\epsilon}\nu \tau\acute{\iota}\varsigma \sigma\epsilon \dots \epsilon\acute{\iota}\rho\eta\tau\alpha\iota$ ¹⁴: $\epsilon\acute{\iota}\rho\epsilon\sigma\theta\omega, \epsilon\acute{\iota}\rho\epsilon\sigma\theta\alpha\iota, \epsilon\acute{\iota}\rho\omicron\mu\epsilon\nu\omicron\nu, \acute{\alpha}\nu\epsilon\acute{\iota}\rho\epsilon\tau\omicron$ ¹⁵, which is also written¹⁶ for $\acute{\alpha}\nu\eta\acute{\rho}\epsilon\tau\omicron$: $\epsilon\acute{\xi}\epsilon\acute{\iota}\rho\epsilon\tau\omicron, \epsilon\acute{\iota}\rho\omicron\nu\tau\omicron$.—Likewise we should probably regard $\epsilon\acute{\rho}\epsilon\sigma\theta\alpha\iota$ in Od. in $\mu\epsilon\tau\alpha\lambda\lambda\eta\sigma\alpha\iota \kappa\alpha\iota \epsilon\acute{\rho}\epsilon\sigma\theta\alpha\iota$ ¹⁷, compared with $\acute{\alpha}\nu\epsilon\acute{\iota}\rho\epsilon\alpha\iota \eta\delta\epsilon \mu\epsilon\tau\alpha\lambda\lambda\acute{\alpha}\varsigma$ ¹⁸, as an aorist, $\epsilon\acute{\rho}\epsilon\sigma\theta\alpha\iota$, and rank with it $\tau\acute{o}\nu \xi\acute{\epsilon}\iota\nu\omicron\nu \epsilon\acute{\rho}\omega\mu\epsilon\theta\alpha$ ¹⁹, and $\epsilon\acute{\rho}\omicron\iota\tau\omicron$ ²⁰. (2) In connexion with this are the pres. *cause to say*, or *ask*: $\epsilon\acute{\xi}\epsilon\acute{\rho}\epsilon\omicron\upsilon\sigma\iota, \text{question}$ ²¹: $\epsilon\acute{\rho}\epsilon\omicron\iota\mu\iota, \text{might question}$ ²²: ($\epsilon\acute{\rho}\omega\mu\epsilon\nu$) $\epsilon\acute{\rho}\epsilon\omicron\iota\mu\epsilon\nu$ ²³, $\acute{\iota}\pi\pi\omicron\nu\varsigma \tau\acute{\alpha}\varsigma \epsilon\acute{\rho}\epsilon\omega\nu$ (*inquiring after*) 'Οδυσῆϊ συνῆντετο ²⁴: and so also mid. (*make say to me, question*), $\omicron\upsilon\delta\acute{\epsilon}\iota$

¹ Var. lect. $\epsilon\nu\acute{\iota}\sigma\sigma\omicron\mu\epsilon\nu$.

² Od. ω, 161.

³ Od. ω, 163.

⁴ γ, 438.

⁵ ω, 238.

⁶ As $\sigma\kappa, \delta\sigma\sigma\omicron\mu\alpha\iota, \delta\acute{\iota}\nu\omicron\mu\alpha\iota; \pi\iota\tau, \pi\acute{\iota}\sigma\sigma\omega, \pi\acute{\iota}\psi\omega$.

⁷ ο, 546, 552. ψ, 473.

⁸ β, 245. γ, 427, 438. ε, 650. ρ, 141. Od. υ, 17, 303.

⁹ "Mutatā propter epalleliam vocali" (as Lobeck says), $\eta\nu\acute{\iota}\pi\alpha\pi\tau\epsilon, \epsilon\rho\acute{\upsilon}\kappa\alpha\kappa\epsilon, \text{for } \eta\nu\acute{\iota}\pi\tau\epsilon, \epsilon\rho\acute{\upsilon}\kappa\epsilon$. *Pathol.* 146.

¹⁰ β, 162.

¹¹ γ, 177.

¹² ω, 390.

¹³ Od. α, 188.

¹⁴ Od. ι, 503.

¹⁵ Od. η, 21.

¹⁶ φ, 508.

¹⁷ Od. γ, 69.

¹⁸ γ, 177.

¹⁹ Od. θ, 133.

²⁰ Od. α, 135. γ, 77.

²¹ Od. ξ, 575.

²² λ, 229.

²³ α, 332.

²⁴ Od. φ, 31.

τι προσφάσθαι δύναμαι ἔπος, οὐδ' ἰρέεσθαι¹, διεξέριεσθε ἕκαστα², (ἰρέεο) ἔρειο³, ἔρέοντο. In fut. both senses are found: τὸ μὲν σε πρῶτον ἰγὼν εἰρήσομαι αὐτή⁴, *will ask*⁵. In perf. and pluperf. the latter sense alone prevails: εἰρηται⁶, *is said*; εἰρητο⁷, εἰρημένος⁸, εἰρημένα⁹. In like manner the aor. ῥηθέντι δικαίω¹⁰, with rejection of ε. Of doubtful authority is Ἔστασαν ἀχνύμεναι, εἰροντο δὲ κῆδ' ἐκάστη¹¹, as the only instance that departs from the sense of the forms to which it belongs, and we should perhaps read ἔριοντο, as in Il. α., 332. θ., 445, &c. Allied to these forms we find in the pres. and imperf. ἔπεινεις, ἔπεινε, ἔπεινε, and ἔπεινέτο μύθῳ¹²: from ἑρωτάω εἰρωτᾶς, εἰρώτα with ἀνρωτών¹³: and from ἑρευνάω, *search for*, ἑρευνῶν, ἑρέυνα.

54. Ἔϊσκω, *compare*. [1. ἔϊκ-; 2. ἔϊσκ-.]

(1), 2) ἔϊσκω, ἔϊσκες, ἔϊσκει, *consider like*, *compare*, *think likely*¹⁴; and with long ε: ἀντα σίθεν γὰρ Πάριον δινήεντα μάχῃ ἤϊσκομεν εἶναι¹⁵, *we think him equal*, &c.; imperf. ἔϊσκομεν¹⁶: and without ε: ἔϊσκει, ἔϊκε, ἔϊκουσ' (ἔϊκουσα), ἔϊκοντες, *to make oneself like*, e. g. Ἀργείων φωνὴν ἔϊκουσ' ἀλόχοισιν¹⁷, *making herself like in voice to the wives (to the voices of the wives) of the Greeks: to consider like*, σὲ τῷ ἔϊκοντες, *taking thee for him*¹⁸. Likewise *to make one thing seem like another, to deceive*. Ἴσκει ψεύδεα πολλὰ λέγων, ἐτῆμοισιν ὁμοῖα¹⁹: *hence to deceive oneself in reference to any thing*, Ἴσκειν ἕκαστος ἀνὴρ, ἐπει(ὶ) φάσαν οὐκ ἐθέλοντα Ἄνδρα κατακτεῖναι²⁰: perf. (εἰκ) ἔϊκα, ας, ε, ἔϊκ', *am like*; ἔϊκε also (*par est*) *it seems*; plur. ἔϊκον²¹: pluperf. ἔϊκεν with ἔϊκεισαν²², and ἔϊκτην²³, &c.; also in the passive form ἔϊκτο (*had been made like*) *was like*²⁴; ἤϊκτο²⁵, &c.; partic. ἔϊκώς, ὅτι, ὅτα, ὅτες, ὅτας, fem. εἰκνύαι²⁶. Also commonly εἰκνία, εἰκνύ, εἰκνίαν, and once εἰκώς, namely τῷ εἰκώς²⁷, in which construction elsewhere τῷ ἔκελος stands.

55. Ἐπαυρεῖν, *to enjoy*. [1. *Ἐρυ-* (cf. *fruor*): 2. *ἄῤρυ-*: 3. *αὔρε-*: 4. *αὔρ-*.]

(4) 2nd aor. ἐπαῦρον (in Pind.). Hom. (act.) ἐπαύρη, ἐπαυρέμεν, ἐπαυρεῖν, (mid.) ἐπαύρηαι, and ἵνα πάντες ἐπαύρωνται βασιλῆος²⁸. (3) fut. ἐπαυρήσεσθαι²⁹: in the pres. ἐπαυρίσκοντ'³⁰.

¹ Od. ψ, 106.

² κ, 432.

³ λ, 611.

⁴ Od. η, 237. τ, 104.

⁵ Cf. Od. τ, 509, and εἰρησόμεθ', Od. δ, 61; but οὐ μὲν τοι μέλειος εἰρήσεται αἶνος (ψ, 795), *will be said*.

⁶ δ, 363.

⁷ κ, 540. Od. π, 11, 351.

⁸ θ, 524.

⁹ Od. μ, 453.

¹⁰ Od. σ, 413. υ, 522.

¹¹ Od. λ, 541.

¹² κ, 81.

¹³ Od. δ, 251.

¹⁴ γ, 197.

¹⁵ φ, 332.—Buttmann reads εἰσκομεν.

¹⁶ Od. ι, 321.

¹⁷ Od. δ, 279.

¹⁸ λ, 799. Cf. π, 41.

¹⁹ Od. τ, 203.

²⁰ Od. χ, 31.

²¹ Od. δ, 27.

²² ν, 102.

²³ α, 104.

²⁴ ψ, 107.

²⁵ Od. δ, 796.

²⁶ σ, 418.

²⁷ φ, 254.

²⁸ α, 410.

²⁹ ζ, 353.

³⁰ ν, 733.

56. "ἔπω, *to be busy about*. [1. σπ- (cf. *seq-ur*, where π and q are related, as in πᾶ (πῆ) *qua*): 2. σπ-: 3. ἐπ-.]

In the act. (*tractare*) περὶ τεύχε' ἔπουν¹, i. e. περιέπουν τεύχη. So γάστρην πῦρ ἄμφεπ², πλείον πολέμοιο χεῖρες ἐμαὶ δέπουναι³; but ἐπίπω, *follow after, pursue*. The same meaning belongs to ἔπονται, ἔπετο, ἔπειτο: fut. ἔψομαι⁴, ἔψεται, ἔψονται, &c. The forms of the 2nd aor. with σ are ἔσπετο, ἔσποίμην, ἔσπωνται, ἔσπίσθαι, ἔσπόμενος, &c.; but we must observe,

a. That together with these are found some forms with ἔ dropt: (σπίο) σπείω⁵, σπίσθαι⁶.

b. That these forms without ἔ are exclusively used in the compounds: ἐπίσπον⁷, ἐπισπείν⁸, ἐπίσπη, ἐπίσποι, ἐπισπόμενος⁹, μετασπών¹⁰, μετασπόμενος¹¹.

57. "ἔραμαι, *love*. [1. ἔρ- (in εἶρεσθαι, *nectere*): 2. ἔρα-]

(2) ἔραμαι, ἔραται, and (ἔρ-άω) ἐράασθε. Ἠρασάμην, ἠράσσατο, with the lengthened form in κρεῖων ἐραρίζων¹², *lusting after flesh*.

58. "ἔργω, *shut in, constrain*. [1. *Ferg-*¹³: 2. *είργ-*, *ἔεργ-*: 3. *Fep-*: 4. *Fere-ru-*]

(1) ἐρχθην¹⁴ ἐν ποταμῷ¹⁵, *hemmed in*. So ἔρχαται, ἔρχατο. (2) εἰργουσι¹⁶, *to keep off*. So also εἰργομένη¹⁶, now ἐργομένη. παιδὸς εἰργεῖ μύτιαν¹⁷, &c., and ὅσους Ἑλλησποντος — ἐνδὸς εἰργεῖ¹⁸, *bounds*. So εἰργουσιν, εἰργον, γίγνεται ἐεργμένοι¹⁹, *closely compacted*; ἔερχατο. So also in the compounds.—Cognate forms are ἔργαθεν and ἐίργαθεν²⁰, *divided, cut off*; ἐρχαδώντο, *were enclosed*; and ἐίργνυ, *shut them up in*²¹. (4) ἐρητύσει τε θυμόν, *should curb*; ἐρητύειν, ἐρήτυεν, ὄν, ἐρητύσασκε: pass. ἐρητύεται, ἐρητύετο, ἐρητύοντο, ἐρήτυθεν²².

59. "ἔρῳ, *do*. [1. *Ferg-* (*Werk*, Eng. *work*): 2. *Frey-*: 3. *rey-*: 4. *ρεδ-*: 5. *ἐρδ-*.]

(1) ἔρξω, ἐρξίμεν, ἔρξαι, ἔρξης: perf. ἔοργας, ἔοργε, ἔοργώς, and ἔωργει, and in a lengthened form ἐργάζεσθαι, ἐργάζοντο. (3) ῥέξω, ἔρξα, and ἔρρεξα, with the words belonging to them, ῥεχθίν, καρ-ἔρεξεν, *to stroke down; make gentle by stroking*. (4) ῥέξω, ἐρεζόν, ῥέζεσκον. καρρίζουσιν, *to stroke gently (caresser)*. For ἔρρεζε²³ is now written ἔρρεξε. (5) ἐρδομεν, ἐρδωμεν, ἐρδοι, ἐρδονσα.

¹ ο, 555.

² σ, 348.

³ α, 166.

⁴ Od. β, 287.

⁵ κ, 285.

⁶ Od. γ, 324.

⁷ Od. λ, 197. χ, 317.

⁸ Od. ξ, 274.

⁹ Od. ξ, 362. π, 96.

¹⁰ Od. ξ, 33.

¹¹ ν, 587.

¹² λ, 551.

¹³ εἰν-*pfery-en*.

¹⁴ φ, 282.

¹⁵ ψ, 72.

¹⁶ ρ, 571.

¹⁷ δ, 131.

¹⁸ β, 845.

¹⁹ α, 89.

²⁰ α, 147. λ, 437.

²¹ Od. κ, 238.

²² β, 99.

²³ ι, 536. κ, 49.

60. Ἐρεῦθω, *redden*. [1. ῥυθ- (Germ. *roth*, *red*): 2. ἔρυθ-: 3. ἔρευθι: 4. ἔρυθαίν-.]
(3) ἔρεῦθων and ἔρεῦσαι¹. (4) ἔρυθαίνετο².

61. Ἐρῶω, *hurry away*. [Ferro- (Germ. *irren*, Thuring. *erren*, *errare*, *to go astray*, *to err*).]
ἦ μοι οἶω ἔρροντι συνήντετο³. So ἔρρε, ἔρρετω, *go hence*, as an imprecation, and αὐτὰρ δ' ἔρρων⁴, *tottering on*; and transitively, ἔνθα με κῦμ' ἀπόερεσι⁵, *to sweep away*.

62. Ἐρύκω⁶, *hold back, hold from*. [1. ῥυκ- (RUCK in Germ. Rück-en, *the back*; zurück, *back*): 2. ἔρυκ-.]
(2) ἔρύκει, ἔρύκοι, ἔρυκε, ἔρύξω, ἔρυξα, and lengthened ἔρυκε, ἔρυκακ, as ἐνιπ in ἡνίπαπε, 2nd aor. ἔρύκακε and ἡρύκακε⁷, ἔρυκάκετε, ἔρυκάκοι: infin. ἔρυκακίειν⁸. Allied forms: ἔρύκανε, κατερύκανε, and ἔρυκανόωσι.

63. Ἐχθαίρω, *hate*: ἐχθοδοπῆσαι, ὀχθήσας. [1. χεθ-⁹: 2. ἔχθ-: 3. ἐχθ-αρ-¹⁰, ἐχθ-αιρ-: 4. ὀχθ-ε-.]
(2) In ἐχθος, *hatred*, and ἐχθομαι, ἀπέχθομαι, *am hated*, ἐχθόμενος, ἡχθηρο, and in an extended form ἀπεχθάνειν¹¹. (3) ἐχθαίρω, *take up hatred* [ἀρ perhaps r. of αἰρω], *hate*: ἀπεχθαίρω, χαίρουσι, ἐχθαίρω, 1st aor. ἡχθηρε, ἀπεχθήρω, ἐχθήρει, and (ἐχθηρος) ἐχθρός. Allied to this are ἐχθοδοπῆσαι¹², in which δ seems to be merely a connecting sound, and in the latter part the root οπ (ὀπ-ματα, ὀμματα) appears to stand, so that it properly denotes *eyeing with*

¹ λ. 394. σ. 329. ² κ. 484. φ. 21. ³ Od. δ. 367. ⁴ σ. 421.

⁵ ζ. 348.—According to Buttmann, from ἔρδω (Ion.), ~ ἄρδω.

⁶ ἔρύω, or εἰρύω, ὅ (I draw, drag, pull), is regular through the whole conjugation; fut. again ἔρύω, mid. ἔρύομαι (λ. 454). Hesiod (E. 816) has also the infin. εἰρύμεναι of a form in μι (short). The mid. ἔρύομαι takes in Epics the signif. *to save, preserve*. In this sense some editors write the υ with one σ (εἰρύσατο) when the syllable ought to be long, just as if the υ had been originally long; and in the sense *to draw*, they spell it with a double σ (ἐρύσσατο), as if the υ had been originally short. But as the υ is also found short in the first sense (ex. gr. δ. 186. χ. 351), and as the signif. frequently run one into the other, it is more correct to denote the lengthening of the υ by two σ, without any distinction. The collateral form ῥύσθαι, which simply means *to save, liberate*, has, on the contrary, a long υ in the Attics, ἐρρύσατο: but with the Epics this, too, is short, ῥύσάμην (σ. 29), and should therefore also be lengthened ἐρρύσσατο, ῥύσσατο, which, however, is generally neglected. Lastly, there is a syncopated collateral form, ἔρυσθαι, ἔρυσθαι, and ῥύσθαι, commonly with long υ, ἔρυστο (yet once ἔρυστο in Hesiod, Θ. 304), ἔρυστο, ἔρύσεται, ῥύσεται, &c. almost exclusively in the sense of *saving, watching over* (except Od. χ. 90, εἰρυστο, *dragged, pulled*), which must not be mistaken for the perf. and plusq. of the radical form εἰρύμαι, I have been dragged.—(Buttmann. See *Lexilogus*.)

⁷ σ. 321.

⁸ σ. 262.

⁹ Hass, *hate*, which through *hat-er* and the root *chat* forms the intermediate sound between χεθ and οδ-ium.

¹⁰ αρ, perhaps the root of αἰρω.

¹¹ Od. β. 202.

¹² Only Il. α. 518.

hostility. (4) *ὀχθήσας* also only in this form¹, in which is expressed indignation allied to hatred.

64. ἔχω, hold, and hence have. [1. *ἐκ*:-² 2. *ἐχ*:- 3. *ἰσχ*:-

4. *σχ*:-, *σχ*:- 5. *ὀκ*, *ὀχ*-, *ὀκωχ*-.]

(1) fut. *ἔξω*, *ἔξεις*, *ἔξει*. (2) *ἔχω*, *ἔχον*, *εἶχον*, *ἔχεσκον*, *ἔχομαι*, *ἔχόμεν*, *εἶχετο*, *ἔχεσθαι*. (4) *σχῆσω*, *σχήσειν*, *σχήσεσθε*, *σχήσεσθαι*. In the compounds we find *ἀμφί* with the aspirate softened, *ἀμπί*, in *ἀμπεχεν*³: perf. (*ἐχ*, *ὀχ*) *πάσαι γὰρ ἐπώχαστο*⁴ (namely *πύλαι*), all were closed; and (5) *συνοχωκότε*⁵, contracted together, growing together, where the second aspirate passes into the smooth. (4) From *σχ*-, 2nd aor. *ἔχον*, *ἔχετο*, *ἔχοντο*, and in extended form *ἔσχεθε*, *ἔσχεθέτην*, *ἔσχεθον*. That *ε* here is not a vowel of the root, but the augment, is certain, since it stands in the indicative alone, and even here, at least in the extended form, may be dropt: *σχέθην*, *σχέθε*, *σχέθ' ἀπὸ τοῦ*⁶, *σχέθον*: subjunct. *σχῶμεν*, *σχῶνται*: optat. *σχοίαι*⁷: imperat. *σχέο*, *σχέσθε*: infin. *σχεῖν*, *σχέμεν*, *σχεθῆεν*, *ἀνσχεθῆεν*, *σχεῖσθαι*: partic. *σχών*, *σχόμενος*, *σχομένη*.—Likewise with prefixed iota in the pres. and imperf.: *ἴσχειν*, *ἴχεσθαι*, *ἴσχε*, *ἴχετο*, &c., and in extended form *ἰσχάνει*, *ἰσχανε*, *ἰσχανάα*, *ἰσχανόντων*, unless the root of *ἰσχύς* lie at the basis of these forms.

65. θέω⁸, run. [1. *θε*F-, *θεν*:- 2. *θε*:-]

Whence *θεύσαι*⁹, *θεύσεσθαι*¹⁰, *συνθεύσεται ἡδε γε βουλή*¹¹, will proceed well with us, prosper with us. (2) *θέω*, *ἔθειον*.

66. *Θηῖσθαι*, to gaze at. [1. *θε*a-, *θη*:- 2. *θη*e-.]

(1) *ἵνα μιν θησαίαι*¹² 'Αχαιοί¹³. (2) *θηῖτο*, *θηῖντο*, *θηήσας*, *θηήσατο*, &c.

67. *Θνήσκω*, die. [1. *θαν*:- 2. *θνα*:- 3. *θνα*-σκ-.]

(1) aor. *θάνει*, *κἀνθανει*, *θάνοι*, *θάνη*, &c., *θανίειν* and *θανίσθαι*, &c. (2) perf. pluperf. *τίθνηκε*, *τιθνήσκει*, *ἀπετίθνασαν*, *τίθνασθι*, *τεθνήσκειν*, *τεθναμέναι*, *τεθνάμεν*, *τεθνηῶτι*, *τεθνεῶτι*, *τεθνηότι*, *τεθνεῶτι*, &c., *τεθνηκυῖαν*. (3) *θνήσκουσι*, *θνήσκον*.

¹ α, 517, &c.

² Cf. Germ. *Hec-ke* with the notion of hold.

³ Od. γ, 225.

⁴ μ, 340, which used to be referred to *ἐπολύω* (opp. *ἀνολύω*), occlude.

⁵ β, 218.

⁶ ν, 163.

⁷ β, 98.

⁸ *θέω*.—Mr. Donaldson (p. 575) supposes a r. *θα*-, *θε*-, or *θο*-, with another perhaps older form, *σα*-, *σε*-, *σο*- (cf. *σι*-ός, *Laconic* for *θε*-ός, &c.), meaning to place or make; hence *θε*-ός, *maker* = God: *θεῶ*, *τί*-θημι: *θεάζω*, place oneself = sit, and also 'run' or 'move violently'. Comp. *αἰ*-ω, &c. Hence, too, *θύω*, 'sacrifice' (which also expresses 'violent motion'); *σέβω*, 'worship', *θαός*, 'swift', and (with *νύξ*) 'sudden', hence 'startling', 'terrible': also (as Buttman shows) 'sharp'. But as 'set' a razor = 'sharpen' it, so *θε*- (e. g. in *θήγυνε*) gets the notion of sharpness. Mr. D. also compares *fast* = (1) fixed, (2) rapid.

⁹ ψ, 623.

¹⁰ λ, 701.

¹¹ Od. ν, 245.

¹² Od. σ, 191.

68. ἑρώσκω, *spring*. [1. ἑορ- : 2. ἑορ-.]

(1) ἑορών, ἑορε; fut. ὑπερβορέονται. (2) ἑρώσκω, ἑρώσκον, &c.

69. ἴζω, *set*; ἴζομαι, *set myself, sit*¹; ἴζομαι, *set myself*. [1. σιδ- (Germ. *Sit-z, seat*) : 2. σισδ- : 3. ἰσδ-, ἰζ-.]

(1) hence the *open* form μεταίζειν²: but the rest entirely reject σ, as in ἵς from σῆς: with iota naturally short, hence imperat. not ἴζε³ but ἴζε, and imperf. not ἴζει⁴ but ἴζε, from the augment. In extended form ἰζάνει, ἰζανον.—Also ἴζετο, *sat*, ἰζίσθην, ἰζοντο, ἴζεο, ἴζευ, καθεζώμεσθα, ἴζεσθαι, ἰζόμενος, &c.

70. ἰκάνω, *come*. [1. *ἱκ-* : 2. *ικ-αν-* : 3. *ικ-νε-*.]

(1) ἴκω, ἴκει, ἴκοι, ἴκῃ, always long; imperf. ἴκην, ἴκε, always long; 2nd aor. ἰκόμην (""), ἴκεο (""), ἴκετο, ἴκεθ, ἰκόμεθα and ἰκόμεσθα, ἴκισθον, ἴκισθε, ἰκίσθην, ἴκισθε, ἴκοντο, all according to circumstances with long or short iota; the forms with long iota have the augment, since ἰκῶμαι, &c., ἰκοίμην, &c., ἰκίσθαι, and the forms belonging to them have iota always short; partic. (no where ἰκόμενος) ἴκμενον (οὔρον): fut. διίξομαι, *will go through*⁵ (*persequar*), ἴξεται, ἴξεσθαι: aor. ἴξον, ἴξεν, ἴξε⁶, &c.: perf. ἀφίχθαι⁷. (2) ἰκάνω, εἰς, εἰ, εἶον, ὁμην, ἰκανέμεν and ἰκανομαι, ἰκάνεται, of the same meaning, all with short iota. (3) ἰκνεύμεσθα⁸, ἰκνεύμεναι⁹.

71. ἰλάσκομαι, *propitiate*. [1. ἰλα- : 2. ἰλα-σκ-.]

(1) Διῇθι¹⁰, *be propitious, gracious*; and Εἰ κεν Ἀπόλλων ἰλήκησι¹¹, *if he be gracious*; ἰλάνονται¹²: aor. ἰλάσσεαι, ἰλασόμεσθα. (2) ἰλάσκονται, ἰλάσκοντο.

72. Καίνεσθαι, κεκάσθαι, *to be adorned*. [1. καϝ- : 2. καδ- : 3. και-.]

From the former *καίνυντο*¹³, *was superior to*; from the latter *κέκασσαι*¹⁴, *κεκάσμεθα, κεκάσθαι, κεκασμένον and κέκαστο, ἐκέκαστο*¹⁵.

73. Καίω, *burn*. [1. καϝ- : 2. κα-.]

aor. ἔκαη¹⁶, &c., κῆεν¹⁷, formerly written with iota subscript *ἔκαη*, but *inaccurately*¹⁸. We find also the optat. κῆαι¹⁹, κῆαιεν²⁰, and the infin. κῆαι²¹. Together with these well-grounded forms with η, we have in our editions another series of forms with ει: κατακείαι, κείομεν, κείαντες, &c., as to which the MSS. sometimes vary between ει and η, sometimes give ει without

¹ Cf. β, 53. 96. 792.

⁴ υ, 15.

⁵ Od. ω, 339.

¹¹ Od. φ, 565.

¹⁵ Od. β, 158.

¹⁶ Od. α, 40.

¹⁷ Od. σ, 240.

¹⁸ The form ἔκαη (Od. ι, 553) arose from a confusion of ἔκαη with ἔκαλον, the proper reading.

¹⁹ φ, 336.

²⁰ ω, 38.

² Od. π, 362.

⁶ ε, 773.

¹⁰ Od. γ, 380.

¹³ Od. γ, 282.

¹⁶ Od. α, 40.

¹⁷ Od. σ, 240.

¹⁸ The form ἔκαη (Od. ι, 553) arose from a confusion of ἔκαη with ἔκαλον, the proper reading.

²¹ Od. ο, 97.

variation. It stands in the same rank with *ζαχρειῶν, κατατεθνη-
ώτων* (since the assumption of *κίω* for *καίω* is inadmissible), but
confounds the forms of *καίω* with those of *κίω, κίω* (*split* and
*lay*¹): e.g. *κειμέν, κατακείμε, κατακείμεν*, at the expense of
clearness.

74. *Κεῖμαι, lie.* [κε-..]
*κίω*², *lay oneself*; *ὅρσο κίων*³, denoting the future, *in order to
lay thyself down*. So *κίοντες, κακίοντες, κείμεν*⁴, and *pass. to
lie, κίονται*⁵, &c. In the rest without mood-vowel: *κείται*,
(*κείται*) *κίεται*⁶, *κείτο, κίετο, κέλετο*: subj. *κῆται*: fut. *κείσομαι*.

75. *Κίνσαι, to prick.* [κεν- (in *κίντρον, point, goad*).]
1st aor. *κίνσαι*⁷.

76. *Κεράω, mix.* [1. *κερα-*: 2. *κρα-*: 3. *κερνα-*: 4. *κρνα-*.]
(1) in (*κίραι*) *κίραι*⁸, *κερώντας, κεράασθε, κερώντο, κερδώντο*,
κίρασσε, κεράσασα. (1, 2) 1st aor. *οἶνον ἐπικρήσαι*⁹, and (*κέκραν-*
ται) *χρυσῷ δ' ἐπὶ χεῖλα κέκρανται*¹⁰, and *κέκραντο*¹¹, *dome over*,
overlaid. Likewise 2nd aor. *κέρωνται*¹², without regard to *a*
in the root. (3, 4) Without mood-vowel: *κινάς*¹³: imperf.
*κίρη μελιθεῖα οἶνον*¹⁴, with *κίρνα*¹⁵.

77. *Κήδω, grieve, vex.* [1. *καδ-*: 2. *κηδ-*.]
(1) 2nd aor. *κεκαδών, κεκάδοντο*, and fut. *κεκαδήσει, κεκαδησόμεθ'*,
as *πεπιθήσει*, &c. (2) In *κήδεν, κήδεσθαι*, the latter meaning *to
trouble oneself*, and hence *to care for*: fut. *κηδήσοντες, in order
to trouble*.

78. *Κιχάνω, overtake, attain, find.* [1. *κιχ-*: 2. *κιχ-ε-*.]
(1) 2nd aor. act. *overtook, found, ἐκίχεν, κίχεν, κίχον*. (2) 2nd
aor. pass. *overtook, ἐκίχημεν*¹⁶, *κιχήτην*¹⁷: subjunct. *κιχέω, κιχέει,*
*κιχείομεν, κιχήμεναι, κιχῆναι, κιχείς*¹⁸, and *κιχήμενον*¹⁹, as *ὀνή-*
μενος, διζήμενος, &c.; fut. *κιχήσομαι*, for which Ptolemy, in *εἰ
κ' ἔτι δ' ἀφραίνοντα κιχήσομαι*²⁰, read *κιχείομαι*: aor. *κιχῆσατο*.
With paragoge, *κιχάνω* and *κιχάνομαι*, of the same meaning.

79. *Κλάζω, call, cry.* [1. *ελαδ-*: 2. *ελαγ-*: 3. (*ελαγν-*)
ελαγγ-.]

¹ Cf. Eust. ad Od. ξ, p. 1766, l. 21.

² *Κίω* in *ὅρσο κίων* (Od. η, 342), *about to lie down, in order to lie
down*, and the extended form *κίω* (Od. τ, 340), &c., together with *κακ-
κίοντας*. The root appears in the Latin *ja-CEO*; and its future *ja-CEBO*,
compared with this future *κίω*, shows clearly enough the analogy of such
forms.

³ Od. η, 342.

⁴ Od. θ, 315.

⁵ χ, 510.

⁶ λ, 659.

⁷ ψ, 337.

⁸ ι, 203.

⁹ Od. η, 164.

¹⁰ Od. δ, 616. ο, 116.

¹¹ Od. δ, 132.

¹² δ, 260.

¹³ Od. π, 14.

¹⁴ Od. ξ, 78.

¹⁵ Od. η, 182. κ, 356. ν, 53.

¹⁶ Od. π, 379.

¹⁷ κ, 376.

¹⁸ π, 342.

¹⁹ ε, 187. λ, 451.

²⁰ β, 258.

(1) *ἰν κλάζοντε μάχωνται*¹. (2) *ἰν κεκληγώς, κεκλήγοντες*: and with *ν* *ἰν κλαγγή, κλαγγ*, *ἐκλαγξαν δ' ἄρ' ὀϊστοί*².

80. *Κληίζω, lock*. [*κληιδ-*.]

Hence not *κληίσσαι*³, but, as one Vienna MS. gives it, *κληῖσαι*, and *κληῖσεν*, not *κληῖσεν*⁴.

81. *Κονίειν, to raise dust*. [*1. κονι-: 2. κονί-σ-*.]

(1) *κονιόντες πεδίοιο*⁵, *κεκονιμένοι*⁶, *κεκόννιτο*⁷. (2) *κονίσουσι, ἐκόνισε*.

82. *Κτείνω, kill*. [*1. κτε-: 2. κατ- (cf. σῶδ-ο): 3. κτε-: 4.*

κτα-: 5. κτεν-: 6. κτειν-: 7. κταν-.]

(3, 4, 5) *ἰν κτείνειν, κτεῖναι, κτενέω*. (4) *ἰν ἀπέκτα, ἔκταν, (κτάωμεν) κτώμεν, κτάμεναι, κτάμεν, ἀπέκτατο, was slain, κτάμεναι, ἀποκτάμεν, κτάσθαι, κατακτάς, κτάμενος: aor. pass. ἔκταθεν*. (7) *ἔκτανον, κατακτανέουσι, κατακτανέσθε*.

83. *Λάω, devour*. [*1. λαφ-, λαν- (in ἀπολαύω): 2. λα-*.]

In Homer only in *ἀσπαίροντα λάων*⁸, and *λάε*⁹.

84. *Λεύσσω, see*. [*1. λεφ-, λευ-¹⁰ (Germ. leu-chten¹¹, Li-cht, light): 2. λευ-σ-*.]

(2) *λεύσσει, λεύσσουσιν, λεύσσε*. *ἰν λεύσσετε γάρ τόγε πάντες, δ μοι γέρας ἔρχεται ἄλλῃ*¹², where the future is necessary, the reading by Aristarchus *λεύσετε (λεύ-σω)* is quite regular.

85. *Ληκύν, to make a sound, a noise*. [*1. λακφ- (locvor, loquor): 2. λακ-: 3. ληκ-ε-*.]

(2) *ἰν λάκε δ' ὁστία*¹³, *λεληκώς, λελακύνια*. (3) *ἰν ἐπελήκεον*¹⁴.

86. *Ληλαίομαι, desire*. [*1. λα-¹⁵: 2. λι-λα: 3. λι-λαι-*.]

With prefixure *λιλα*: perf. (*λελιλαμένος*) *λελιτημένος*, after the ejection of the third λ, *eagerly desiring*, (3) *λιλαίεται, λιλαίεσθαι, λιλαυόμενος*.

87. *Λίτομαι and λίσσομαι, pray, beseech*. [*1. λιτ-: 2. λιτ-αν-:*

3. λιτ-σ-, λι-σ-: 4. λειτ-: 5. ἀλειτ-: 6. λιτ-ε-.]

(1) *ἰν λίτομαι δέ σ' ἀουῶ*¹⁶. To this pres. belong also *λιτίσθαι*¹⁷

¹ π., 429.

² α., 46.

³ Od. φ., 236. 241. 382.

⁴ Od. τ., 30. φ., 387. 389.

⁵ ν., 820. Od. θ., 122.

⁶ φ., 541.

⁷ χ., 405.

⁸ Od. τ., 229.—Mr. Donaldson thinks *λάων* = 'taking hold of,' in this passage: Passow, 'looking at.'

⁹ Od. τ., 230.

¹⁰ Then *βλεπ-* (Blick). *βελπ-* palp-ebra. Mr. Donaldson takes *λα-* (*λαω*, vñdeo, see the preceding word) as the root, and connects with it *β-λίπω*, *λεύσσω*, *γ-λήνη*, *γ-λαύσσω*, *λαμπρός*, *λευκός* (p. 547). Pape says: "hence *ἀλαός*, *γλαύσσω*, *γλαυκός*, &c."

¹¹ Cf. also *βλέφ-αρα*, which is related to the same root.

¹² α., 120.

¹³ ν., 616.

¹⁴ Od. θ., 379.

¹⁵ In the Doric *λης*, *λη*.

¹⁶ H. xv. 5.

¹⁷ π., 47.

(1. λίσσεται), and λισοίμην¹: aor. ἐπὴν εὐχῆσι λίσῃ². (3) In λίσσομαι, λίσσασθαι, ἐλίσσιστο, &c., and extended λισάνευε, ἐλλασάνευε, &c.; in ἀλείτης, *who prays not, godless*³. (5) 2nd aor. ἥλιτεν⁴, *sinned against*, together with ἀλίοντο, ἀλίγηται, ἀλίσσεται, and part. ἀλιτήμενος⁵. (6) In λισαί⁶, λιτῆσι⁷, with ἀλιτήμων⁸.

88. Δοῖω, *wash*. [1. λο- : 2. λο-ε-, λου-.]

(1) In the 2nd aor. λó' ἐκ τρίποδος⁹, and (λοῖσθαι) λοῦσθαι¹⁰: λoε in λοῖσσαι, λοεσσάμενος, ἐλόευν, &c. (2) In λούεσθαι, and 1st aor. λούσαι, λούσασθαι.

89. Μακάω, *bleat*. [μακ- (mōck-ern).]

Hence μακών with μέμηκον and μεμακνῖαι.

90. Μαίομαι, *feel for, seek, desire*. [1. με- ~ μα- : 2. μα- : 3. μα-μα- : 4. ~ μεν-.]

(1) μεμάσι, μεμαῶς, μέμασαν, *strive for*. (1, 2) μαίεσθαι, μεταμαϊόμενος, δῶρων ἐπεμαίετο¹¹, *desired*; δῶν ἐπεμαίετο νῶτα¹², *felt*; so also τὸν (ἀρνεῖν) δ' ἐπιμασσάμενος¹³, then σπύργοισι τραπίζας πάσας ἀμφιμάσασθε¹⁴, *rub round, clean*; μάλα γάρ με θανὼν ἐσιμάσσαστο θυμὸν¹⁵, *has deeply affected me in my soul*. (1, 3) (μαίμα) περιμαίμει, μαίμῳσι, μαίμῳσι, μαίμῳν, &c.; aor. μαίμῃσε¹⁶. Lastly¹⁷, (4) μέμονας, μέμονε, *desire, design*.

91. Μείρεσθαι¹⁸, *divide, receive as portion*. [1. μερ- : 2. μορ-¹⁹, μορ-, βορ- : 3. μερ- : 4. ἀ-μερ- : 5. ἀ-μερδ-.]

(1, 3) μείρεσθαι in ἡμῖν μείρεο τιμῆς²⁰, ἀπομείρεται, *takes away*; perf. ἔμμορε and ἐξέμμορε, *has received by lot*; and pluperf. εἴμαρτο, *was allotted*; and with the negative α, ἀμείρω, *deprive of*, in Pind.²¹, whence in Homer with δ, ἀμέρδεν, ἀμέρδαι, ἀμερσε, ἀμέρσαι, ἀμερθῆς²². (2) by a milder enunciation, and

¹ Od. ε, 406.

² Od. κ, 526.

³ γ, 28. Od. ν, 121.

⁴ ι, 375.

⁵ Od. δ, 807.

⁶ ι, 502.

⁷ Od. λ, 34.

⁸ ω, 157.

⁹ Od. κ, 361.

¹⁰ Od. ζ, 216.

¹¹ κ, 401.

¹² Od. ι, 441.

¹³ Od. ι, 446.

¹⁴ Od. ν, 152.

¹⁵ ρ, 564.

¹⁶ α, 670.

¹⁷ As κτε, κτεν.

¹⁸ Döderlein (referring to passages where ἀμείρδεν is used absolutely = *dolore afficere, ledere*: not *privare*: e. g. ὅσπε δ' ἀμείρδεν Ἀνγὴ καλχείη, Il. ν, 340) connects this verb with σμερδνός, σμερδάλεος, *mordēre* (Germ. *schmerzen*). The initial α (commonly called *euphonic*) is not, he says, arbitrarily prefixed, but arises from an initial σ, which is sometimes thrown away, sometimes softened into a vowel. Hesych. says μέρδει· κωλύει (Dōd. guesses κολούει), βλάπτει. He adds: "Altera verbi ἀμείρδεν sive ἀμείρειν potestas, ubi cum genitivo rei ademptæ conjungitur, num ex illā *mordendi* vi (comparare juvat *anschmerzen*) derivanda sit, an homonymum potius verbum fuerit, adhibito rarissimo illo compositionis genere, quo *τίω, ἀτίω*, in dubio relinquam. Illud mihi probabilius." *Vocab. Homericorum Etyma*.

¹⁹ In μόρος and μορ-α.

²⁰ ι, 616.

²¹ Pyth. vi. 27 (27).

²² χ, 58.

with τ, *βροτός*, whose lot is apportioned, decreed; whence ἀβροτάζειν, to miss one's part, or generally to miss, in μήπως ἀβροτάξομεν ἀλλήλοισιν¹, so (ἀμροτος) ἀμβροτος, and of like formation ἡμβροτες οὐδ' ἐτυχες², ἡμβροτε.

92. Μητιάω, *devise*. [1. μητί-: 2. μητια-.]

(1) hence μητίσσομαι, μητίσασθαι. (2) μητιώσι, μητιάσθαι.

93. Μένω, *remain*; μμνήσκομαι, *remember*. [1. μεν-: 2. μαν-, μνα-³: 3. με-μεν: 4. (μεμεν-αδ-) μμν-ασδ-: μμναζ-: 5. μον-: 6. μυο-: 7. μι-μνα-σκ-.]

(1) μένω, μόνοντων, ἔμενον, μένεσκε, μέμονα, &c., ἔμεινα, μενέω, &c. (2) μίμνω, ἔμμνον. (3) μμινάζειν παρὰ νηυσί⁴, with the notion of *delay*, *sloth*, or *cowardice*. (1) (with the notion of *cause something to remain in the memory*, compare the Germ. *maaken*, *gemahnen*, to remind) μνήσω, will remind, ἐμνήσας, μνήσασα: mid. remember, think of, record; fut. and aor. μνήσμαι, μνήσεσθαι, μνήσατο, μνήσῃ (μνήσῃαι)⁵, μνήσαι, μνήσάσθω, μνήσάμενος, &c.; fut. μεμνήσομαι⁶, μεμνήσεσθαι: passive form with the same meaning: μέμνημαι, μέμνη for μέμνηαι, μεμνέωτο, μεμνώμεθα, μεμνήσθαι, μεμνημένος, μέμνητ', ἐπιμνησθείς. From the same root with reference to a woman, to think of her, to woo her, 2nd pers. μνάει⁷, μνάται, μνώνται, μνάσθω, μνάσθαι: imperf. μνώμεθ'⁸, ὑπεμνάσθε γυναῖκα⁹, slyly courted, and hence μνηστήρ, μνηστεύειν, μνηστεύσαντες. (5, 6) (cf. *memo-ria*) with both meanings, to remember, and to woo: μνώοντο¹⁰, ἐμνώοντο, thought on¹¹, μνωομένω. (7) μμνήσκειται, μμνήσκεσθαι, μμνήσκεο, μμνήσκοντο, &c.; also the active in one instance, μηδέ με τυύτων Μίμνησε¹².

94. Μυκάομαι, *bellow, resound*. [1. μυκ-: 2. μυκ-α-.]

(1) in πύλαι μυκον οὐρανὸν¹³, and μέμυκεν, μεμυκώς, ἐμεμύκει. (2) μυκόμεναι¹⁴.

95. Μύω, *close, bow down*. [1. μυ- (Lat. *my* in *an-my-o*): 2. ἀ-μυ-: 3. ἡ-μυ-.]

Hence οὐ γάρ πω μύσαν ὅσσε¹⁵, closed themselves, and σὺν δ' ἔκεια πάντα μέμυκε¹⁶. (2) whence ἡμύει, ἡμύσε, ἡμύσει, and ὑπεμνήμυκε¹⁷, is quite bowed down, probably corrupted out of ὑπηγήμυκε, so that, when it was neglected from the old reading ὑπεμνήμυκε to represent the first ε by η, ν was put in to support the syllable, as in ἀπάλαμνος and the like.

¹ κ. 65.

² ε, 287.

³ Cf. *man-so*.

⁴ β, 392.

⁵ Od. θ, 462.

⁶ χ, 390.

⁷ Od. π, 431.

⁸ Od. ο, 125.

⁹ Od. χ, 38.

¹⁰ π, 697.

¹¹ β, 686.

¹² Od. ξ, 169.

¹³ ε, 749.

¹⁴ Od. κ, 413.

¹⁵ ω, 637.

¹⁶ ω, 420.

¹⁷ χ, 491.

96. *Náiw, dwell, and váw, flow.* [1. *va-* : 2. *vai-*.]
 (1) *νάσσα*¹, *cause to dwell*; *ἀπονάσσωσι*², and mid. *ἀπνέσσομαι*³, *caused himself to dwell apart, migrated*; and *νάσθη*⁴, *dwell*. (2) in the forms of pres. and imperf. of *vaíw* and *vai-ráw*, *inhabit*. Different from this is *κρήνη νάει*⁵, *flows*, from root *vas* (Germ. *nass, wess*), with rejected *σ*, *νάουσι*, and *ὕδατα ἀνάοντα*: so also (*vay*) *γαῖαν ἐναΐς*, *trod down*, perhaps radically allied to Germ. *nach, near*; *pressed it close together*.

97. *Níw, swim; νίομαι, go.* [1. *ve-* : 2. *vis-*.]
 (1) *νίω, swim*, in *ἐννεον ἐνθα καὶ ἐνθα*⁶, and *νίωv*.—*νίομαι, νει-μαι, go*; 2nd pers. *νίαι*⁷ (*ἀνανίεται*), *ἀννείραι*⁸, *νίεσθαι, &c.* (2) *νίσσομαι, νίσσοντο, νίσσεσθαι*, both forms also denoting the future, hence to be considered as of that tense, and thus together with *νίσσομαι*⁹, &c., stands as a variation *νεισσομαι*, which has perhaps preserved the true form.

98. *Nhíw, heap together.* [1. *nafe-*¹⁰ : 2. *nh-* : 3. *nh-v-*.]
 (2) (*nh*) *νῆεν*¹¹, and *νῆει*¹². (3) *ἐπενῆνεον, παρηνῆνεον.* (2) *νῆησαν, νῆησαι, νῆησάσθω*.

99. *Nípaw, wash.* [1. *vid-* : 2. *vip-*.]
 (1) *νιδ*, pres. and imperf. *νίλειν, νίλει, ἐνίζον, νίζον, νίλετο, ἀπενίζοντο*. (2) fut. aor. *νίψει, ἐνίψει, νίψον, νίψατο, washed himself, νίψασθαι, &c.*, pass. *νένιπται*¹³, and from *χέρνυψ, χερ-νίψαντο*¹⁴.

100. *Ξίω, ξύω, ξαίνω, rub, polish, card.* [1. *xe-* : 2. *xu-* : 3. *xu-v-*.]
 (1) in *έξισσε, ἀμφέξεσα, ἀπέξεσε, cut off*. (2) *έξω' ἀσκήσασα*¹⁵, said of a garment, *γῆρας ἀποξύσας*¹⁶, hence *ξύστον, staff of a spear*. (3) *ἀποξύνουσι, ἀποξύναι, to polish*: (*ξαν*) *είριά τε ξαίνειν*¹⁷, *card*.

101. *Όζω, smell; ὀθω, move; ὠθίω, push.* [1. *od-* (in *od-or*) : 2. *od-* : 3. *oth-*.]
 (1) *ὀδῶδει*. (2) (cf. *od-*) *ὀθομαι, am inwardly moved*; *οὐκ ὀθεταί φίλον ἦτορ*¹⁸. (3) *ὠθεῖ, ὠθεσκε, ἀπώσεται, ὤσαν, ὠσασκε, κατώση, ὠσασθαι*.

102. *Όίγω, ἀνοίγω, open.* [1. *ofig-*, *oig-* : 2. *oig-vu-*.]
 (1) *ἀνῶγεν*¹⁹, and *ἀνέωγεν*²⁰; *ἀναοίγεσκον*²¹. *ᾠξέ*²², &c., *ᾠξαν* and *ᾠξε*²³. (2) *ὠίγνυντο*²⁴.

¹ Od. δ, 174.² π, 86.³ β, 629.⁴ ξ, 119.⁵ Od. ζ, 292.⁶ φ, 11.⁷ Od. λ, 114.⁸ Od. λ, 192.⁹ ψ, 78.¹⁰ Allied to the Germ. *nähen, to sew*, that is, *to join together*.¹¹ ψ, 139. 168.¹² ψ, 169.¹³ α, 419.¹⁴ α, 449.¹⁵ ξ, 179.¹⁶ ι, 446.¹⁷ Od. χ, 423.¹⁸ ο, 166.¹⁹ ξ, 168.²⁰ π, 221.²¹ ω, 445.²² ζ, 298.²³ ω, 457.²⁴ β, 809. θ, 58.

103. ὦτω, οἶω, *δομαι*, *think*. [1. *Fi-*: 2. *οFi-*, *δι-*.]

(2) 1st pers. pres. indic. *ὦτω* and *οἶω*, then *δομαι*, *οἶεται*, *διόμεθα*, *διετο*, *ῶετο*, *surmised*; *διόμενος*, *οἶσατο*, *οἶσάμενος*, *ῶσθην*, *οἶσθεις*. Contracted only in *τίς κ' οἶοιτο*¹.

104. ὀλλυμι, *destroy*. [1. *δλ-*: 2. *δλ-ε-*: 3. *δλεκ-*: 4. *δλ-λυ-*.]

(1) in *ῶλετο*, *δλωμαι*, *δληται*, *ἀπόλοιο*, *δλοισθε*, *δλίσθαι*, and *σύλόμενος*, *destructive*, *δλωλε*, *δλώλει*. (2) in *ῶλεσα*, *δλέσω*, *δλίσσαι*, *δλέσας*, fut. *δλίσσθαι*. (3) in *δλέκουσι*, *δλεκον*, *δλέκοντο*. (4) in *ἄλλυς*, *ἄλλυσαι*², *ἄλλυντων* καὶ *ἄλλυμένων*³, *ἀπόλλυται*.

105. ὀμνύω, *swear*. [1. *δμ-*: 2. *δμ-ο-*: 3. *δμ-νν-*.]

(1) 2nd fut. *δοῦμαι* and *ομῖται*. (1, 2) 1st aor. *ῶμοσε*, *δομοσον*, *δομόσαι*, *δομόςας*. (3) *δμνυθι*⁴, *ἀπώμνυ*⁵, with *ἀπώμνυον*, *ἀπώμνυε*.

106. ὀνημαί, *profit*. [1. *να-*: 2. *δ-να-*⁷ (in *δναρ*): 3. *όνινα-*.]

(2) *δνησο*, *δνήμενος*, *ἀπόνητο*: fut. *δνήσειν*, *ἀπονήσεται*. (3) *όνινησι*.

107. ὀνομάζω, *name*. [1. *νομ-* (cf. *nom-en*): 2. *δνομ-*.]

(2) *δνομα*, *δνομάζω*, *ἐξονομάζω*; aor. (*δνομαν*) *δνόμηνεν*, *δνομήνω*, *ἐξονομήνης*, *ἐξονομήναι*.

108. ὀνομαι, *blame*. [1. *δν-*: 2. *δνο-*.]

(1) *δονοται*, *δνοιτο*: then aor. *ῶνατο*⁸, and with extended *ο*, *ἦ σννεσθ'*, *ὅτι μοι Κρονίδης Ζεὺς ἄλγε' ἔδωκε*⁹; *do ye think it a slight matter?* where Aristarchus read *ἦ δνόσασθ'*. (2) in *ἦ δνοσαι*¹⁰: fut. *δνόσσειται*, *δνόσσεισθαι*: aor. *ῶνοσάμην*, *δνόσαιτο*.

109. ὀπωπα, *have seen*. [1. *δπ-*: 2. (*δπσσ-*) *δσσ-*: 3. *δπιπ-*.]

(1) *δπωπα*, *δπωπας*, *δπώπει*: fut. *δψεται*, *δψεται*, *δψεσθε*, *δψεσθαι*, and *δψείω* = *desire to see*¹¹. (2) *δσσομαι*, *δσσατο*, *δσσόμενος*, *to see in the mind*, *to foresee*, and *predict*, *ἐπιόσσομαι*, *regard with the mind*, *προτιόσσομαι*, *see through*, *forebode*, *ἦ σ' εὖ γιγνώσκων προτιόσσομαι*¹². Likewise from *πιπ*¹³ (*παρθενοπίπα*¹⁴). (3) *τί δ' ὀπιπτεύεις*¹⁵, *ὀπιπτεύσας*.

¹ Od. ρ, 580. χ, 12.

² θ, 449.

³ δ, 451.

⁴ ψ, 385.

⁵ Od. β, 377.

⁶ Döderlein supposes a root *εν* (cf. *ἐνεργεῖν*) = *to bear*. Hence *δνοε*, *beast of burden*, and the 'lower mill-stone' (in Germ. *Last-stein*, 'burden-stone'): *δνείατα* = *fercula*: and *δνασθαι*. He explains *τί σεν ἄλλος ὀνήσεται* *δψίγοδος παρ*: *reportabit*; and the causative *οἱ δὲ τοῦτο γε γήρας ὀνήσει*, *participabit*. (Vol. iv. 225.)

⁷ Cf. NAH-RUNG, *nourishment*.

⁸ ρ, 25.

⁹ ω, 241.

¹⁰ Od. ρ, 378.

¹¹ ξ, 37.

¹² χ, 356.

¹³ Better *δπ-*, *δπ-οπ-*, changed into *δπιπ*, as *δνον-* becomes *δνιν-* in *δνίγησι*, &c. See *δνημαι*, and comp. *ἀτιτάλλω* from *ατάλος*.

¹⁴ λ, 385.

¹⁵ δ, 371.

110. ὀρίγω, *stretch*. [1. ῥεγ- (Germ. *rec-ken*, to *stretch*, Lat. *reg-o*, *rec-tus*¹): 2. ὀ-ρεγ-: 3. ὀμεγ-νυ-: 4. ὀρεχ-θε-.]
(2) ὀρίγων, ὀρίγονται, ὀρίγεσθαι, ὤρειε, ὤρεϊσθε, ὀρίξω, ἐπορεύεσθαι, and perf. ὀρωρέχεται. (3) ὀρεγνύς. (4) ὀρίχθεον, *stretched themselves on the earth, were laid low*². [a. *panted* or *heaved* in the throes of death.]

111. ὀρνυμι, *rouse*. [1. ὀρ-: 2. ὀρ-ε-: 3. ὀρ-νυ-: 4. ὀρ-ω-: 5. ὀροθ-νυ-: 6. ὀρ-θο-.]
(1) in ὀρσομεν, ὤρσε: 2nd aor. ὤρορε, *roused*; mid. 1st aor. ὄρσεο, ὄρσεν, *rouse thyself*; 2nd aor. ὤρετο, ὄροντο, ὄρηται, ὤργο, ὄρσο, ὄρθαι, ὄρμενος: perf. ὄρωρε and ὤρορε θεῖος δαυδός, *roused himself to sing*³; pluperf. ὄρώρει. (2) ὀρέοντο and ὀρώρεται. (3) ὄρνυον, *roused*, ὄρνυθι: infin. ὀρνύμεν.—ὄρνυμαι, ὀρνύμενος, ὄρνυτο, &c. (4) ὀρίνων, ὀρίνεν, ὀρίνετο, ὀρίνθη, ὀρινθείη. (5) ὀροθύνει, ὀρόθυνον, and (6) ὤρθωσε, ὀρθωθείς. (Cf. *ord-o*, Germ. *Ord-nung*.)—Distinguish from this ὀρούω, root *ρυ* (*ruo*), *ρου*, as ἐλήλυθα with prefixed *ο*, from which the 1st aor. ὄρουσε, ὀρούσας, &c.

112. οὐτάω and οὐτάζω, *wound*. [1. ὀφ- (Germ. *off-en*, *open*)—(ὀφτε, ὀφτα=): 2. οὐτε-: 3. οὐτα-: 4. οὐτα-σθ-.]
(3) without mood-vowel in οὐτα, οὐτάμεναι, οὐτάμεν, οὐτάμενος. Of οὐτάω stands the imperat. οὐταε⁴: imperf. οὐτα, as it was once written⁵, now οὐτα, and aor. οὐτησε, οὐτήσασκε and οὐτηθείς. (4) (οὐταδ) οὐτάζω, οὐτάζοντο, and οὐτασε, οὐτάσθ, οὐτάσαι, οὐτασσαι, οὐτασμένοις.

113. ὀφέλλω, *increase*, and ὀφείλω, *owe, must*. [φελ- (Germ. *voll*, *full*, and *soll*, *shall*).]
With prefixed *ο*, (ὀφελ) ἵς ἀνέμον—κύμαρ' ὀφέλλει⁶ (*causes to swell*), ὀφέλλεται, ὀφέλλετο, and 1st aor. opt. ὀφέλλειν πόνον⁷, with ελλ-, since ειλ- would bring the form into the province of ὀφείλω. On the other hand ὀφείλω: Ἐπειοὶ χρεῖος ὀφείλον⁸, and χρεῖος ὀφείλετο, 2nd aor. ὤφελον and ὀφελον, *ought*, as an optative particle (*utinam*), and either alone τὴν ὀφελ' ἐν νήεσσι κατακτάμεν⁹, or αἰθ' ὀφελον, ὥς ὀφελον. Both words had originally ελλ, whence ὀφελον and ὀφείλεται are still often written ὤφελον, ὀφέλλεται, but not conversely ὀφείλω for ὀφέλλω.

114. Παθεῖν, *to suffer*; πένεσθαι, πονεῖσθαι, *to labour*; πημαίνειν, *to injure*.

Α) 1. πα-πη-: 2. παθ- (cf. *pati*): 3. παθσκ-.

Β) 4. πε-: 5. πεν-: 6. πονε-: 7. πεν-εθ-, πενθ-: 8. πενθ-ε-.

¹ An analogy which is carried farther on by στορεγ, στορε, *stretch*

² ψ, 30.

³ Od. θ, 539.

⁴ Od. χ, 356.

⁵ ν, 192. 561.

⁶ α, 883.

⁷ π, 651. Od. β, 334.

⁸ λ, 688.

⁹ τ, 59.

(1) (πῆμα) πημαίνειν, πημνείαν, ἐπημάνθη, πημανθήναι, *to inflict harm, to injure, to torment*. (2) πάθον, ἔπαθον, *suffered, πάθω, πάθοι, παθίειν, παθών*. (3) πάσχει, πάσχοι, πάσχοντες. (4) πίνεσθαι, ἐπίνοντο. (6) πονέωμεθα, πονόιτο, πονίεσθαι, πονεύμενος, ἐπονέιτο, &c., πονήσομαι, πονήσατο. (7) πέπονθας, ἐπεπόνθει, πέποσθε¹. (8) πενθήμεναι, πενθείετον, πενθήσαι.

115. Πείρω, *pierce*; πειράω, *attempt*; περῆσαι, *to cross* (and rare, *carry across*); περάσαι, *to sell*. [1. περ-: 2. περα- (= *pass through, penetrate*; cf. *per-go*): 3. περ-: 4. περα-: 5. περα-σδ-: 6. περητισδ-: 7. περαιν-.]

(1, 3) pres. imperf. aor. κύματα πείρων, *passing through the waves*; διὰ δ' αὐτοῦ πείρεν ὀδόντων² (*ran him through the teeth with a spear*), πείρε κέλευθα. So also πείραν, ἔπειραν, ἐμπείραντες, perf. ὀδόνται κεπαρμένους³, &c. and hence περόνη, *buckle*, περονᾶτο, περόνησε, περονήσατο. (4) = (*endeavour to pass through,*) *attempt*, imperat. πείρα, πειράτω, infin. πειράν, and of the same meaning πειράται, πειρά (2nd pers.), πειρώμεθα, πειρώμενος, fut. πειρήσω and πειρήσομαι, πειρήσεσθαι, aor. πειρήθη, πειρηθείμεν, &c. perf. πεπειρήμαι⁴, *am practised in speaking*. (5) πειράζειν, ζῶν, *to try, to explore*, and (6) πειρητίζων, πειρητίζει, *try here and there*. (1, 2) *to cross, traverse*; also *to penetrate*. Rarely trans. *to set across*. περάαν, πέραον, &c. περήσειν, περήσαι, &c. and, with unaltered α, *to carry over* (the sea or boundary) *for sale, to sell*; πέρασαν, ἐπέρασσε, ἐπέρασσαν, περάσητε, &c. with redupl. in perf. Ἀἴμονα ἐς ἡγάθειν πεπερήμενος⁵, not πεπερασμένος. The same with ν, περνάς, περνάμενα, πέρνασθ'.—Cognate forms are περαιωθέντες, *transported*, and (7) Σειρήν . . . ἐξ αὐτοῦ πευρήναντε⁶, *stretching from him*, and πάντα πεπείρανται⁷, *are gone through, finished*.

116. Πελάζω, *bring near, approach*. [1. πελα-, πλα-: 2. πελαδ-.]

(1) πλῆγτο⁸, πλῆγντο⁹, ἐπληντ'¹⁰, πεπλημένος¹¹. (2) πελάζειν, πελάσαι, πελάσαιντο, πελάσθη, πέλασθεν.

117. Πέλειν, *to be* (with the notion of *continuance*); πέλεσθαι, πολεῖν, πωλείσθαι: ὀπλίσθαι, *to prepare*; πλέειν, *to sail*.

α) 1. πελ- (with the notion of *motion*, and thus ~ βαλ, *ball*; *Fal, fall*; ἄλμα, *leap*): 2. πολ-εF-, πολεν-: 3. πωλ-εF-: 4. ἡο-πελ-: 5. ἡο-πλεδ-.

β) From same, 1. πελ-: 2. πεF-: 3. πλοF-.

α) 1. πέλει (*versatur in aliquo loco*), *moves, is some where*, πέλεν, &c. and with the same meaning πέλεται, πέλονται, πέλονται, πέλόμεθ', πέλονται, πέλοιτο, imperat. πέλεν¹², imperf. πελί-

¹ γ. 99. Od. κ, 465. ψ, 53.

⁴ Od. γ, 23.

⁷ Od. μ, 37.

⁸ φ, 58.

⁹ ξ, 438.

¹¹ Od. μ, 108.

² π, 405.

⁶ Od. γ, 175. 192.

⁹ ξ, 468.

¹² ω, 219.

³ ε, 399.

¹⁰ δ, 449.

σκεο¹, πίλοντο, (ἐπελεο) ἐπλεο, ἐπλετο : ὁδοῦν μοι ἐπιπλόμενον ἔτος ἦλθε², *moving itself on* ; περιπλομένων ἐνιαυτῶν, *of the revolving years*³ (volventibus annis); and the cognate forms δλιγπηλίων, ἰουσα, *having little motion, life*. (2) κατὰ ἄστυ πολεῖν⁴, *to continue in the city* ; ἀμφιπολεῖν, *to go round, to attend upon* ; ἀμφιπολεύεις, οἱ, and πυρπολοῦντας⁵, *putting fire in motion, kindling fires*. (3) πωλεῖται, *to turn oneself in a place, to be* ; πωλεῦμενοι, α, πωλεύμην, πωλεῖτ', πωλίσκετο, πωλήσομαι, ιαι. (4) (ῥοπελον) ῥπλον, *tool, instrument, that which one uses in action, or production*, and hence (ῥπλε) ῥπλεον (ῥμαξαν)⁶, *got ready* ; δειπνον ἀνωχθι "Ὀπλίσθαι", properly ὀπλίσθαι. (5) (ῥοπλεδ = ὀπλιζ, *get ready, arm, &c.*) ὀπλίζονται⁷, *are fitted out*, ὀπλιζώμεθα, ὀπλίζοντο, ὀπλισεν, ὀπλίσαι, ὀπλισον, ἔφοπλίσσεσθαι, ὀπλίσσατο, ὀπλισθεν (ὠπλισθεν) δὲ γυναῖκες⁸, *attired themselves*.—
 α) 1. πλείν, *to sail*, whence πλείθ', ἐπλεον, &c. πλείν, ἀπέπλειον¹⁰, πλείν, πλέων, πλείοντες, &c ἀναπλεύσεισθαι¹¹. (3) πλώων, *were floating*¹², πλώοιεν¹³, δακρυκλώειν¹⁴, *to swim in tears*. Also πόντον ἐπιπλώσας¹⁵, ἀπέπλω νηῦς¹⁶, παρίπλω¹⁷, ἐπιπλῶς πόντον¹⁸.—*swam, sailed upon the sea* ; the notion of *motion and action* is every where predominant.

118. Πέρθω, *destroy*. [1. περθ- : 2. παρθ- : 3. प्राθ- : 4. πορθε-.]

(1) (περθ) πέρθοντε, πέρθετε, περθομένη : infin. without mood-vowel (περθ-σθαι), πέρθαι¹⁹, also πέρσειν, πέρσαι, &c. (3) 2nd aor. ἔπραθον, ἐξεπράθομεν. (4) ἐπάρθουν, διαπορθήσας.

119. Πέτομαι, *fly*. [1. πετ- : 2. πτε- : 3. πετα- : 4. ποτ-ε- : 5. ποτ-α- : 6. πωτα- : 7. πτα-, πταν- : 8. ποτ-, πτο-.]

(1) πέτεται, πέτονται, ἐπέτοντο, ποτίσθην. (2) ἐπιπέσθαι²⁰. (3) (πτα) ἔπτατο, πτάτο²¹ : subj. (πτάηται) πτήται²², πταμέναι. (4) ποτίονται, ἐκποτίονται. (5) ποτῶνται²³, ἀμφοποτᾶτο. (6) πωτῶνται²⁴. (3) Allied to these are the forms from πετα- with the notion of *expansion*, ἐπέττανται, ἐπέττατο, πεπταμένη, πέτασσε, πετάσσας, πετασθῆναι.—Also πετα- with ν, πιννάς, ἐπίπνα, ἀναπιννάμεν.—(1) From πετ- with π, πίπτω, *fall*, πίσσον, πεισών, fut. πείσεισθαι, and πτα-, πτήσσω, *crouch with terror*, πεπτεώς, πεπτηῶτες, προτιπεπτηνῖαι. — (7) ἀποπτανέουσι²⁵, *will slink away*. — (8) πτώσσεις, καταπτώσσουσι, οντας. — πτωκ-, πτωκάειν a va-

¹ χ, 433.

² Od. η, 261.

³ Od. α, 16.

⁴ Od. χ, 223.

⁵ Od. κ, 30.

⁶ Od. ζ, 73.

⁷ τ, 172. ψ, 159.

⁸ Od. ρ, 238.

⁹ Od. φ, 143.

¹⁰ Od. θ, 501.

¹¹ λ, 22.

¹² φ, 302.

¹³ Od. ε, 240.

¹⁴ Od. τ, 122.

¹⁵ γ, 47.

¹⁶ Od. ξ, 339.

¹⁷ Od. μ, 69.

¹⁸ ζ, 291.

¹⁹ π, 708.

²⁰ δ, 126.

²¹ ψ, 880.

²² ο, 170.

²³ β, 462.

²⁴ μ, 287.

²⁵ ξ, 101.

rious reading, for which now is given *πτωσκαζέμεν*¹, also *πτῶξ, πτωχός, πτωχεύειν, to beg, πτωχεύειν*.

120. Πέφνον, *slew*. [1. φε- : 2. φα- : 3. φεν- : 4. φουε-.]

(3) (πεφνον) πέφνον, πέφνον, πεφνέμεν, &c. (4) βουφόνειον². (2) πέφαται, πέφανται, πεφάσθαι, πέφατ'³, &c. πεφήσειαι⁴, πεφήσεται⁵.

121. Πίνω, *drink*. [1. πιF- (Lat. *did-o*) : 2. πι- : 3. πι- : 4. πο- : 5. πιν-.]

(1) Pind. fut. *πίσω, will give to drink, and πίομαι, I drink*⁶; in Hom. with *future* meaning in *πίόμενος*. 2nd aor. *έπιον, drank*; subj. *πίω, πίοσθαι : πίοιμι, πίες, πίκειν, πιῖν, πέμεν, πίων*. (4) perf. *πο-, εκπέποται*⁷. Cf. *εδόδοται* under *ιδω*. In the other parts we find (5) *πίνειν, πίνεται, πίνεσκεν, &c.*

122. Πλανῶ, *cause to wander*. [1. πλαν- : 2. πλανα- : 3. πλανγ- : 4. πλαδ-.]

(1, 2) *πλανῶνται*. (3) aor. *πλάγξε, παλμπλάγξασα, παρίπλαγξεν, άπεπλάγχθης, πλάγχθη, πλαγχθείς, παλμπλαγχθέντας*. (4) *πλάζουσι, cause to wander, πλάζομαι, &c.*

123. Πλήθω, *am full*. [1. πελ- : 2. πλε- : 3. πλα- : 4. πι-πλα- : 5. πιν-πλα- = πιμ-πλα- : 6. (πλαιθ- =) πληθ-.]

(1, 2, 3) *πλήτο σπείος, was full*⁸, *πλήθ' υδατος, έπλητο, πλήντο*. (4) *έμπίπληθι*⁹. (5) *πιμπλάσι*¹⁰, *πίμπλαντο*¹¹; also, extended (*πιμπλαν*) *πιμπλάνεται*¹². (6) *πλήθει, πλήθουσι, πλήθωσι, to be full, whence πλήσαν, έμπλησον, εὖ πλήσασα*¹³, *πλησάμενοι, &c. έπλήσθη, πλήσθεν, ενίπλησθῆναι*.

124. Πνέειν, *to breathe, to blow*. [1. πνεF-¹⁴ : 2. πνε- : 3. πνευ- : 4. πνυ-.]

(2) *πνέει, έπιπνέει, πνείοντες, πνείουσιν, άνίπνεον*. (3) *πνεύση, άνίπνευσαν, άναπνεύσωσι, άμπνεύσαι*. (4) *άμπνυι, άμπνύνθη*, and, since the seat of the *breath* is also that of *intelligence*, so in the perf. *έπινυσαι (thou hast breath, thou hast intelligence), πεπνύσθαι, πεπνυμένος, α, έπινυσσ-*.—(4) *πνυ-* with *πο* (from *πολύ, much*), *exert oneself, έποιπνυον, κοιπνύοντα, κοιπνύσασαι*.

125. Πορεῖν, *to bestow*. [1. πορ- : 2. προ-.]

Only in 2nd aor. *πόρε, πόρῃ, πόροι, πορών*. (2) *πέπρωται*¹⁵, *has been allotted*.

126. Ραίω, *strike*; *ρήξαι, to break*. [1. ραF- : 2. ραι-¹⁶.]

(2) *ράϊτσι, ραίε, ραίοιτο, ραιομένον*; fut. and aor. *άπορράϊσει, to*

¹ δ, 372.

² η, 466.

³ ο, 140.

⁴ υ, 829.

⁵ ο, 140.

⁶ Ol. vi. 86 (147).

⁷ Od. χ, 56.

⁸ σ, 50.

⁹ φ, 311.

¹⁰ φ, 23.

¹¹ α, 104.

¹² ι, 679.

¹³ π, 223.

¹⁴ Cf. Germ. *pflegen*, i. e. *to breathe*, in the mountain dialects.

¹⁵ σ, 829.

¹⁶ Cf. Germ. *raf-fen, to snatch*, and *rei-ssen, to burst*, *διαρράϊσαι*.

scatter with violence, διαρραίσουσι, διαρραίσεσθαι, ραίσω, ραίσαι, ῥραίσθη, broke. Allied to this is *Frag-* (*frag-or, frac-tus*), ὑπερράγη¹, was opened up. and ῥηγ-, ῥήξω, ῥηξόμεθα, ἔρρηξε, ῥήξει, ῥήξει, ῥήξαι, ῥρήξαντο, ῥήξαντο, ῥήξαμεν: perf. συνέρρηκται (*contritus*). — ῥηγ- with νυ-, ῥήγνυσι, ῥήγνυσι, ῥήγνυται: imperf. ῥήγνυσσε, ῥήγνυτο, ῥήγνυσθε, ῥήγνυντο: infin. ῥήγνυσθαι.

127. 'Ρεῖν, to flow: ῥυῖναι, to gush: ῥάσαι, to moisten. [1. *ρεf-* (in *ρεῦμα*): 2. *ρε-*: 3. *ρευ-*, *ρυ-*, *ρυζ-*.²]

(2) ῥέουσι, ῥέων, ῥέει, ῥέρον, &c. (3) ῥύε, gushed³, and with ζ, ῥυζ-, κελαρίζει, κελαρίζειν, to flow with (κελάδω) a murmuring noise.—Likewise ῥαδ-, ῥάσατε⁴, perf. ἑρράδαται, plup. ἑρράδατο: and ῥαιν-⁵ in ῥαίνοντο δὲ νέρθε κονίγ⁶, were besprinkled.

128. 'Ριγίω, to shiver with fright. [1. *Frīg-* (*frig-us*): 2. *ριγ-*: 3. *ριγ-ο-* (cf. *rigor*).]

(1) perf. ἑρρίγα, ἑρρίγε, ἀπερρίγασι, ἑρρίγησι: pluperf. ἑρρίγει. (2) ῥιγῶσαι, ῥιγῶσα, ῥιγῶσι, ῥιγῶσαι, ῥιγῶσαν. (3) in ῥιγώσκων⁷, that I should shiver.

129. 'Ρώεσθαι, to move with vehemence, to make an effort. [1. *ροf-* (cf. *rob-ur*): 2. *ρω-*: 3. *ρω-* (*ε* = out of, back).]

(2) θωρηχθέντες 'Ρῶοντ⁸, rushed out; χαῖται ἐπερρώσαντο ἀνακτορ⁹, streamed down; ἀμφ' Ἀχελώϊον ἐρρώσαντο, said of nymphs dancing¹⁰, to frisk in the dance. (3) (ἔρωε) ἐρωεῖν, to press back, to give way; νίκος οὐποτ' ἐρωεῖ¹¹, to flow out, down; αἷμα ἐρωήσει περὶ δουρί¹² (it is active, cause to flee, in *Il. v.*, 57), ἐρωήσαι, ὑπερώησαν.

130. Σείειν, to shake. [1. *σεf-* (cf. *sar-us*, wild, to be furious, to shake, to shudder): 2. *σε-*, *σει-*: 3. *σευ-*.¹³]

(2) σείων, ἐπισείουσιν¹⁴, σείερο, σείόμενον, shaken; imperf. σείον, ἐσείοντο, were shaken; aor. σείσ', σείσατο¹⁵, shook herself, moved impatiently. (3) aor. σεία, ἐσσεια, σείε, drove away trembling; ἐσσειε, σείαν, σείας, σείωνται, σενάμενος: ὕλη τε σείατο¹⁶, once inaccurately *ε* ἐσσειόιτο. Still stands πολλὰ δὲ μετεσσειόοντο γεραιά¹⁷, rushed together with; perf. ἐσσυμαι, ἐσσυται, ἐπέσονται, ἐσσύμενος, ἐσσυμένως, with impetuous haste; pluperf. ἐσσυο, ἐσσυτο, ἐπέσσυτο, ἀνέσσυτο, οὗτο as χύτο from χέω.

¹ θ. 558. π. 300.

² riesseln.

³ Od. γ. 455.

⁴ Od. v. 150.

⁵ Cf. *rienen*, *Thur.* for *regnen*, to rain; *rinnen*, to flow; *Rhein*, the *Rhine*.

⁶ λ. 282.

⁷ Od. ξ. 431.

⁸ λ. 50.

⁹ α. 529.

¹⁰ α. 616.

¹¹ Od. μ. 75.

¹² α. 303.

¹³ More probably = *σεf-* *Doric* for *σεf-* *curvere* (see *θίω*), as *σιός* for *θιός*. See *New Crat.*, p. 577, *top*. I cannot, however, agree with Mr. Donaldson in referring *σεί-βω* to this root, as it is so plainly allied to the Sanscrit *śev*, *cenerari*. See *Höfer's Beiträge*, p. 113.

¹⁴ δ. 167.

¹⁵ θ. 199.

¹⁶ ψ. 198.

¹⁷ ζ. 296.

131. Σκεδάζω, *scatter*. [1. κε- : 2. ~ σκε- : 3. κεα- : 4. κε-δ-α- :

5. σκιδ-α- : 6. (κεδ-α-ν- =) κιδ-α- : 7. (σκεδ-αν- =) σκιδ-α-.]

(1) in δρυός ἦν λίπε κείων¹. (3) in εὐκείατοιο², and κίασσε, κίασαν, κίασθη. (4) ἐκίασσε, κεδασθέντες, ἐκίασθεν. (5) σκίδασεν. (6) κιδναται, κιδνατο. (7) διασκιδνάσι³, σκιδναται, σκιδνασθε, σκιδνασθαι, σκιδναμένω, ἐσκιδναντο. Allied to this is σχίζω, *cleave*. Root κιδ-, σχιδ- (Germ. *schied*, *clote*), whence ἔσχισε, διεσχίσθη.

132. Στείλλω, *dry*. [1. κελ-⁴ : 2. σ-κελ-⁵ : 3. σκαλ-.]

(3) in μὴ μένος ἡελίοιο Σκῆλη⁶, *should dry up*.

133. Στείνειν, *to be close-pressed, uneasy, to groan*. [1. στεν- (= *close*, *hard*, ~ Germ. *Stein*, *stone*) : 2. στειν- : 3. στεναχ- : 4. στεναχ-ιδ- : 5. στονα- : 6. στοναχ-ι-.]

(1) στένει, στένε, ἔστενε, ἐπὶ δ' ἔστενε δῆμος ἀπείρων⁷. (2) *pass. to be close, crowded with*, στείνοντο δὲ σηκοὶ Ἀργῶν⁸ : λάχνην στεινόμενος, &c. (3) στενάχουσι, στενάχων, στενάχεσθ', στενάχοντο. (4) στεναχίζω, στεναχίζων, which formerly appeared in some places with ο, στοναχίζων⁹, στοναχίζετο¹⁰, &c. (6) in στοναχῆσαι, ἐπεστονάχησε.

134. Στορέσαι, *to spread out*. [1. στορ- : 2. στορ-¹¹ : 3. στορε- : 4. στορ-νυ-.]

(2) pluperf. ἔστρωτο¹². (3) στορέσαι, στορέσαν, ἐστόρεσαν. (4) καστορνύσα¹³.

135. Στυγέω, *shudder at something*. [1. στυγ- : 2. στυγ-ε-.]

(1) 2nd aor. ἔστρυγον¹⁴ : στύξαιμι μένος¹⁵, *cause to tremble*. (2) στυγέι, στυγέουσι, στυγέησι, &c.

136. Σώζειν, *to save*. [1. σαF- (*salv-us*) : 2. σα- [σάος (*sa-nus*) and σαό-ω] : 3. σαFo-, σοο- : 4. σοFo-, σωο- : 5. σωζ-.]

(3) imperat. (σαόειο) σάω, *save* ; σαῶσαι, σωσόμεναι, σωσόμεν : fut. σωσέαι : aor. σωθήναι, &c. (3) hence σώος and σόγ, σώοις. (4) (σοFοντες) σώοντες, σώεσκον, as πλο πλώουσι. (5) σωζον.

137. Ταράσσω, *confound*. [1. τερ- (*ter-ror*) : 2. ταρ- : 3. θρα- : 4. ταρ-βε- : 5. ταρ-αχ-.]

(3) out of Homer θράσσω, θράζω. (4) ταρβεῖ, ἐτάρβει, τάρβησε. (5) ἐτάραξε.—ταραχ- (τρααχ, τρηχ), τετρήχει¹⁶, and τετρηχύναι¹⁷.

138. Τίθηκα, *am astounded*. [θαφ-.]

2nd aor. ταφών preserves the second aspirate; and the perf. τίθηκα, τεθηπώς, the first.

¹ Od. ξ, 425.

² Od. ε, 60.

³ ε, 526.

⁴ Keil.

⁵ Germ. *schell* in *zerschellen*.

⁶ ψ, 191.

⁷ α, 776.

⁸ Od. ε, 219.

⁹ ψ, 172. 225.

¹⁰ β, 95. η, 95.

¹¹ Od. κ, 454.

¹² Cf. Germ. *Stroh*, *Streu*, *straw*; and Lat. *stra-men*.

¹³ κ, 155.

¹⁴ Od. ρ, 32.

¹⁵ Od. κ, 113.

¹⁶ Od. λ, 502.

¹⁷ β, 95.

¹⁸ η, 346.

139. *Τείνειν, to stretch.* [1. τε-: 2. ~ τα-: 3. τεν- (*τεν-ορ*).
4. τα-νυ-.]
(1) *τίταμαι, τίτατο, τετάσθην.* (3) *τίνει, έτεινε, τείνεν, τείναν,*
τείνιεν, τείνας. (4) *τάνυται*¹, and *έντανύεσθαι, τανύοντο*: inf.
τανύειν: aor. *ετάνυσσα, τάνυσε, τανύσθ, &c.* *ετανύσσοτο, &c.*:
pass. *τάνυσθεν, τανυσθείς*: pluperf. *τετάνυστο.*

140. *Τέλλειν, τελειν, to finish.* [1. τελ- (cf. Germ. *Ziel, limit*):
2. τελ-ε-: 3. τελ-εθ-.]
(1) *επίτελλω, lay down as limit, command*; *ετέλλε, επέτελλε,*
*άντειλε, caused to spring*². Also mid. and pass. *επιτέλλομαι, εο,*
επετέιλατο: perf. *ετέταλτο, περιτελλομένων, finished, said of the*
course of time. (2) *τελέωμεν, τελείει, ετέλειον, ετελείετο, τελείεσθαι,*
to be accomplished; and fut. without σ, *τελέω, τελείει, τελέουσι*:
aor. *τέλεσα, ετέλεσσα, τελέσω, &c.* *τελέσθθ*³. (3) *τελέθω, am at*
the end, am there, appear; *τελέθει, τελέθουσι, τελέθοντες.*

141. *Τέμνω, cut.* [1. τεμ-: 2. ~ ταμ-: 3. τεμν-: 4. τμα-γ-:
5. τομε-.]
(2) 2nd aor. *τάμον, τάμν, τάμνεται, &c.* (3) *τάμνε, τάμνετο, &c.*
(3) *τέμνε, τέμνετε.* (4) (as τα τεταγών) in *άποτμήγουςι*⁴, *άπο-*
τμήζας: 2nd aor. *διέτμαγον*⁵: pass. *τμάγεν* and *διέτμαγεν.* (5)
δειροτομήσει, ήσαι, ήσας, and κερτομέοι, έων.

142. *Τέρπω, delight.* [1. τερεπ-: 2. τερπ-: 3. ταρπ-.]
(2) in *τέρπειν, τέρπεται*: (3) 2nd aor. *τετάρπετο, τεταρπώμεσθα,*
τεταρπόμενος, ταρπώμεθα: 2nd aor. pass. *τάρπημεν, τάρπησαν,*
ταρπήμεναι: 1st aor. *τάρφθθ, τάρφθην, with τερφθείη*⁶.

143. *Τέρσω and τερααίνω, dry.* [1. τερ-: 2. τερσε- (Germ.
dörren, to dry, and Dörse or Dürre, dryness): 3. τερσ-αν-.]
(2) *τέρσεται*⁷, *τέρσετο, τέρσοντο*: infin. aor. pass. *τερσῆναι, τερσῆ-*
μεναι. (3) *τέρσηνε*⁸.

144. *Τεταγών, taking.* [1. τα-: 2. τα-γ-⁹.]
(1) imperat. *τῆ, τῆ νῦν*¹⁰: *τῆ στείσον Διτί*¹¹: *τῆ, πῆ οἶνον*¹², *take,*
as *ίστη*¹³. (2) only in *τεταγών*¹⁴, *having seized, or taking.*

145. *Τέτμον, found.* [τεμ- (cf. *τέμ-αχος, shred, bit*).]
This root is lost except in (*τετεμεν*) *τέτμεν, έτεμεν, and τέτμης.*

146. *Τετραίνω, bore.* [1. τερ-: 2. τρε- (Germ. *drehe, turn*):

¹ ρ, 393.² ε, 777.³ Od. κ, 470.⁴ π, 390.⁵ Od. η, 276.⁶ Od. ε, 74.⁷ Od. η, 124.⁸ π, 529.⁹ Cf. *lang-o, tac-tus*, where TAG and TAC are the root.¹⁰ ψ, 618.¹¹ ω, 287.¹² Od. ι, 347.¹³ The word has remained in the Thüringian dialect, *Thä, trink, thä,*
ies, which *thä* is essentially distinguished, by the pronunciation of its con-
sonants and vowel, from *da, there.*¹⁴ α, 591. ο, 23.

3. τρε-μ- (*trem-or*): 4. τρομε-: 5. τετερ-αν-: 6. τωρ-, τωρ-ε-: 7. τωρ-νο-.]

(2) *tremble*, τρέιν, τρίς, τρεῖ, τρεῖτ', τρίσι, τρίσσαι, &c. (4) ἀμφι-τρομέω, τρομέουσι, and mid. τρομέοιαι, τρομέσθαι. (1) τυβ (by turning), τείρει, τείρε, τείρεσθαι. (5) (τετεραν, τετραν), τέτρηνα, τέτρηνεν. (6) 2nd aor. ἔτορε ζωστήρα¹, (τορε) ἀντιτόρησε, ἀντιτορήσας². (7) *to make round*, τωρῶσαντο, τωρῶσεται (τωρῶσεται)³. Of a different root are τρώει, *hurt*, ἔτρωσε, τρώσισθαι, and proceed from τωρ- and τωρ-αχ-, whence τωρ-αχῆ, τωρ-άσσω, θωρ-άσσω, θωρ-άω: and τωρ- (cf. Germ. *traf*, *hit*), τωρ-ύμα, *wound*. With τωρ-, τωρ-, also stands τωρ-, as so- with σα-.

147. Τεύχω, *make*; τυγχάνω, *hit upon*. [1. τυκ-: 2. τυχ-: 3. τευχ- (cf. Germ. *Zeug* in *Werkzeug*, *tool*; *Rüstzeug*, *instrument*, with which we make or prepare any thing; hence *zeugen*, *erzeugen*, *to beget*): 4. τυ-γ-χαν-.]

(1) with the meaning of *prepare*, *get any thing ready*, τευκεῖν, τευκέσθαι, τεύκοντο, τευκοίμεθα: aor. pass. ἐτύχθης, ἐτύχθη, never without augment, nor in any other mood; perf. τέτυκται, *is made, is*; e. g. Ὀδυσσεύς, ὅσπερ γένεσις πάντισσι τέτυκται⁴: τέτυξο. (3) τεύχει, τεύχε, ἔτευχε, τεύχοιμι, τεύχειν, τεύχων, &c. τεύξω, *will prepare, make*; εις, &c. ἔτευξα, &c.; also the mid. τεύξεσθαι and τεύξασθαι without other forms; perf. τετεύχον⁵ (*have prepared*), *have made ready for*; Ἐπίτονος . . . βόδς ῥινόιο τετευχώς⁶, *made of ox-leather*. Hence τεύχεια, and connected with this τετευχῆσθαι γὰρ ἄμεινον⁷, *to be armed*. (1) The forms from the middle root τυχ- have the notion of *attain to*, which is connected with *prepare*, and especially of *hit*; ἐτυχες, τύχε, *hit upon*, in the act of *throwing*, or in the sense of *meeting with*, τύχης, τύχοιμι, τυχών, &c (the infin. τυχεῖν appears first in Theognis, v. 256). In extended form (τυχεῖ) τύχησι, τυχήσας, ἐτύχησι, and perf. λιμένα . . . δὲν πῆρι πέτρῃ Ἠλίβατος τετύχηκε διαμπερές⁸, *reached all round*. Cf. πρὶν . . . πεδίοιο διαπρύσιον τετυχηκώς⁹, *stretching through the plain*. (4) τύγχανε, *found itself, chanced, befel*; παρετύγχανε, *chanced to be by*.

148. Τίειν, τίειν, *to pay, to honour*. [1. τι-: 2. ~ τιν-: 3. τι-νυ-: 4. τι-μ-.]

(1) τίει (τίειν), &c. ἔτιον, τίεις, τίεν, τίε, ἔτιομεν: infin. τίειν: pass. τίεται, τίετο, τίεσκειτο: aor. ἔτισα, ἔτισα, παῖδ, *expiated, honoured (by gifts)*, &c. τίσον, τίσειαν: fut. τίσεται, *will*

¹ λ, 236.² ξ, 246.³ Od. χ, 104.⁴ α, 337. κ, 267.⁵ ν, 346.⁶ Od. κ, 88.⁷ ψ, 255. Od. α, 249.⁸ Od. μ, 423.⁹ ρ, 748.

exact retribution (cause himself to be paid); τισόμεθα¹, will cause ourselves to be paid. Also τίσασθαι, τισάμενος, &c. with the same sense; τετιμμένος, τετιμμένον, honoured; and with extended form ἀτίζων, disregarding². (2) τίνειν, τίνων. (3) τίνονται, τίνονται, punish; τίνυσθον³, τινύμενος⁴, ἀπεινυτο⁵, ἀποτινόμενοι⁶ (in most places there are various readings with νν). (4) τιμή, τιμάω, whence τιμῶσαι⁷, τιμήσουσι, τιμήσαι, τιμήσεσθαι, τιμήσαντο, τετιμῆται, τετιμήμεθα, τετιμήσθαι, and extended forms ἀτιμάζει, ἀτιμάζεσκον, as ἀτίζων.—Allied to this from τιε- (τίμω, vexation on account of punishment, sadness), τετήσθον, τετιμμένος, η, αι.

149. Τλῆναι, to support, to endure. [1. τάλ-: 2. τλα-.]

(1) aor. ἐτάλασας, ταλάσῃ, and in a compound word ταλασίφρων. (2) fut. τλα-, τλήσομαι, τλήσομένον (not in the 1st aor.): 2nd aor. ἐτλην, τλήῃ, ἐτλη, ἐτλαν, τλαίην, τλήτω, τλήτε, τλήναι, ἀνατλάς; perf. τέτληκας, εν, τέτλαμεν, τέτλαθε, τετλάμεναι and τετλάμεν, τετλήγῃ, τετλήνῃ.

150. Τρέπω, turn. [1. τρεπ-⁸: 2. τραπ-: 3. τραπ-ε-: 4. τροπ-: 5. τροπ-ε-: 6. τρωπα-.]

(1) τρέπε, τρέπεται. ἑτρεψε, τρέψας, and τρεφθέντες⁹; but for τρεφθῆναι¹⁰, τραφθῆναι was received, and τέτραπτο, ἐπιτεγράφαται, τετράφατο, τετραμμένος. (2) We find likewise τράπειο, τράποντο, τράπωνται, and 2nd aor. pass. τραπίομεν. Hence (τραπε) in the pres. ἐπιτραπίουσι¹¹ (turn over), commit or leave. Moreover (4) (πολύτροπος). (5) In compounds παρατροπίων¹², putting me off, deceiving; περιτροπέων ἐνιαυτός¹³, revolving; μήλα . . . περιτροπέοντες¹⁴. Also with the notion of frequency, sedulousness; ἐντροπαλιζόμενος, οὐτε μετατροπαλίζω φεύγων¹⁵. (6) παρατρωπῶσι, τρωπᾶσθαι, and τροπᾶσθαι.

151. Φαίνω, show, shine. [1. φαF-: 2. φαFεν-, φαεν-, φαιν-: 3. παι-φα-σσ-: 4. φα-εθ-: 5. φαFν- = φαιν-: 6. φαν-: 7. φανε-.]

(1) φάε δὲ χρυσόθρονος ἥως¹⁶: πεφήσεται αἰπὸς ὄλεθρος¹⁷. (2) (φαεν) φαίνω, to give light; φαίνουεν, φαίνῃ. (4) ἥλιος φαίθων¹⁸. (3) παυφάσσουσα, turning the eyes eagerly about, rushing impetuously; ἐκπαυφάσσειν¹⁹. (5) φαίνω, φαίνομαι. φήναι, φήναι: 2nd aor. pass. φάνη, ἔφανεν πᾶσαι σκοπιαί²⁰: φανήμεναι. φανῆναι:

¹ Od. ν. 15.

² υ. 166.

³ γ. 279.

⁴ Od. ω. 326.

⁵ π. 398.

⁶ Od. β. 73.

⁷ λ. 46.

⁸ Cf. Germ. *Treppe*, *Wendeltreppe*, stair, winding-stair.

⁹ Epigr. xiv. (in the *Κεραμίδε*) 7.

¹⁰ Od. ο. 80.

¹¹ κ. 421.

¹² Od. δ. 465.

¹³ β. 295.

¹⁴ Od. ι. 465.

¹⁵ υ. 190.

¹⁶ Od. ξ. 502.

¹⁷ ρ. 155.

¹⁸ λ. 735.

¹⁹ ε. 803.

²⁰ θ. 557.

1st aor. (φανθεν) ἐξεφάνθη, φάνθεν: perf. τέλος—πίφανται¹. (6, 7) παμφανώντα, παμφανώσαν.

152. Φέρω, bear, carry. [1. φερ- (fer-o²): 2. φορ-ε-³.]

(1) φέρω, φέρτε⁴, φέρειν, φέρεσθαι:—ἀντιφέρειν (offerri), to bring oneself together with another, to compare oneself with; and ἀντι-φείριζεν, ζεις, ζει, ζων, so also ἰσοφείριζεν, &c. (2) φορέουσι, &c. φορήμεναι, φορῆναι, φορέειν, φορέοντο, φόρησε. With this are joined the forms of like meaning from the roots 1. ἐνεκ-, and 2. οἰ-.—(1) aor. (ενεικ) ἐνεικαν, ἐνείκαμεν, ἐνείκω, ἐνείκει and ἤνεικαν, ὑπήνεικαν, ἤνεικαν. In five places we find as variations the forms from ἐνεκ-, ενεκ-, ἤνεγκεν⁵, which, however, are less approved than the so-called Ionic ἤνεικεν. Moreover, there are traces of the independent ἐνείκω in the pres. ἐνείκοι⁶, and ἐνείκμεν . . . ἀγόμεν τε⁷.—Οἰ- in the imperat. οἶσε θεῖον⁸, οἶστω⁹, οἶσθε¹⁰: fut. οἶσω, &c.: and mid. οἶσθ¹¹ for οἶσαι, οἶσται, καποόμενος, η, and the compounds ἀποῖσεται, ἐξοῖσουσι, ἰποῖσει, καποῖσεται, συνοῖσθεα, συνοῖσθαι.

153. Φεύγειν, to flee. [1. φυγ- (fug-a): 2. ~ φυδ-: 3. φυσδ- φυζ-.]

(1) φύγε, ἐφυγες, φύγεσκε, φυγέειν, &c. πεφυγμένος, and in the full forms φεύγω, &c. φευγόμεναι, φευγίμεν, φεύγειν, φεύγε, φεύγεσκε, without aorist, but in the fut. mid. φεύξομαι, φεύξονται, φεύξεσθαι, φεύξεσθ¹². (3) φύζα and πεφυζότες, denoting flight with terror.

154. Φημί, say. [1. φα- (fa-ri): 2. φα-σκ-.]

(1) pres. φημί, φῆς and φῆσθα¹³, φησί: ἀγαθὴν φησ' ἔμμεναι.—Φαμίν, φατί, φασι (θεῶν φασ' ἔμμεναι¹⁴): imperf. ἔφην, ἔφης, φῆς¹⁵, and ἔφησθα, φῆσθα¹⁶, ἔφη and φῆ: plur. φάμεν (without enclisis), ἔφασαν, ἔφαν, φαν,—ἐφάμην and φάμην, ἔφατο and φάτο—φάσθε¹⁷, ἔφαντο, φάντο: subj. φῆσι: optat. φαίην, ης, η: imperat. φάσθω: infin. φάσθαι: part. φάς¹⁸, φάμενος, η, &c. (2) ἔφασκον, ες, ἔφασκε, φάσκε: plur. ἔφασκεσθ¹⁹.

155. Φθάνειν, to anticipate, to do hastily. [1. φαθ- (cf. πατός, Germ. Pfad, path, passus): 2. φθα-: 3. φθαν-.]

(2) with the notion of rapid movement in any occupation, 2nd aor. ἔφθες, ἔφθη, φθῆ, φθάν²⁰: subj. φθήη, φθῆσι, φθόμεν: optat. φθαιή: part. ὑποφθάς, and the forms mid. φθάμενος, and fut. φθήσονται²¹. (3) φθάνει, otherwise φθανεί²².

¹ β, 122.

⁴ ι, 171.

⁸ τ, 481.

¹¹ Od. ψ, 441.

¹⁵ φ, 186.

¹⁹ λ, 61.

⁵ Germ. fahren.

⁹ Od. χ, 493.

¹³ τ, 173. Od. θ, 255.

¹⁷ Od. ξ, 149.

²¹ Od. κ, 562.

²⁵ ψ, 444.

³ Germ. Fuhre, carriage.

⁶ σ, 147.

¹⁰ Od. γ, 103. α, 718. υ, 154.

¹⁸ τ, 96.

²² ι, 35.

²⁶ ι, 502.

⁷ τ, 194.

¹² Od. γ, 103. α, 718. υ, 154.

¹⁴ ι, 473.

¹⁶ Od. χ, 35.

156. *Φθίω, destroy, perish.* [1. *φθι-*: 2. *φθι-θ-*: 3. *φθι-ν-*: 4. *φθιν-υθ-*.]

(1) *φθίγς, ἐφθιεν, φθιόμεσθα, φθίσουν, φθίσαι*: 2nd aor. *ἔφθιτο, ἐφθιarto*: optat. (*φθιμην*) in *ἡ ἐπισών—ἀποφθιμην—ἡ δέων τλαίην*¹, (*φθυτο*) *πρὶν γάρ κεν καὶ νῦν φθίτ' ἀμβροτος*², where *φθίτ'* is a various reading, *φθίμενος*. (2) only in *ἀπέφθιθον ἰσθλοὶ ἑταῖροι*³. (3) *φθινέτω, φθίνουσιν, φθίνοντες, perish*. (4) *destroy, perish, φθινύθω, φθινύθουσι*.

157. *Φράζω, tell; φράζομαι, perceive.* [1. *φραδ-* (cf. Germ. FRAG-EN, to ask): 2. *φρασδ-, φραζ-*.]

(1) Whence 2nd aor. *πεφραδέειν, to point out, to exhibit (exhibere, monstrare, indicare)*. Hence *πέφραδέ γε Τρώεσσι*⁴, *exhibited it* (a severed head), and *εἰ τις νῶϊ . . . ἀθρήσει, θείοισι τε κᾶσι . . . πεφράδοι*⁵, *should point us out*. So *πέφραδ'*⁶, *dc. πεφραδέειν*⁷, *πεφραδίμεν*⁸, and so also *μῦθον πέφραδε κᾶσι*⁹, *declare, make known (exhibe)*. Without redupl. we find only *ἐφραδε*, to which belongs *ἐπέφραδε*¹⁰, *ἐπέφραδον*¹¹, where *ἐπιφρασσάμεθα*¹² shows that these forms come from the compound *ἐπιφράζω*, and are not to be resolved *ἐ-πέφραδε*, as *ἐ-πέφνε*. Further *διεπέφραδε*¹³. Of the 1st aor. there occurs uncompounded only *φράσε*¹⁴. (2) As *φράζειν, to tell, to cause to consider*, so is *φράζεσθαι, to consider, or to consider with oneself*. Hence *φράζεται, φράζονται, ἐφράζετ'*: fut. *φράσσομαι καὶ εἴσομ'*¹⁵: *φρασάμην, ἐφράσσατο, φράσαι*, and the compounds *ἐπιφράσσει*¹⁶, *ἐπεφράσω, ἐπιφρασάμεθα*.

158. *Φύειν, to beget.* [*φν-* (cf. *fu-i*).]

φύει, φύεν, φύσει, ἐφυσε, πεφύασι, πεφύκει, πεφυῶτας, πεφυῶα: aor. *ἔφυν, was, grew; ἔφυς, ἐφν, and φύ, περιφύναι, περιφύς, περιφύσα, προσφύς, to cling closely (as it were to grow upon), ἐν . . . φύ in the phrase ἐν τ' ἀρα οἱ φύ χειρὶ, clung close to (= grasped); περιφύναι, to embrace*.

159. *Χάζομαι, recede.* [1. *καδ-* (*cause to recede*): 2. *~ χαδ-* (*let in, contain*): 3. *χανδ-*.]

(1) *cause to recede, κέκαδον, κεκαδέειν, κεκαδών, κεκαδήσει, and κεκαδοντο, retreated*. (2) *to let in, to contain, ὅσον κεφαλή χάδε*¹⁷, *χαδέειν and χάζεσθαι, χάζετο, χάσσονται, χάσασθαι*. (3) *κεχάνει and κεχανόγα, in Theocritus ἰχάνδανε*¹⁸.

160. *Χαίνω, open wide, gape.* [1. *χα-*: 2. (with *Æol. α* for *η*) *χει-*: 3. *χαν-*.]

¹ Od. κ. 51.

² Od. λ. 330.

³ Od. ε. 110. 133. η. 251.

⁴ E. 500.

⁵ E. 335.

⁶ ψ. 132.

⁷ Od. τ. 477.

⁸ Od. η. 49.

⁹ Od. α. 273.

¹⁰ Od. θ. 68.

¹¹ κ. 127.

¹² ν. 741.

¹³ σ. 9.

¹⁴ Od. λ. 22.

¹⁵ Od. τ. 501.

¹⁶ Od. σ. 444.

¹⁷ ρ. 462.

¹⁸ xiii. 57.

(2) In *χέισται*¹. (3) *χάνοι, ἀμφέχανε, χανών, κεκηνότα* (*gaping*), *opening wide*.

161. *Χέω, pour*. [1. *χεF-* (cf. Germ. *geuss, giesen, to pour*):

2. *χε-*: 3. *χεν-, χυ-*: 4. *~ χοεF- = χοεν-*.]

(2, 3) *χίει, χίει, &c.* and *χέισθαι* with like meaning², on the other hand *έχέοντο* and *προχέοντο* with a pass. sense; aor. *έχενεν, χέυε, χέυ', έχεναν*, and *σύγχεας*³, *έχεν*⁴, *έχεναν*⁵: subj. *χεύη, χεύομεν*⁶, *χεύωσιν*: inf *χεύειν*⁷. Of the mid. only *έχευατο πόντον έπι φριξ*⁸, *spread itself*; and so also *άμφι δέ δν φίλον νύδν έχευατο πήχεε λευκώ*⁹, according to the construction *καθ' έλον και μέρος*. (4) *έχυνται, έχυντο, έχυντο*, and without redupl. *χυμένη, εκχύμενοι, εξέχυνθ'*¹⁰, *έχυντο*¹¹, *έσέχυντο, επέχυντο*, and *χύτο*: aor. pass. *άμφεχύθη, άμφιχυθήναι, άμφιχυθείς*. (4) In *οίνοχοεύειν, οίνοχέει, έφνοχέει, οίνοχοήσαι, οίνοχοεύντες*, and *τυμβοχοήσ'*¹², doubtful whether from *τυμβοχοήσαι* or the genitive of *τυμβοχόη*.

162. *Χολώω, to incense*. [1. *χοF-*: 2. *χω-*: 3. *χο-λ-ο-*¹³.]

(2) *χώεται, χώεο, χώετο, χώόμενος, &c.*: aor. *χώσατο, έχώσατο, χωσάμενος*. (3) *χολούμαι, χολούται, χολούμενος*: fut. *χολωσέμεν*: aor. *έχόλωσεν, έχολώσατε, χολώσης, χολώσατο, χολωσάμενος, &c.* *χολωθείς*: perf. *κεχολώμενος*.

163. *Χρίειν, to predict*; *χράειν, to press upon*. [1. *χρεF-, ~ χραF-* (cf. *grav-is, gravari*), with notion of *pressure, vexation*: 2. *χρε-, χρει-*: 3. *χρα-*.]

With the notion of *pressure, vexation*, (2) *χρεία, χρεώ, χρεώ, need, necessity*; *χρεός, χρεῖος, debt*; so also *χρήματα, things of necessity, of use*; *άχρεῖος, without use, unprofitable*; and of verbal forms, *χρή, it presses, is needful*; *ψυχή χρησομένους*¹⁴, *to seek for consultation*; and act. *χρείων, predicting*¹⁵; so also *ειχρήτ'*, *used, made use of*, together with *χρητίζειν*, whence *χρητίζεις, ων, οντι, οντα, to need, to want*. (3) *χράε, pressed, fell upon*; *έμδν ρόον έχραε κήδειν*¹⁶, where *κήδειν έμδν ρόον* is the order. Cf. *δωμα . . . Έχράετ' έσθιέμεν*¹⁷: *οι έχραε δαίμων*¹⁸: and with *έπί*: *άρνεσσιν επέχραεν*¹⁹. Cf. *ζαχρηίς*. Also (*χρασόμενος*) *χρασόμενος, when hard-pressed, when in want*²⁰. Likewise *χρα-* with *θμ-*, *χραθμ* (cf. *αο-* with *θμ-* in *άρθμήσαντε*) which passed into *χραισμ-*²¹, whence 2nd aor. *χραισμε, έχραισμε, χραισμη, χραισ-*

Od. σ. 17. ³ Od. κ. 518. ³ ο. 366. ⁴ ζ. 419.
σ. 347. ω. 799. ⁶ η. 336. ⁷ Od. α. 291.
⁸ η. 63. ⁹ α. 314. ¹⁰ Od. τ. 470. ¹¹ Od. κ. 415.
¹² φ. 323. ¹³ χολή, Germ. *Galle, bile*; *χόλος, choler*.
¹⁴ Od. κ. 492. ¹⁵ Od. θ. 79. ¹⁶ φ. 369. ¹⁷ Od. φ. 69.
¹⁸ Od. α. 396. ¹⁹ π. 352. ²⁰ ψ. 834.
²¹ Root *χα-ρ*, Donaldson, p. 365.

μῶσι, χραίσμειν, and (χραίσμα) fut. χραίσμῃμεν : 1st aor. χραίσμῃσαι, *to be of use, to help*, οὐτι δυνήσομαι, ἀχυνόμενός περ, Χραίσμειν¹ [only in negative sentences : and as trans. with the notion of *warding off something ill*. Buttm.], equivalent to ἀρκεῖν τιτι, e. g. ὠλεθρον, θάνατον.

List of the most important Homeric Adverbs.

211. Adverbs, as the signs of simple conceptions, have, unless they arise from words already formed, the root pure, or with only a slight addition, as λίπα, ὄχα. Others are composed of the roots and adverbial syllables θα, θεν, θον, δις, &c., or prepositions: δη-θά, χαμά-δις, πρόχην, ἀπόνοςφι, or spring from forms already produced, as ἰγρηγορίς, ἀνιδρωτί. (Thiersch.)

ἀγρει, *come! quick!* (like ἀγε.) Once ἀγρεῖτε occurs. Imper. of ἀγρεύω, *to take*.

ἀγχίμολον (neut. adj.), *near*. ἀγχί, *near*; μολ- r. of μολεῖν, *to come or go*.

αἰεί, αἰεί, *always*: αἰ in composition, e. g. ἀενάοντα, *ever-flowing* (Od. v, 109).

ἀέκητι, *against the will*; often with gen. σεῦ, θεῶν, &c. (α priv. εκ- r. of ἐκόν, *willing*.) Compare ἔκητι.

ἀθείη, *without the aid of a god* (α priv. θεός, *God*).

αἰ = εἰ, *if*.

αἶθε = εἶθε, *oh that! would that!*

αἶψα, *quickly, quick* (α thrown away from λαψ- in λαψήρος, *nimble*).

ἀκήν, *voicelessly, silently*. ἀκήν γενέσθαι σωπῇ. Δ) Thiersch makes it an adv. from α privative and r. καν, κεν, in *can-o con-cen-tus*. B) Buttmann supposes adj. ἀκαός (= *non hiscens*), '*silent*,' from α and χάειν, χαινειν, *hiscere*, χ having passed into κ. This accounts for the three forms (1) ἀκά in Pindar = ἀκαα neut. pl., or ἀκάα dat. sing. fem. (2) ἀκήν = ἀκάαν. Ion. ἀκίην, ἀκίην. (3) ἀκίων = ἀκάων, after the analogy of ἴλαον, ἴλειων. The difference of accent is no more than we see in διχῇ and δίχα. ἀκίων, being often used as predicate with a subject in nom. masc., came to be *considered* and inflected as a participle. Hence ἀκίονσα, ἀκίοντε.

ἄλλυδις (r. ἄλλο-, Æol. ἄλλν-), *elsewhither*; in ἄλλυδις ἄλλος, *one hither another thither*.

ἀμαρτῇ (ἄμα, *together*; ἀρ- r. of ἄρω, ἄρτιος. Some write ἀμαρτῇ, ἀμαρτή: others read ὁμαρτῇ), *together, at the same time, at once*.

¹ Il. α, 589.

ἀμωγήρι, without toil or effort (α priv. *μογ- μογε-* in *μογίω*, to toil; *μόγος*, *μόγος*).

ἀμόθεν, from some place or other. (*ἀμός*, obsol. = 'one,' 'any one,' in *ὀδ-αμοί*, &c.)

ἄμυδς (*ἄμα*, *Æol.* *ἄμυ-*, 64, and *δς*), at the same time; but more commonly of place, 'together.'

ἀμφίς (*ἀμφι*, as *μέχρι* and *μέχρις*: but principally used adverbially):

(1) on both sides, around. (2) apart, asunder, separately, in

ἀμφίς ἔχειν, *ἀμφίς ἀγῆναι*, &c.—It does not mean 'between.'

Buttm.

ἀναιμωρί, without bloodshed (α priv. *αἷμ-α*, blood, *αἰμώ*).

ἀνδιχα (= *ἀνά-διχα*), asunder, in twain, apart.

ἀνδρακάς, one and all, man by man: *viritim* (*ἀνδρ-* in *ἀνῆρ*, *ἀνδρός*).

ἀνευθε (from *ἀνευ* with local *-θε*, as *ἀνερθε*, *ἀνερ*), apart: as prep., far from: without.

ἀνεψ (α priv.: obsol. *αῖω*, clamo. *ἀν-αυ-*, *ἀναο-*, *ἀνεω-*: the ω subscript is traditional from the old grammarians), without uttering a word; silently; with *εἶναι*, *γενέσθαι*, *ἦσθαι*.

ἀνιδρωρί (α priv.: *ιδρω-* r. of *ιδρώς*, sweat), without sweat, without toil.

ἀντρα, in front, against, face to face: also as prep. with gen.

ἀντην, directly in front, in the face; also straight on or forwards. Not found as prep.

ἀντιβίην, acc. fem. from *ἀντίβιος* (*ἀντί*, *βία*, force), opposing force to force = against, with *ἐπιζειν*, to contend, &c.

ἀντιπρό = *ἀντιπρός* (in Hom. *ἀντιπρό* always in *arsis*; *ἀντιπρόν* in *thesis*¹: obs. diff. of accent. r. *ἀντί*: *κρούω*? to strike, dash, Pape.—*ἀντί*: *κρυ* = *κόρυ*, head, Thiersch), front to front, right against, right through, outright: also with gen. The old grammarians make *ἀντιπρό* have the strict meaning of place; *ἀντιπρός* the secondary meanings: but *ἀντιπρό ἀπαράσσειν*, &c. are against this.

ἀπάνευθε (*ἀπό*: *ἀνευθε*), far away, and (as prep. with gen.) far away or apart from, without the knowledge of.

ἀπάντη (r. *ἀπαντ-*), every where, in every direction.

ἀπάρεθ(ε)ν (*ἀπό*, *ἀνερ*, and the local *θε*), apart, aloof, alone; also with gen. away from.

ἀπονόσφι(ν) (*ἀπό*: *νόσφι*), far apart, aloof; as prep. with gen. (which, except in one instance, precedes), far away from.

ἀποπρό (*ἀπό*: *πρό* = from before), far away, afar off; as prep. with gen., far from, away from.

ἀπόπροθε } (*ἀπό*: *πρό*: local termin. *θε*, *θι*), far off, far away.

ἀπρίαντην (α priv. *πρία-* r. of *πρίαναι*, buy; r as a *litera formalis*

¹ Il. ε., 130.

before η), *without purchase-money, without price or ransom.* —Thiersch. Buttm. considers it *acc. adj.* and thinks that δην, δον, δα, arose from την, τον, τα, softened in pronunciation, and, passing into regular adverbial terminations, appended (sometimes partly modified in the accent) to other forms.

ἀρα, ἀρ, ρά (ἀρ- r. of ἀρω, *to fit, join* = *fittingly, consequently*; ἀρα is the lengthened, ρά the transposed form. Thiersch supposes two forms, ἀρ and ἀρ: the latter, related to ἀρ-πάζω, and transposed in *ra-pio*, &c. denoting rapidity, *quickly*; but all the meanings may be derived from ἀρ-, as related to ἀρω, and implying *coherence* with what preceded, *suitableness* to it, *immediate consequence* from it. It recalls the attention to what preceded, and indicates *some relation* between it and the statement now to be made). (1) It marks the *following of one event upon another* = (unaccented) *now, then, so, &c.* So, often with ὡς ἀρα, καὶ ρά, οὐδ' ἀρα: and with particles of time, ἐπεὶ ρά, ὅτε ρά, ὅτε δὴ ρά, with which it implies *rapid succession*, 'as soon as,' &c. (2) It is frequently used to connect *correlative sentences* = *just precisely, that very*: e. g. ἤμος—τῆμος ἀρα, and often εἴρ' ἀρα, ὅρ' ἀρα, ὡς ἀρα. With *rel. pron.* ὅς ρά = *he, who: this just such as I have described him or it.* With *demonstr.* = 'this I say,' with a *resumptive force*. So ταῦτ' ἀρα, τοῖος ἀρα. (3) It sometimes intimates not indeed a *logical inference*, but a *natural connexion* between two thoughts = *now, so, just as one might suppose*. Often ἐπεὶ ρά, ὅτε ρά, *because, that is*. (4) Hence often in questions, τίς τ' ἀρα, &c. *and who then? and who now?* (5) It sometimes implies that something *surprising or unexpected* is connected with what precedes: e. g. νηλεὺς! οὐκ ἀρα σοίγε πατήρ ἦν ἱπποτα Πηλεΐδης, &c. (= *then*). Hence often used with a negative to *reject* some *supposed* opinion that might naturally be entertained: e. g. σὺ δ' οὐκ ἀρα τοῖος ἔησθα, *but you were not such a one* (as I supposed). (6) It sometimes *returns to what preceded*, to add something in the way of *explanation* = 'now,' 'then,' 'that is.'

ἀρι, *very*, in ἀρίγνωτος, ἀριδείκετος, &c.

ἀσπουδί (a: r. of σπουδ-ή, *haste*), *without zeal, effort, trouble, &c.*; also *tamely, ignobly*.

ἄτερ, *without, except, besides, away from*.

ἀτρέμα(ς) (α priv. τρέμ-ω = *without trembling*), *immoveably, steadfastly, without stirring, still*.

αὐθι (ἀF, αὐ: or = αὐρόθι), *there, here, on the spot;—forthwith, straightway*. Not to be confounded with the non-Hom. αὐθις = *auric*.

αὐτάρ (αὖ: τε: ἀρ = *and then again*; or Æol. for ἀτάρ), *but, however*.

αὖτε (αὖ: τε), *again, over again*:—*again* (of transition), *furthermore*; sometimes marking *opposition*, and (= δι) after μὲν.

αὐτῇμαρ (αὐτός, *self*: ἡμαρ, *day*), *on the self-same day*.

αὖτις (=, in other dialects, αὖθις: αὖ, -θις), *back, back again, again, afresh*.

αὐτοσχεδόν } *cominus, near at hand, hand to hand*. (αὐτός, *self*:
αὐτοσχεδά } σχε- ~ εχ-, *to have*; i. e. *having oneself in the selfsame place*).

αὕτως (αὐτός, *self*) = (1) *just so, hoc ipso modo*; this may refer to a *past* or a *present* state. (2) Referring to a *past* state it gets nearly the meaning of *still*; i. e. *just so as it ever was*: e. g. of a cauldron, λευκὸν ἔρ' αὕτως, *still as bright as it ever was*. (3) Referring to a *present* state = *just as I am*, which may be construed according to the state implied; e. g. ἀλλ' αὕτως ἐπὶ τάφρον ὡν¹, &c. *just as you are* = *all unarmed as you are*. After mentioning that a person had received no presents: κακὸν δ' ἤμυνε καὶ αὕτως, *but even so; even though he had received no reward, he nevertheless, &c.* (4) *Only, merely, nothing, then* (with ref. to what the thing now is), e. g. ἀλλ' αὕτως ἀχθος ἀρούρης, *a burden of the earth, just that* = *a mere burden of the earth; a useless burden of the earth*: ἀλλ' ἐγὼ οὐκ αὕτως μυθήσομαι ἀλλὰ σὺν ὄρεφ, *I will not merely speak, but, &c.* So with adverbs and adjectives, μὰψ αὕτως, *nil aliud quam temere*: καίς, νήπιος αὕτως, *nil nisi infans puer*: so with ἄφρων, ἀκλεής, ἀνεμῶλιος: also with verbs, as Od. π, 313, δηθὰ γὰρ αὕτως εἴση ἐκάστου πευρήτιζων Ἔργα μετερχόμενος, *nam nil aliud quam diu circumspicis singulos explorans*: so εὐχεσθαι αὕτως², &c. (5) Since he who is *only* a boaster, boasts *rashly* and *without a cause*, αὕτως gets the meanings of *rashly, causelessly*; e. g. τίη δὲ σὺ κήδεαι αὕτως Ἀνδρῶν³. (6) Also since things that are *done* and *no more*, are done *without effect*, αὕτως gets the meaning of (μάτην, *frustra*) *in vain*. ἡ νύ τοι αὕτως οὐαὶ ἀκουέμεν ἰοί⁴;—this is Hermann's able account of the word⁵.

ἄφαρ (ἐπὶ- ἀρ = *fitting on or joining on from something else*: others derive it from ἄφω, *to fasten on*, of which ἀφή shows

¹ π, 198.

² λ, 388.

³ ζ, 55. But Spitz. and Bek. οὔτως.

⁴ ο, 128. 513. π, 117. σ, 584.

⁵ Buttmann is for writing it always with the *aspirate*, αὕτως, as a sister-form of οὕτως: and Döderlein has a strange notion that αὕτως = *frustra, temere, vaines*, is from a different root; ἄτη, of which Pindar has preserved the old form αὔατη: Pyth. 2, 14. Comp. ἄατος (= ἄφατος) and the adj. αὔσιος in Ibycus.

- the root αφ-) (1) *immediately, forthwith*; (2) *thereupon, then*; (3) *continuously, without break*.
- ἄχρι(ς) (∼ ἄκρος, *summus*, as μέχρι(ς) to μήκος, μακρός, Liddell and Scott): (1) as prep. with gen. *until, till*; (2) *on the surface*; (3) *to the utmost (outermost), utterly*.
- ἀψ (ἀπό), *backwards, back*.
- βάδην (βα- r. of βαίνω), *step by step, slowly pacing*.
- γε, strengthening and restrictive particle (r. γεν-ω: or from ἄγε).
- γνύξ (γόνυ, γνυ- with ξ added to the root), *on the knees*.
- δα = *very*: e. g. in δάσκιος, *very shadowy*; δαφινός, *very red*; δασπλήτης, *horrible* (from δα- and πλίσσω, *strike*, or πελάζω, *approach*: al. = δυσ-, *πελαστός*).
- δεῦρο, *hither, here: come on, come* (as particle of exhortation with sing. verbs).
- δεῦτε (δεῦρο ἴτε?), *come on, come* (as particle of exhortation with pl. verbs).
- δῆθά, *long* } (comp. δῆν, δηρός, *dēni-que*. See New Crat. p. 269).
- δῆν, *long* }
- διακριδόν (δια-: κρί- r. of κρίνω, *separate*), *pre-eminently* (= *eximie*, from *eximere*). Used with ἄριστος.
- διαμπερές (= δι-ανα-περές. περ- r. of περάω, *to pass through*): (1) *right through*; (2) of time: *throughout*.
- διάνδιχα (= δι-ανα-διχα), *two ways*. δ. μερμηρίζειν, *to be of two minds*. δ. δοῦναι, *to give a choice between two things*.
- διαπύρσιον (διά: πρό, Thiersch. 'διά: περῶ? cf. διαμπερές. Hesych. explains it by διαπορεύσιμον, *passing through*), *passing or piercing through, piercingly, shrilly*.
- δίχα (δῖς, *twice*). (1) *in two parts, separately*; (2) *in two ways or directions, differently*.
- δίχθα (= διχα-θα), *in twain*.
- ἐγρηγορί, *awake, watching* (r. ἐγρηγορ-, perf. 2 from ἐγείρω, ἐγρήγορα, *I am awake*).
- εἰθάρ (= εἰτ' ἄρ, *then joining on, i. e. then without break*), *immediately*.
- εἰσαντα (εἰς: ἄντα), *right opposite, over-against*; εἰσαντα ἰδεῖν, *to look full at*.
- εἰσω, *within, into*, with verbs of motion: it mostly *follows* acc. of place.
- ἐκῆτι (only in Od.), *with the will of, by the grace or help of*. (∼ ἐκών, ἐκηλος. In Hom. always with the name of a god in genitive. Thiersch supposes it the dat. of an old subst., r. ἐ from ἴημι, ἦκα, *to send*: so that the meaning would be, *missione dei*, &c.)
- ἐκροθί, *on the outside of, far from* (with gen.).
- ἐμπακτως, *quickly, forthwith* (∼ μάπτειν, μαπτειν, *to seize hold of*. The derivation ἔμα τῷ ἔπει is absurd).

ἔμπης (ἐν : πα-, τ. of πᾶς), *wholly, at all events, nevertheless, still.*

ἐναντίβιον (ἐν : ἀντί : βία), *opposing force to force ; against, with μάχεσθαι, στήναι, &c.*

ἐνδοθεν (ἐνδον : -θεν), *from within ; also (with gen.) within, e.g. ἐνδοθεν ἀλλῆς.*

ἐνδοθι (ἐνδον : -θι), (1) *within, especially in ἐνδοθι θυμός.* (2) *within = at home.* (3) *within (with gen.).*

ἐνεκα, ἐνeca, ἐνεκεν, *on account of.*

ἐνερθε (ἐν : ἐρ-α, terra : -θε), *from beneath, from below ; beneath, below : also with gen.*

ἐνθα, (1) *there, here, also hither, thither.* (2) *as rel. where : ἐνθα—ἐνθα, there—where.* (3) *ἐνθα καὶ ἐνθα, hither and thither, there (= thither) and back.* (4) *then, just then, the whilst.*

ἐνθαδα. (1) *thither, hither ; there, here.* (2) *thereupon.*

ἐνθεν. (1) *thence, hence.* (2) *whence.* (3) *rarely of time, thereupon.*

ἐνί, ἐν, ἐνί = ἐν, ἐν.

ἐξαῦτις (ἐξ : αὐτίς), *over again, backwards.*

ἐξοχα (ἐξ : οχ- τ. of ἐχω), *pre-eminently, far, especially with gen. [ἐ. πάντων] and ἀριστος, &c.*

ἐκαμμοιβᾶδις (ἐκί : ἀμοιβή, ἀμειβω), *interchangeably (with ἔφυν, of interwoven boughs).*

ἐπισχερῶ (ἐπί : σχεῖν, σχερῶν, whence Pind. ἐν σχερῶ), *in connexion, in a row.*

ἐραζε (ἐρα, terra), *to the earth.*

ἐρι (τ. of ἐρίς, ἐρίζω, *to contend = vie with ? ~ εὐρύς ?* and originally with a *local* meaning), *very (in composition).*

ἐρι (ἐ. τ. of εἶναι = 'still being'), *still.*

εὐράξ (τ. of εὐρ-ος, *breadth ; broadwise opp. lengthwise ; hence sideways.*

εὔτε (according to Buttmann, a dialectic form for ὅτε), *when (εὔτ' ἂν with subj. whenever).* Once, perhaps twice = ἥότε.

εἴως, εἰως. (1) *as conjunct. whilst (followed by εἴως, εἰως, τόσσα or δέ), as (of comparison).* Obs. As *when*, it is mostly followed by ἐνθα, τῆμος δῆ, δὴ τότε, καὶ τότε δῆ ῥα, τόσσα ἐξ, δέ. (2) *for a time.* (3) *till, until.* (4) *εἰως κε(ν) with subj. or, for past time, with opt. without κε(ν), until such time as.*

ζά (dialectic variation of δα-), *very ; in composition, ζάκοτος, very passionate, &c.*

ῆδέ, and.

ῆκα (τ. *Far- in vac-illare*), *faintly, weakly, a little, Thiersch.—ηκα*

And in the Germ. *wac-keln.*

related to ἥχος? ἥσων, ἥσιος, as τάχα to τάχες, θάσων, τάσιος: originally meaning a *little, slightly*, then *slowly, softly, gently*. Buttman. who mentions, but rejects its relationship to ἀκήν, ἀκά (Pind.), *silently*, a privative being changed into η (as in ἡλίκεω, ἡπιος, &c.), a *little, slightly, gently, softly*.

ἡμίν—ἡδέ, as well—as also; both—and.

ἡμος, when, as, after, followed by ῥῆμος, or (occasionally) καί τότ' ἔπειτα, καί τότε δὴ, δὴ τότε: ἀρα or ῥά. The apodosis without any particle is rare.

ἦτοι (ἦ: τοι), now, and so, truly, indeed (in passing from one clause to another, also to begin the apodosis: mostly *first*, but sometimes a *pronoun or particle*).

ἦτε (Buttmann says = ἦ εὔτε, ἦ ὅτε: more prob. = εὔτε, but only as particle of *comparison*), as, just as; and after comparative = *than*.

ἦχι, where: needlessly written ἦχι. Thiersch.

θαμά (~ ἅμα, together). (1) *thickly together*. (2) *frequently, often*.

ἰδί = ἡδί, and (the last syll. is mostly found elided or long in *arsis*).

ἰφι (ις, vis, with the suffix -φι), with force, bravely, stoutly.

καθ' ὕπερθε (κατά: ὑπέρ: -θε), from above, above: and as prep. with gen.

κάταντα (κατά: ἄντα or ἄντι), downwards.

κί, κίν = ἄν.

κεῖθε(ν) = ἐκεῖθεν, thence.

κεῖθι (= ἐκεῖθι), there.

κεῖσε = ἐκεῖσε, thither.

κλαγγηδόν (κλαγ-, κλαγγ-, κλαγγή, clash, din), with a clash, din, &c.

κουριξ, by the hair (~ κόρη, κόρη, temples, hair on the temples).

The Schol. explains it κατά κόρην, κατά κεφαλῆς. Thiersch supposes κόρυ, κουρί, like γόνυ, γυνί, with ξ appended).

κούφα, lightly (adj. κούφος, light).

λάξ, with the heel or foot (~ c-ulx, heel; c-lax).

λίγα (r. in λιγ-ύς, shrill, loud), shrilly, loudly.

λίγδην (r. λιγ- or λικ- in λιζω, graze, scratch; λείχω, lick), with a scratch; slightly.

λικριφίς, sideways, obliquely (~ λίχριος, λίχρις, ob-liq-us = ob-liquus).

λίπα (r. of λιπαρός) with fat. λίπ' ἀλείφειν = to rub with fat, = *anoint*. Hence in ἀλειψαμένω λίπ' ἐλαίῳ the λίπ' must be connected with the participle. Buttmann takes it to be the dat. from the old τὸ λίπα = λίπας, λίπαϊ, λίπα, shortened in pronunciation, and ἐλαιος as adj. from ἐλάα, so that

- λίπα ελαιον = olive oil. τὸ λίπα, fat, grease, occurs in Hippocr. Mr. Donaldson accepts this explanation (p. 352). Pape, after Seidler, takes it as the acc. of τὸ λίπα used adverbially, and remarks that the usage of later writers favours this supposition: e.g. λίπα μετὰ τοῦ γυμνάζεσθαι ἡλειψαντο (Thuc. 1, 6). I am inclined to agree with Pape.
- μάψ, rashly, in vain (∼ μάρπτειν, μαπτεῖν, to catch hold of = in a catching, hasty manner¹).
- μαψιδίως (cf. μάψ), foolishly, at random.
- μῖν, a shortened form of μά, μῆν, truly, is occasionally found in this sense in Homer: e.g. οὐδὲ μῖν οὐδ' οἱ ἀναρχοὶ ἔσαν².
- μεσηγύς (= μεσηγύς: μέσος), rashly. (1) in the middle between. (2) as prep. (with gen.) between. (3) once = meantime.
- μέσφα (= μέχρι: ∼ μέσος), until.
- μετόπισθε (μετά: ὀπισθε ∼ ἔπ-ομαι, to follow; ὅπως, what follows bad conduct; ὀπίσω). (1) from behind. (2) backwards. (3) behind, as prep. with gen. (4) hereafter, behind.
- μέχρς, μέχρι (∼ μήκος, length; μακρός, long). (1) as prep. as far as (of place); until (of time).
- μίγδα (∼ μιγ- γ. of μίγνυμι, μίξις, &c.), confusedly, promiscuously.
- μῖνυθα, a little, for a short while (μν-ν- γ. μνύθω, μυνυρός, μυνυρίζω, minor, &c.)
- μουνάξ (μουν-ος, alone = μόνος), singly, alone.
- νίρθεν (= ἐνιρθεν), beneath; also with gen. as prep. beneath, below, under.
- νοσφί (γ): νοσφίν. (1) apart, by himself, secretly, clandestinely. (2) apart from, far from (mostly from a place) with gen. (3) in a different way from, without the knowledge or consent of (with gen.). (4) except (with gen.).
- νύν, νύ, now, not of strict time, but (1) in exhortations: (2) in lively questions. (3) = 'then,' of the immediate subsequence of events³, or of inference.
- ὀδάξ (cf. ὀδοῦς, tooth; δάκνω, bite), with his teeth.
- ὅθι = οὗ, where.
- ὀπισθεν, ὀπιθε (ἔπ- γ. of ἔπ-ομαι, sequor; ὅπως, what follows bad conduct, judicial punishment), behind (adv. or prep. with gen.), hereafter.
- ὀπίσω = ὀπίσω.
- ὀππόθι = ὅπου, where.
- ὀσάκι (ὄσος = ὅσος, as many as), as often as.

¹ May not both μάψ and μάτην be connected with μάω, to seek, opp. to find? So Pott on μάτη, a folly, fault.

² Il. β, 703.

³ Il. α, 382.

ὅθενκα } (= οὐ ἔνεκα, on account of which). (1) *wherefore*: more
 ὅθενκεν } commonly (2) *therefore*. (3) *for that, because*. (4) =
 'that,' after ὁδα, νυμεσάν, &c.

οὐ πως (οὐ : πως), *in no wise, not at all*.

ὅφα (ὅφαι ῥα : ὅ with the suffix φαι : compare ἴφαι). (1) *in order that, that*. (2) *so long as while*; ὅφα—τόφα. (3) *until, till*. (4) *for a while* (only II. o, 547).

ὅχ' (ἐχ- r. of ἔχω, strengthening particle before ἀριστος), *pre-eminently, far*.

πάγχυ (= πάνυ : πᾶς), *quite, wholly, entirely, altogether*.

παλμπετής (πάλιν, again, back : περ- πεσ- r. of πίπτω, ἔ-πεσ-ον, to fall back), *backwards*¹.

πάμπαν (πᾶς, all, r. emphatically doubled), *altogether*; (after negative) *at all, or (less commonly) altogether*.

πανσυδίῳ (πᾶς, all : συ- σευ- in σπύσμαι, to rush; ἔσ-συ-μαι), *in all haste, with the greatest alacrity, &c.*

πάνρη (πᾶς, all), *on all sides, all around, in every direction*.

παρίε } (παρά : ἔξ) Adv.) (1) *out by, hard by*; (2) *beyond or beside what is right*; hence *beside the mark, foolishly*, different from what we are now doing². Prep.) (1) *gen. outside, before*; (2) *acc. out by the side of, out along, beyond, except, besides*.

πάρουθε, *before* (with gen.); as adv. *in front of*; *before* (of time or place).

πάρος. (1) *before, formerly*: with pres. = jamdudum, *this long time*. (2) also *before* with inf., aor., seldom pres. (3) *too soon*. (4) *rather sooner*, πάρος—πρίν γε, *sooner or rather (than)*; *before, in front*. Once = *before, with gen.*

περ, a limiting and strengthening particle. (r. of περί, περί-ας, περ-ᾶω, πείρω, &c. = *through and through, thoroughly*.)

ποθί = που. (1) *any where, some where*. (2) *sometime, at length*. (3) *indefinitely, haply, perchance, I imagine*.

πόθι = ποῦ, *where?*

πόσει = ποῖ, *whither*.

ποτί = πρός, *to*.

προικός (gen. of προῖξ, a gift), *for nothing*.

προπάρουθε (πρό : πάρουθε). (1) prep. with gen. *before, in front of*. (2) adv. *in front, forward, before*; *before, formerly*.

πρόσθε(ν). (1) Prep. with gen. *before* (of time or place), *in front of, just before* = *close to, before* = *in defence of*. (2) Adv. *in front of, before, formerly*.

πρόσω, } *forwards, onwards, further on*; *before*, opp. ὀπίσω,
 πρόσσω, } *behind, in πρόσσω και ὀπίσω νοεῖν, &c.*

¹ Compare our 'to make a person fall back.'

² Od. ξ, 168.

πρότ = πρόσ.

πρόχυν (πρό: χυν-, which was afterwards developed into γόνυ, knee. Thiersch), *kneewards, on the knee.*

πρώϊα (~ πρώϊος = πρώιος, early), *the day before yesterday, in χθιζά τε καὶ πρώϊα.*

πύκα (πυκ- γ. of πυκ-νός, densus), *firmly, solidly, intelligently, carefully.*

πύξ (πυκ- ογ πυγ- γ. of πυγμή, πύκτης ~ πύκα, πυκνός), *with the (clenched) fist.*

πυργγηδόν (πύργος, tower), *in dense columns, in close array.*

ρά, see ἀρα.

ρίεα (~ ῥά-διος, easy), *easily, lightly, without care, in ease.*

ρίμφα (~ ῥίπτω, to throw), *lightly, fleetly.*

τετραχθά (cf. δίχα, διχθά: τρίχα, τριχθά), *in four parts, fourfold. τίως, τείως. See ἔως, εἰως.*

τηλόθι, *afar off*; also with gen. (τηλόθι πάτρης).

τμήδην (τ. ταμ-, τμα-, τμη-, τέμνω, ἔταμον: τμήγω, to cut), *by cutting, scratching, grazing.*

τοιγάρ (τοι: γάρ), *wherefore, therefore, accordingly.*

τέφρα. See ὄφρα.

τρίς, *thrice.*

τρίχα, *threefold, in three parts.*

τριχθά, *triply, into three parts.*

τός = οὕτως, *so, thus.*

ὑπαιθᾶ (ὑπαί = ὑπό: -θα), *out from under, escaping to one side; and (with gen.) under, by a person to support him.*

ὑπένερθε(ν) (ὑπό: ἔνερθε), *under, underneath, under the earth; and (with gen.) under beneath.*

ὑποβλήδην (ὑπό, under: βαλ-, βλη-, γ. of βάλλω, βέβληκα), *(throwing under = suggesting a word of reproof, warning, &c. =) reprovingly, &c.*

ὑπόβρυχα, *beneath the wave, under water (ὑπό: βρυχ- ~ βρίχ-ω, to wet).*

ὑπόδρα (for ὑπόδραξ? ὑπό: δρακ- γ. of ἰδρακον, δέρομαι), *with downcast eyes, loweringly; gloomily, fiercely in ὑπόδρα ἰδών.*

ὑψη, *high, aloft, on high.*

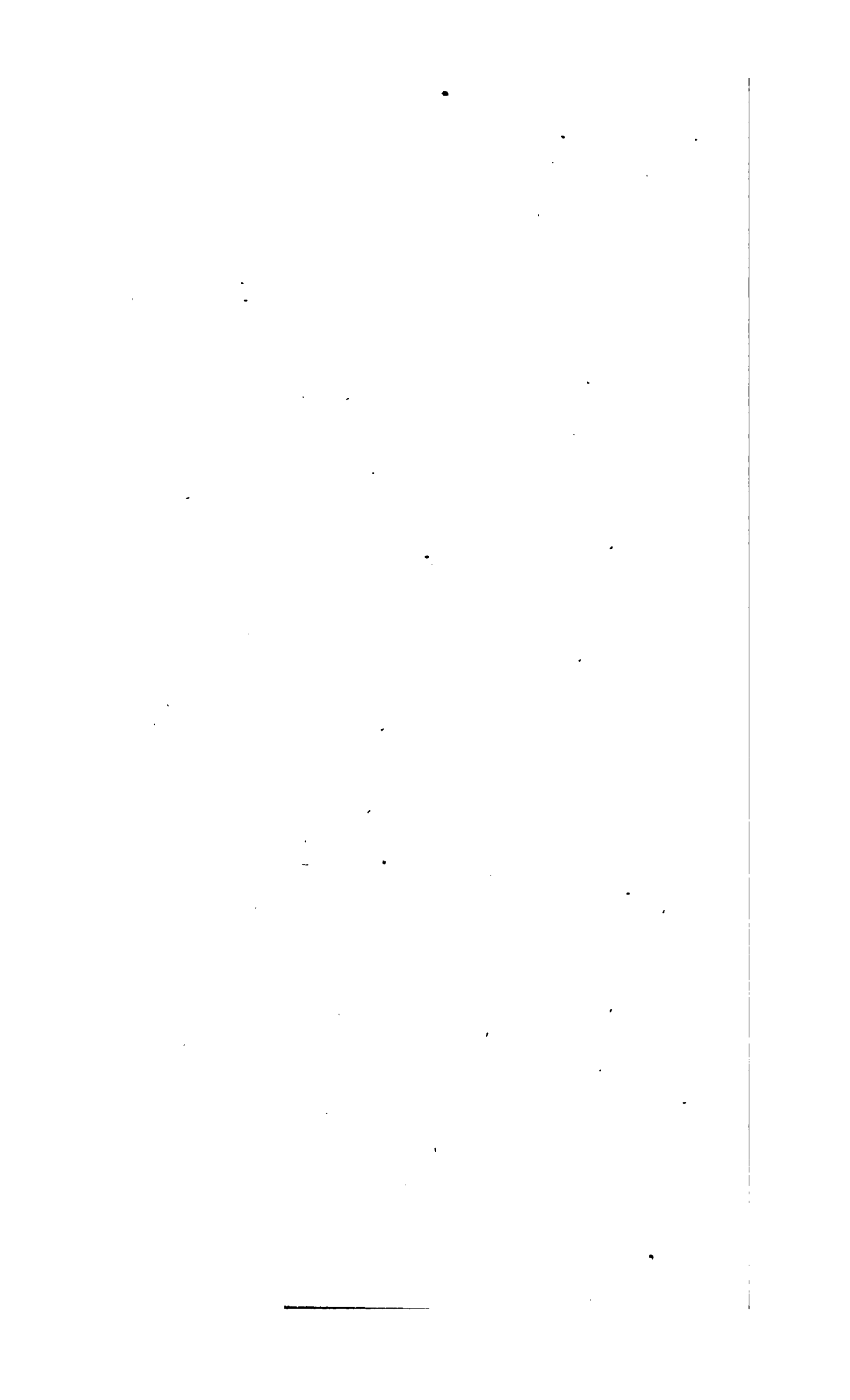
χαμάδις (χαμαί: -δις), *to the ground.*

χαμᾶζε (= χαμα-σ-δε), *to the ground.*

χαμαί (~ hum-us: as χειμών to hiems), *on the ground.*

χθιζα (= χθίς), *yesterday.*

ώς = οὕτως, *thus, in this manner.*



NOTES.

[The numerical references are to the sections in the Introduction, unless v. precedes: they then refer to the note on the line referred to.]

1. *μῆνις*, *wrath* (138): according to the Scholiast = ἡ ἐπιμένουσα ὀργή, 'abiding rage': if so, it is from the same root as μένω, μένος: others, amongst whom is Döderlein, derive it (I think, with more probability) from the same root as μαίνομαι (μέ-μην-α). || θεῖα, G. ἄς, 'goddess,' i. e. 'the Muse' (123). Homer does not mention the name of any particular Muse; nor does he seem to be acquainted with any definite number of Muses. || Πηληϊάδεω = Πηληϊάδew (20. c): for ew see 124. From Πηλεύς the regular form of the patronymic would be Πηλείδης: but from gen. Πηλῆ-ος (146) would be formed Πηλείδης; and with inserted α, Πηληϊάδης (62, obs.) || Ἀχιλῆος, 146.

2. οὐλομένην, 'destructive,' 'ruinous,' 'baleful' (210, 104), a participial form from ὀλλυμι, 'destroy': it is always used in an active sense. See Erfurdt, Antig. 833. || μυρίος, *numberless*: *μύριος*, *ten thousand*; but this difference of accent is an invention of grammarians. || ἀλγέ' ἔθηκεν. Is the termination εα ever contracted in Homer (136)? Why is the augment retained in ἔθηκεν? (167, b.)

3. πολλὰς δὲ — προΐαψεν is not another relative sentence dependent on ἥ, but (according to Homer's practice of passing from the relative to the demonstrative, see v. 79) a principal sentence: 'and many souls it sent — &c.' Comp. Od. ε, 37. 275. ζ, 6. 234. Il. ο, 18, and also the opening lines of the Odyssey: δς — πλάγχθη, ἔπει — ἔπερσεν' πολλῶν δ' ἀνθρώπων ἶδεν ἄστυα. N. || ἰφθίμος from ἰφι (211): τιμή. *honors*. 'The compound must of course, according to the laws of euphony, be either ἰπτιμός or ἰφθίμος. It is of three or two endings (149). || Ἀἰδι προΐαψεν, 'to

Hades: as Virg. *Æn.* 2, 398; *multos Danaum demissimus Orco*; for *Αἴς*, like *Orco*, is to be considered a *person*. N. || *προΐαψεν*: the *πρό* refers to *space*, not to *time*: = '*forth*,' '*forwards*.' So ε, 190: *καί μιν ἔγωγ' ἐφάμην Αἰδωνῇ προΐαψεν*.

4. *Ἡρώων*. This word is applied not only to chieftains and warriors, but even to minstrels and heralds. It probably designated originally any *free* man, especially one eminent in his particular calling. Afterwards the notion of *eminence* became more and more prominent, till the word obtained the exclusive meaning which it has in later writers, of a *hero* raised above the common condition of humanity, especially one who was the son of a god by a mortal mother. The word has probably a common root with *Ἡρα*, *herus*, *hera*: the German *Herr*¹. || *αὐτοῖς*, *themselves*, opp. to *ψυχάς*, in line 3. According to Homer's view, the *body* is the *man*; his *soul*, when separated from the body, goes as a *shadow* (*εἶδωλον*) to the realm of Hades. || *ἐλώρια*, 148; *Φιλώρια*, 46 (connected with *ἔλειν*, *to take*) = *booty*, *prey*. The more usual form is *ἔλωρ* in the sing. (Il. ε, 488, &c.)—The word is used by Æsch. *κυσὶν δ' ἐπειθ' ἔλωρα* — *οὐκ ἀναίνομαι πῖλιν* (Suppl. 781), and Soph. *μὴ ῥιφθῶ κυσὶν πρόβλητος οἰωνοῖς θ' ἔλωρ* (Aj. 817).—*ἔλωρα* is neut. plur. from *ἔλωρ*. || *τεύχει*, imperf. (augment why omitted? 167, 1), but *ἔθηκεν*, *προΐαψεν*, *aorists*.—It is used in the same way, ν, 209:

βῆ δ' εἶναι παρά τε κλισίας καὶ νῆας Ἀχαιῶν
ὄτρυνύν Δαναούς, Τρώεσσι δὲ κῆδε' ἔτευχεν.

² [Nägelsbach's opinion is: that the verbs in which the imperfects have this apparently *aoristic* meaning, are such as denote actions which, though *momentary* when considered in themselves, *continue in their effects*: such are evidently *δίδου*, *τίθει*, *λαΐπει*, *τίκτειν*, *ἔξερο*, which frequently occur in connexion with *aorists*³. He adds (1) that since the same actions *may* be considered *momentary*, they may be expressed sometimes by the *aorist*, sometimes by the *imperfect*; but (2) that *why* this usage never occurs in verbs whose meaning would admit of this explanation, cannot be fully explained till the practice of post-Homeric writers has been more carefully examined. (3) He thinks, that in Homer's case, metrical grounds have often influenced the poet's choice, which must not, however, be considered a deliberate one.] || *κύνεσσιν* for *κυσὶν* (134).

¹ Especially as *Herr* is used in the old *Nibelungenlied*. Pape.

² [] means to be *passed* by beginners.

³ The other words that are *frequently* so used are: *λαί*, *πίμπω*, *βάλ-λυν*, *ἐκάλαι*, *ἀγαι*. The forms *ἔστατο*, *ἤρει*, *κατίδα*, *λαΐβα*: *τεύχε*, *ποίη*, *τελεύτα* are so used in only one or two instances. How far Nægelsbach's explanation will apply to these forms, will be considered when they occur.

5. οἰωνοῖσι, 129. || πᾶσι, *all* = *of every kind*. || ἐτελείετο (= ἐτελέετο, 63, b). ἐτελείετο, imperf. (210, 140.) Why is the augment *not* dropt from ἐτελείετο? (167, 1, c.) || Διός. The forms of this word in Homer are Ζεύς, G. Διός or Ζηνός, D. Διὸς or Ζηνί, Acc. Δία or Ζήνα, V. Ζεῦ.

6. ἐξ οὗ δὴ, &c. are to be connected with προῖαψε and τεῦχον. — Ἐξ οὗ δὴ τὰ πρῶτα, &c. ‘*from the very time that*’ — ‘*since first*’ — ‘*ever since*.’ Ἐξ οὗ δὴ must be resolved into ἐκ τοῦ [sc. χρόνου] δὴ, ἐξ οὗ . . . Od. ζ, 378: ἀλλ’ ἐμοὶ οὐ φίλον ἵστί μεταλῆσαι καὶ ἔρεσθαι | ἐξ οὗ δὴ μ’ Αἰγυλὸς ἀνὴρ ἐκὶ παφῆς μυθῶ. δὴ with a demonstrative adverb of time, e.g. τότε [or, as here, with the demonstrative article, which may be considered as agreeing with a case of χρόνος understood] denotes, that at the precise time indicated, something began to exist or be done; e.g. Il. θ, 295, ἀλλ’ ἐξ οὗ προῖα’ Ἴλιον ὥσάμεθ’ ἀπ’ αὐτοῦς | ἐκ τοῦ δὴ) τόξουσι δεδεγμένους ἀνδρας ἑταίρω — ‘*from the moment, that &c.*’ Od. α, 74, ἐκ τοῦ δὴ) Ὀδυσῆα Ποσειδάων ἐνοσίχθων | οὔτε κατακτείνει, πλάζει δ’ ἀπὸ πατρίδος αἰης, ‘*from the moment that Ulysses put out the eye of the Cyclops, Neptune, though he did not kill him, made him a wanderer from his fatherland.*’ N. || πρῶτα and τὰ πρῶτα are both used in Homer. || ἐρίσαντε, ‘*having quarreled.*’ διαστήτην [= διυστήτην, 198] ἐρίσαντα = ‘*quarreled and separated.*’ [Στῆ is often used in Homer of ‘*placing oneself*,’ implying not *rest* in a place, which is its proper notion, but *motion* to it; the *placing oneself*, or *taking up a position.*]

7. Ἀτρεΐδης, Agamemnon (grandson of Atreus). || ἀναξ (Fánaξ, 46). How is it that the *τί* is not elided (7)? See 46. || ἀνδρῶν, 147. “ἀναξ ἀνδρῶν non solus Agamemnon vocatur, ut Passovius vult, sed etiam Εὐφύτης, Il. ο, 532; Εὐμηλος, ψ, 288.” Freytag. || διος. “Θεῖος aut id quod a diis ortum cum eorumque naturā conjunctum est (ut θεῖον γένος, θεῖος δνειρος), aut illud significat, quod tam eximium est atque admirabile, quam si esset profectum a diis, ut θεῖον ποτόν. — διος autem aliquanto minorem vim habet, et nihil est aliud, quam *præstans, excellens, sacer.*” — Herm. Op. 2, 243. || Ἀχιλλεύς, 146.

8. τίς τ’ ἄρ, &c. [= τίς τε ἄρ, not τίς τοι ἄρ.] Since the question here asked arises out of the preceding statement, Homer points out this connexion by adding *τί* to the interrogative. It is sufficiently marked for us by the interrogative itself. N. “τ’ ἄρ ex τε ἄρ nec vero ex particulis τοι ἄρα coaluisse eo patet, quod ἄρ sæpius corripitur, sæpius etiam quam visum est Buttmanno in Gr. ampl. § 29. annot. 22.” Spitz. ἄρ is either the original form, or loses *a* by apocope. T. || ἄρα (from the *r. ἄρω, ἄρτο*) properly denotes agreement with the circumstances; what might have been expected (211). It stands with interrogatives when the further progress of a narrative is intro-

duced by a question. *N.* We should use 'now' or 'then,' if any adverb seemed necessary. || σφωε, 157. || The construction is either (1) *ξυνήκε ἐριδι, (ὥστε) μάχεσθαι, H.,* or (2) *ξυνήκε, (ὥστε) ἐριδι μάχεσθαι, W. C.,* or (3) *ξυνήκε ἐριδι, (ὥστε ἐριδι) μάχεσθαι* (the *ἐριδι* belonging *really* to *ξυνήκε*, but also virtually to *μάχεσθαι*). *N.* The difficulty in determining this point is that Homer joins *ἐριδι* both with such verbs as *ξυνήμυ* (e. g. *θεὸς ἐριδι ξυνελεύειν*, II. v, 134 : cf. φ, 394. χ, 129 : and intrans. *ἐριδι ξυνίεναι*, φ, 390) : and also with such verbs as *μάχεσθαι*. Cf. θ, 56. || *ξυνήκε, ἔηκα* for *ἦκα*, aor. 1 of ἔημι (201). It is only found in the *indicative*.

9. *νιός*, 148. || ὁ γάρ², 'for he,' 161. || βασιλῆϊ (i. e. with Agamemnon), 146. || *χολωθείς*, 210, 162.

10. *νοῦσος* = *νόσος*, 66. What are the *letters* before which *ο* is sometimes extended into *ου*? (66.) || *ἀνὰ στρατόν*, not simply 'in the army,' but 'through the army,' from tent to tent. Cf. v. 53. || ὥρσε, from *δρυνυμι*, r. op (210, 111). "Of the liquid verbs, several in ρ, λ, ν, have the *c* in their first aorist." T. || *ὀλίκοντο*, imperf., 210, 104.

11. *οἵνεκα* (from *οὐ ἔνεκα*, on account of which =), 'because.' || *τὸν Χρύσην*. *τόν* is not the article, because Homer never places it immediately before a proper name, unless it be a patronymic. He says indeed *ὁ γλήμων Ὀδυσσεύς*, and *ὁ Τυδείδης, κρατερὸς Διομήδης*, but never *ὁ Ὀδυσσεύς*. *τὸν Χρύσην*, i. e. "that Chryses celebrated in the legendary poems on the Trojan war." Chryses was the priest of Apollo in the little town of Chryse at the foot of Ida, not far from the coast. His daughter Astynome had been carried away captive by the Greeks when they took Thebe, and had been given to Agamemnon as his portion of the booty. || *ἄρητῆρ* from *ἀράομαι*: propr. 'one who prays,'—'priest.'

12. ὁ, v. 9. || *νῆας*, 148. Obs. The ships were drawn up on the beach, and before them the tents were pitched: so that the *ships* = 'the camp,' or 'naval camp.'

13. *λυσόμενος*. *λύεσθαι*: in the mid. is to get a person set free = to ransom: *λύειν* = to set free (for a ransom). || *θήγατρα*, 147. || *ἀπειρίσιος*: what other forms occur? Account for this form (63). In *ἀπειρίσιος* from *ἀπειρίσιος* we have the same sort of compensation by which *αἰδέλεος* passes into *αἰδέηλος*. (*Passow*.) || *ἀποινα* only in neut. pl. 'gifts of ransom.' *ἀ* = *ἄμα*, ὁμοῦ, and *ποινή* ~ [φεν] *φόνος*.

14. *ἔχων* is to be referred to *ἦλθε* [not to be considered co-

¹ Cf. η, 210.

οὐτε τε Κρονίων

θυμοβόρου ἔριδος μίνεϊ *ξυνήκε μάχεσθαι*.

² [According to Spitzner ὁ γάρ. "Articulum pronominis loco positum acuendum esse jam veteres monent."]

ordinate with λυόμενος and φέρων] = *he came to ransom his daughter, and with ransom presents, &c., AND HE HAD, &c.* N. || στίμματα Ἀπόλλωνος (cf. στίμμα θεοῖο, v. 28): this στίμμα was a wreath consecrated to Apollo, and wound round with woollen fillets. || ἐκβόλον, '*far-shooting*,' '*hitting at a distance*.' ἐις, *procul*: βάλλω. || Ἀπόλλωνος. What is the quantity of the α? (10.)

15. χρυσαῖ (= χρυσῷ by synizesis, 19, c.) ἀνὰ σκήπτρῳ. JN. ἔχων στίμματα ἐν χερσίν ἀνὰ σκήπτρῳ: i. e. *he bore it in his hands*, not however immediately, but *on a golden staff*; in other words, '*he bore in his hands the consecrated garland of Apollo on a golden staff*.' || ἀνὰ σκήπτρῳ: ἀνὰ would govern the acc. after a verb of *motion*: it takes the dat. after a verb of *rest*: e. g. II. ε, 352, ὃς δὲ μὲν ἄτρεμας εὐδὲ πατὴρ ἀνὰ Γαργάρῳ ἄεργ.—By '*golden*' is probably meant '*decorated with golden nails*.'

16. Ἀτρεΐδᾶ. Agamemnon and Menelaus.

17. καὶ ἄλλοι. (5.) || εὐκνήμιδες. Before what letters is εὐ in composition always *dissyllabic*? (96.)

18. θεοὶ (by synizesis = *θαι*, 19, b), δοῖεν (διδόνας = '*to grant*;' like *dare* in Latin), ὑμῖν μὲν . . . παῖδα δ' ἐμοὶ (line 20), &c. The opposition or antithesis would at first sight seem to require ὑμῖν μὲν—ἐμοὶ δὲ παῖδα, &c.; but there is a *double* opposition, "*May the gods grant you a happy return, but do not take my daughter with you, but set her free*," &c. [It is very common in a double opposition of this kind to have the δὲ after a word which is not antithetical to the word with which μὲν stands, but with the other antithetical word—if that precedes it in the sentence. Thus in the sentence, "*I conquered Clytomedes in boxing, Ancæus in wrestling*," we have the antithetical terms—

- | | |
|------------------------|-------------------|
| (1) <i>boxing,</i> | <i>wrestling.</i> |
| (πῶξ μὲν) | (πάλη δέ) |
| (2) <i>Clytomedes,</i> | <i>Ancæus.</i> |
| (Κλυτομήδεα μὲν) | (Ἀγκάϊον δέ). |

The doctrine is: that, though *boxing* has μὲν, the δέ will be appended to *Ancæus* rather than to *wrestling*, if Ancæus precedes in its clause: πῶξ μὲν ἐνίκησα Κλυτομήδεα—Ἀγκάϊον δὲ πάλη, II. ψ, 635. So Od. π, 336: κῆρυξ μὲν ῥα μέσσει μετὰ δμωῶσιν ἔειπεν—but v. 38: Πηνελόπειν δ' εἶπε συβώτης—where the regular construction would be συβώτης δέ opp. κῆρυξ μὲν. N. (in substance).] || δῶμα, is there any other form? (148.)

19. πόλιν, 139. '*The city of Priam*' = *Ilios* or *Troja*: the former is more properly the name of the town, the latter of the country, though sometimes of the town, as v. 129. The

existence of the two forms *οἰκα-δε* and *οἰκον-δε* is explained by supposing a shorter form [*οἰξ*], acc. *οἰκα*: as *ἀλκι* ~ *ἀλκή*, 148. || *ἰκίσθαι*. Has the *ι* the same quantity in *ἰκόμην* that it has in *ἰκίσθαι*? || *ἐκτίρσαι* . . . *εὔ* δ' *οἰκαδ'* *ἰκίσθαι*. We must not here supply a *μέν*. The first wish is expressed absolutely, that the Greeks might succeed in destroying Troy: the speaker then adds, with a '*levis quædam oppositio*,' the further wish that they might return happily to their country. *We* should couple the two wishes by '*and*.' N.

20. *λῦσαι—δέχεσθαι* (210). The infinitive is here used for the imperative of the second person. Thus even Plato, *Soph.* 218: *ἀν δ' ἄρα τι τῷ μήκει πονῶν ἀχθῆ, μὴ ἐμὲ αἰτιᾶσθαι τούτων*¹. (See K. 671, a.—p. 301.) In this construction the subject, with what belongs to it, is put in the nom. (e.g. *ἀζόμενοι* here). Thus *Il.* ρ, 692: *ἀλλὰ σὺ γ' αἰψ' Ἀχιλῆϊ, θεῶν ἐπὶ νῆας Ἀχαιῶν Εἰπείν*. N. It is better not to understand *δεῖ* or *μῆναι* (see here). B.—[“*Omnino mihi probabile est infinitivos illos — reliquias esse priacæ in struendâ oratione simplicitatis, vicesque gerere nunc optativi nunc imperativi.*” *Schæfer ap. Thiersch*. Thiersch compares it with the practice of children, in whose mouth Theophrastus puts (*πάρκα*) *λαλεῖν τι ἡμῖν, ὅπως ἂν ἡμᾶς ἔπος λάβῃ. (περὶ Δαλιάς, 7.)*] Obs. *λῦσαι*, aor. of a single definite act; *δέχ.* pres. of an act continuing in its consequences. || *ἐμοὶ* is here not *enclitic*, because it stands in *antithesis* to *ὑμῖν μὲν* — *δοίει* — *ἐκτίρσαι*. On this principle in: *ὥς δ' αὖτως καὶ εἶπον — ὥς σε, γύναι, ἀγαμαί γε τίθηπά τε*, *Od.* ζ, 168, we should read *ὥς σέ*. T. || *τὰ τ' ἀποινα* (v. 13) = *these* (161) *gifts of ransom*.

21. *ἀζόμενοι*. See p. 137, note 1.

22. *ἐνθα*, properly '*there*,' here used for '*then*,' '*upon this*:' as in Lat. *ibi* for *tum*. N. || *ἐπευφήμησαν*. What is the Ep. practice with regard to the augm. of verbs beginning with *εὐ*? (168.) || *ἐπευφήμησαν—αἰδεῖσθαι*, &c. *αἰδεῖσθαι* cannot strictly depend on *ἐπευφήμησαν* (= *shouted assent*, &c.), but requires such a participle as *κελεύοντες*, *jubentes*, &c. We must not suppose, however, that such a participle is necessary: it is an instance of a loose construction, where a word depends on an implied notion. [*ἐπευφημεῖν* here strictly denotes, that they expressed an opinion of the reasonableness of the priest's request. This implies a wish to comply with his prayer: hence *αἰδεῖσθαι* follows, as if the wish (to reverence the priest, &c.) had been expressed, so that *ἐπευφήμησαν αἰδεῖσθαι* = they were clamorous in expressing their assent to his petition, and anxious to reverence, &c.] So β, 290: *ἀλλήλοισιν ὀδύρονται οἰκόνδε νέεσθαι*; i.e. *wail* to each other, *complaining* that they are to return home.

¹ Add Plat. *Soph.* p. 218, a. *Cratyl.* p. 426, b. *Lys.* 18.

23. αἰδεῖσθαι τε — καὶ δέχθαι. In τε — καὶ, the καὶ appends a nearer specification of what precedes. So in prose, ἴαν ὁ πύκτης τῇ πυκτικῇ μὴ καλῶς χρήται τε καὶ ἀδικῇ, Plat. Gorg. 36. || ἱερῆα, 146. || δέχθαι, in meaning = δέχισθαι (see v. 20), or δέξασθαι: not δεδέχθαι. Thiersch observes that these forms, which are generally called *syncopated*, are examples of an original formation made up of root and termination without *mood-vowel*; so that, though they resemble in *appearance* the perf. or pluperf., their meaning is that of the *aorist*; and so they accent their participles and inf. moods like those of the aorist: thus δέγμενος (not δεγμένος, aft. δεδεγμένος), so ἔρυσθαι, ἄρμενος, ἔκμενος, &c. || ἀγλαός, quasi ἀγα-λος ~ ἀγαμαι, ἀγάλλω. Others connect it with αἶγλη, and explain its meaning to be λαμπρός, *splendidus*. || ἀποινα, v. 13.

24. ἀλλ' οὐχ ἦνδανε Ἀγαμέμνονι θυμῷ. θυμῷ, 'in his heart:' it is a *dativus localis*, not a dat. explanatory of Ἀγαμέμνονι (= to Agamemnon, *that is to say*, his heart). Comp. Od. β, 112: ἔν' ἐλδοῖς Αὐτὸς σ' ὦ θυμῷ: so in innumerable other passages. [The Schol. explains θυμῷ by διὰ τὴν ὀργήν, 'in consequence of his passion.'] || Ἀγαμέμνονι ἦνδανε. Explain the hiatus (45, 46).

25. ἀλλὰ κακῶς ἀφίει, sc. αὐτόν. || ἀφίει (201); imperf. from ἀφ-ίημι, the ι being made short by the (virtual) dropping of the *augment*. On apparent imperf. for aorist, see on 4. || = ἐπὶ-τελλεν δὲ (210, 140) κρατερὸν μῦθον. κρ. μῦθος is not a *harsh*, rough speech, but a *vehement*, violent speech, with reference to its power over the person addressed, to compel his submission. N.

26. μή σε — κηρίω = ὅρα μή σε κηρίω (= κηχῶ. Comp. subj. 2 aor. θείω, from τίθημι, 199). 'Take care that I do not . . . ' or 'do not let me.' The pron., if placed before its verb, usually retains its accent; e. g. δός μοι, ἔμοι δός: but in the Ep. language this distinction is not strictly observed. T. (p. 420.) || κοίλῃσιν, 125, end. || νηυσί, 148.

27. ἡ νῦν δεθύνοντ' ἢ | ὕστερον, &c. 6, b. || αὐτίς, 211. || ἰόντα, 204.

28. μή νύ τοι [= σοι] οὐ χραίσμῃ, &c. It would be good English to construe the sentence 'lest,' &c. But this is not the meaning. The μὴ χραίσμῃ depends on some implied verb of fear: e. g. δίδοικα μὴ, &c. [Examples of μὴ after an implied notion of fear, are Od. ο, 10, sq. Τηλέμαχ' οὐκ ἔτι κάλ' ἀλάλησαι . . . προλιπὼν ἄνδρας — οὕτω ὑπερφιάλους' μὴ τοι κατὰ πάντα φάγωσι. Il. κ, 26: οὐδὲ γὰρ αὐτῷ ὕπνος ἐφίζανε, μὴ τι πάθωεν Ἀργεῖοι. Il. ρ, 91, sqq. εἰ μὲν κε λίπω κάτα τεύχεα καλά Πάτροκλον τ' — μή τις μοι Δαναῶν νεμεσῆσεται — εἰ δὲ κεν Ἔκτορι — μάχωμαι — μήπως με περιστήωσ' ἕνα πολλοί.] N. || νῦ, 211.

|| *χρᾶσθαι* (210). [It is found (1) with the *acc.* of some *general notion*, such as *death, destruction* (θάνατον, ὀλεσθρον, with or without the *dat.* of the person); (2) with the *dat.* of the person only. It is *not* found (1) with the *acc.* of the *person*¹ or *weapon* (2) in any but *negative*² or *virtually negative* sentences. Buttmann concludes that (1) when it stands alone with the *dat.* it does not mean to *be of service, avail, help*, but more definitely *ward off evil, defend*; (2) that the fundamental meaning is *not* to ward off some hostile attack, but that it involves the notion of *good* with the collateral one of *use, utility* (which meets us in *χρᾶω, χρηστός, χρησίμος*), though H. does not give it the general meaning of *to be useful to, to help*³.]

29. τὴν δ', *demonstrative*, 161. || ἐγὼ οὐ, 5. || πρὶν, i. e. *before I do that* = *potius*⁴. So σ, 280, οὐδέ ποτ' ἐκπέσου [μιν]. πρὶν μιν κύνας ἀγροὶ ἔδονται. || καὶ γῆρας (142), 'even old age,' or 'old age itself.' || ἐπεσον. Is εἰμι = *eo* or *ido*? 240.

30. Account for the hiatuses in this line (5, 46). Decline Ἀγρός (122). || ἡμετέρω. According to Nägelsbach, this is not what is called the *pluralis majestatis* (as *nos, noster* for *ego, meus* in Latin), but = 'our house;' the *house* in which I and my family live. || ἐνὶ = *in*. || τηλόθι, 211.

31. ἱστός (~ ἱστῆμα, *stare*) = *loom* (prop. *upright bar or beam* of it), the ancient loom being *upright*, not *horizontal*. "The vertical loom is still used in India for tapestry, and at the Gobelins' manufactory," Liddell and Scott.—|| ἐποιχέσθαι, properly = *adire*. As it is used with ἐργον (= *opus aggredi*) and δόπρον, *dinner, coena* (= to set about preparing it), it is *doubtful* whether the verb, as used with ἱστόν, has this *general* notion, or *refers* to the *going up to it repeatedly*. It may be construed "to ply the loom." || ἀντιώσαν = ἀντιῶσαν, from ἀντιῶ (192). [There also occurs pres. ἀντιῶ: and the fut. ἀντιῶσω, aor. ἀντιῶσαι, have ᾶ against the analogy of verbs in ᾶω.] It means to *come or go towards*; to *go to meet*, whether the meeting be hostile or amicable. (1) With *dat.* it means, of persons, a *chance meeting*, mostly with the notion of *harm or misfortune*. (2) With *gen.* it means an *intentional coming towards or meeting*,

¹ The truth of this assertion depends on our decision with respect to λόθ' in Il. α, 567, which Buttmann considers = λόντε: al. = λόντα. See the passage.

² Apoll. Rhod. does use it in affirmative sentences, as 2, 218: χρᾶσμαι μοι. So 2, 249.

³ Hence its use very nearly resembles that of ἀρκεῖν, ἀρκέσαι: the principal difference being, that ἀρκεῖν may take not only the *dat.* of the person, but ἀπό with *gen.* of the object *from which* evil is warded off.

⁴ Stadelmann defends the old interpretation of πρὶν = *priusquam*.

sometimes a *hostile meeting*. Hence also to *go intentionally towards any thing to take a part in it, to undertake it,—to receive, enjoy, partake of*. In this sense it has always the *gen.* (3) It has the *acc.* *only* in this passage, where it means to *come to for the purpose of arranging it*. Like *λίχος πορεύειν*, it *implies* probably the *state of a concubine*, but *expresses* only the servile condition of a *female servant* arranging her master's bed-chamber¹.

32. ἄλλ' ἰθι . . . The notion to which ἄλλα is *opposed* may easily be supplied, '(*Linger no longer*), *but go . . .*' Thiersch.—ἰθι (204) is *virtually* equivalent to ἀπιθι: as *go, for go away*, in English. Cf. ἐρχομαι, v. 168. || ἐρεθίζω (less commonly ἐρέθω) ~ ἐρις, properly to *stir up, excite*: then especially to *excite to anger . . .* || μή takes, as is well known, the imperative of the present, or the subjunctive of the aorist. Gr. 793 (633), § 420, 3. ["μή cum imperativo praesentis de omittendo eo, quod quis jam facit, intelligitur: μή cum conjunctivo aoristi significat non esse aliquid incipiendum. Sed saepe tamen etiam de non incipiendo imperativus praesentis usurpatur.—Præterea praesens de re continuatâ usurpatur, ut μὴ βάλλετε: aor. de re cito prætereunte, ut μὴ βάλλης de unâ teli emissionē." Herm. ad Vig. p. 807.] || σαώτερος ὥς κε νῆμαι (= νῆν. νύμαι, νήσαι (νῆμαι, νῆν) = ἀπέλθης (Sch.).—νύμαι, 210, 97. || ὥς κε νῆμαι = *that so* (i. e. on condition you do this) *you may perchance, &c.* Gr. 1310 (953). § 810.—Hermann (vol. iv. p. 120) says: "Consilii indicandi causâ quum particularæ ὥς et ὅπως conjunctivo consociantur, si deest ἄν, simpliciter enunciatur *consilium*; si adjicitur, aliquid fortuiti accedit, quasi dicas, *ut sit, si sit*."—The force may sometimes be given by *si forte, 'if it may be so.'* The ἄν (or κί) is, however, not uncommonly added where no strongly conditional force can be perceived. || σαώτερος, 152².—The comparative *might* here be explained by supposing a reference to what would otherwise happen: '*that you may return the safer,*' i. e. '*safer than you otherwise would.*'

33. ἰδδειςεν = ἰδειςεν, 108, Obs. and 210, 46. || ὁ γίρων. The ὁ here approaches very near to the nature of the *article*. See 161, *end.* || καὶ ἐπειθερο, imperf. with aor. ἰδδειςεν. See

¹ The Schol. explains it by *σὺν-πρὸς-ἰχουσαν*. A nearly similar meaning with the *gen.* is Od. ω, 56, where *ἀντιᾶν* means to *come to for the purpose of attending upon or taking care of* the funeral rites of a dead person.

² To the positives in *τερος* there given, add (from F.) *ἡμέτερος, ἱκασσύτερος, κάρτερος, ἀρίστερος, κουρότερος*. Buttmann's opinion (that it is a *positive*) is favoured by Plato's paraphrase: *ἐκέλευε μὴ ἐπιθίζειν ἵνα σῶς οἰκάδε ἔλθοι*. Pol. 3, 594. In Xen. Cyr. 6, 3, 4, the word is confessedly a *comparative*. (F.)

on *ταῦτε*, v. 4. It may here be considered as denoting an action *continuing in its effects*.

34. *βῆ* = *ἔβη*. || *ἀκίων*, 211 (under *ἀκὴν*). || *παρά* = *along*.

35. *πολλά* (148): not *multa*, but *multum*. || *ἔπειρ' ἀπάνευθε* *κίων ἡρᾶθ'*, i. e. *afterwards*, when he had left the naval camp, *ἀπάνευθε*, sc. *τῶν νεῶν*. Plato, narrating this passage, says: *ἀποχωρήσας δ' ἐκ τοῦ στρατοπέδου πολλά τῷ Ἀπόλλωνι εὔχετο*: as long as he was near the Grecian camp, fear kept him silent.—*κίω*, *I go*, is only used in Pres. and Impf., and the particp. is oxytone. But *why* the *present* *κίων*? Buttman (§ 144, obs. 7) observes, that “the *present* participle is used of actions that are *necessarily connected* and almost *co-exist* with a following action; e. g. the participles of *to go*, *run*, *lead*, *bring*, &c.; e. g. *οἰκάδ' ἰών*—*Μυρμιδόνεσσιν ἀνασσε* (Il. a, 179), *go home and rule*: *στή ἐὶ θεῶν* (Il. ρ, 707): *ἔγχος ἔσθῃσι φέρων* *πρὸς κίονα*, Od. a, 127.

36. Ἀπόλλωνι *Φάνακτι* (10, 45, 46). || *ἡέκομος* (εὖ, κόμη, *hair*), 56. || *τίκε* = *ἔτεκε*. *Λητώ*, *Lēto* (*Latona*), of whom *ἡέκομος* is a standing epithet.

37. *κλυθεῖ*, *hear*. This is another instance of the old way of appending the termination immediately to the root without a mood-vowel. We have here *-θεῖ* (the *imperative* termination retained in *verbs in μι*) appended immediately to the root *κλυ* (*κλύω*, *I hear*), which is (1) sometimes *reduplicated* and retained short [*κέκλυθεῖ*]; (2) sometimes *lengthened* without reduplication: *κλυθεῖ*, *κλυτε*, &c. So (*τλήθεῖ*) *τλήτω*, *τλήτε*: and *τέρλαθεῖ*. || *μεῦ*, 157. || Ἀργυρότοξε, ‘*thou bearer of the silver bow*,’ i. e. *Apollo*. || ἀμφιβέβηκας, properly: *hast gone round or encircled it* (for *protection*), = *protectest* or *surroundest with thy protection*. Gr. 767, c. § 399, obs. 2. Thus ε, 299, of *Aeneas* defending his fallen comrade, ἀμφὶ δ' ἀρ' αὐτῷ βαῖνε, *λέων* ὡς ἀλκι πεποιθώς. Cf. *Æsch. Sept. 139*, φίλοι δαίμονες, λυτήροι δ' ἀμφιβάντες πόλιν, &c. *Nägelsbach* says: “‘*thou who hast come before Chryse*,’ and consequently ‘*standest before it as a protector*,’ as a friend before the corpse of his comrade, which he wishes to save from falling into the enemy’s hands. Thus Il. ξ, 477, ἀμφὶ κασιγνήτῳ βεβαώς. ρ, 359, ἀλλὰ μάλ' ἀμφ' αὐτῷ βεβάμεν, where *Ajax* is exhorting the *Achæans*. One must not (he says) be led by *ἀμφὶ* to translate it, ‘*thou hast encircled Chryse*,’ for from his having *once* encircled, i. e. *gone round it*, we cannot infer *consequent protection*, and *ἀμφιβέβηκας* does not imply the *habit* of encircling it: and in the two passages quoted from the Il. the *corpse* is not represented as being *surrounded*, i. e. *protected on all sides*. We shall see below (he observes) that *ἀμφὶ* does not necessarily express *round*, *around*; and the notion of the *circuit* which a *wild beast* makes *round her*

cubs, when danger is at hand, is not suitable. So II. θ, 331, ἀλλὰ θέων περίβη is not 'he ran round him,' but 'he ran up to him and stood before him.' — The objection that ἀμφιβέβηκας means only *has once* gone round it, is removed by comparing another *verb of motion*, whose perfect has virtually the meaning of a present: e.g. λίσσῃ δ' ἀναδίδρομε πτέρῃ (Od. 5, 412), *has run up* = *runs up*; or, *has run up, and so remains*, the perfect denoting *permanence* in the state commencing *after the completed action*. Compare also the passage from Hdt. given in Jelf, § 399, obs. 2, τὴν τυραννίδα εὖ βεβηκυῖαν = *firmiter statem*. Bothe gives the force thus: *circumisti, quod nunc facis*. And why will not 'standest round' imply habitual protection as well as *standest before*? In the passages that relate to the *fallen warrior*, does not ἀμφιβέβηκα convey the notion of a defender standing *over* his fallen friend's body, i.e. with one leg on each side of the corpse? Does not this imply protection *better* and more completely than the notion of standing *before*?

38. ζάθιος. See ζα¹ in 211. || Εἰς Φανάσους, 46. Ιφι, 211. F. prefers to consider it the neut. of the adj. ἱφίς. Hesych. says ἱφίς, ταχύς, which Is. Voss. corrects into παχύς. || Κίλλα, probably a little town near Chryse, at the foot of Mount Ida, where Ἀπόλλων Κιλλαιος was worshipped. Strab. xii. p. 612, Δ.—Tenedos (now Tenedo), the well-known island, 40 stadia from the coast of the Troad, opp. Sigæum.

39. Σμινθεῦ. This epithet of Apollo is said to be derived from σμίνθος, the Phrygian name for a *mouse*; as some think because this animal, like the *lizard, serpent, &c.*, was considered emblematical of augury; according to others, because Apollo had destroyed a *plague of mice* in favour of one of his priests: or, again, had sent a *mouse* to indicate to the Teucri (a Cretan colony) where to found their city. εἰ ποτε better than εἴποτε, the two words being often separated by an interposed preposition.—This *conditional* clause should be referred to *both* the preceding κλυθί, &c., and the following κρήνην, &c. Nägelsbach quotes the following exactly parallel instances: II. ε, 115, ἐλῦθί μοι Αἰγύχιο Διὸς τέκος, Ἀγρυΰνῃ, εἰ ποτέ μοι καὶ πατρί φίλα φρονίονσα παρίσσης Διὶς ἐν πολέμῳ νῦν αὖτ' ἐμὲ φίλαι Ἀθήνη. Add Od. δ, 762, &c. II. χ, 82. Od. ω, 433. These instances, however, do not *prove* the point, since they are exactly as ambiguous as the line before us. The priest *may* first call upon the god *unconditionally* to hear him, and *then*

¹ Buttmann considers this ζα = διὰ, 'through and through,' 'thoroughly.' Kühner opposes this notion. Hartung refers it to ἀγα (ἀγαν).

found his claim on the condition of his having ever done him good service. || ἐπι-ἔρεψα = ἐπίρεψα, νήν = ναόν (55). ἐρίφειν = ὀρόφειν, to cover, to roof: hence to complete a building; to build: ἐπερίφειν = exedificare. Thus Plato, narrating this passage in prose, says: πολλὰ τῷ Ἀπόλλωνι εὐχετο, τὰς πῖ ἐπωνυμίας τοῦ θεοῦ ἀνακαλῶν, καὶ ὑπομνήσεων, καὶ ἀπαιτῶν, εἰ τι πώποτε ἢ ἐν ναῶν οἰκοδομήσεσιν (in the building of temples) ἢ ἐν ἱερῶν θυσίαις κεχαρισμένον δωρήσαιο, &c. (Pol. 3, p. 394, A.)—We must therefore suppose that the priest (who was also a chief or prince) had been instrumental in raising several temples to the honour of the god. [Heyne (comparing Æn. ii. 248: nos delubra deum—festâ velâmus fronde per urbem, with Eur. Bacch. 323: κισσῷ τ' ἐρεψόμεσθα, and Apoll. ii. 159: ξανθὰ δ' ἐρεψάμενοι δάφνη καθύπερθε μέτωπα) understands by ἐρίφειν the crowning the temple with festive garlands, &c.; but this was a later custom.] || χαρίεντα. Damm makes this neut. pl. = χαριεντῶς, grate, venuste: but it is better, I think, to make it agree with νήν. The Schol. min. has εὐχαριν, καλὸν ναόν.

40. ἢ εἰ, 6. || εἰ δὴ ποτε. See note on v. 62. || ἐκηα, καίω, 210, 73. || καρά: according to Nägelsbach, there is here no *tnesis* (= κατέκηα), but καρά is to be taken as an independent adv. = from the top down to the bottom: hence entirely, quite.—It is, of course, equivalent to κατακαίω (as afterwards in use), but in early times the adv. had not necessarily coalesced with the verb, but kept its independent force and position. Comp. Il. φ, 348, καδ (= καρά) δ' ἄρα νεκροὺς κῆεν (sc. Ἡφαιστος). || μῆρία, 148. || πίων: what is the fem. of this word in Homer? what does Thiersch consider its root? 149.

41. ἡδέ, 211. || κρήνον. Aor. 1: imper. from κραίνειν, to execute, to accomplish: Ep. fut. κρανίω (for κρανώ): aor. ἐκρήνω for ἐκρηνα. Thiersch supposes the root to be κραF (still extant in the German Kraft, force), so that κραFάνω passed into κρααίανω. || ἐλδωρ, τό, with ε doubled, from ἔλδωρ, no other forms found. ἐλδ-ομαι (commonly ἐλδομαι), to hope, ~ ελ-ομαι; others connect it with ελεῖν, capere.

42. τίσιναν. Eustathius makes this form of the optative (called the *Aoristus Xolicus*) express a more rapid consequence and effect than the common form. || Δαναοί, properly the name of the Argives (from Danaus, the son of Belus): thence extended into an appellation of all the Greeks. || σοῖσι = σοῖς, 129. || βέλεσι, 136.

43. ἐκλυε. Why imperfect? || τοῦ, 161.

44. βῆ = ἔβη. Οὐλυμπος = Ὀλυμπος. How is the interchange of ο and ου restricted? (66.) Olympus (Mount Elimbo), the supposed court of the gods, between Thessaly and Maco-

donia. || κάρηνον. See κάρ in 148. || χωόμενος (210, 162) κῆρ. So θυμὸν — χύεται αἰνῶς, v, 29.

45. τοῖς ὤμοισιν ἔχων. The *dat. alone*, to express that *upon which* any thing is placed or borne, occurs in several passages. So Od. ζ, 61, καθὰ χροὶ εἶματ' ἔχοντα. ω, 231, κυνὴν κεφαλῇ ἔχειν. Π. ρ, 472, τεύχε' ἔχων ὤμοισιν. So π, 40, and Od. ω. 380. To express this 'upon' more fully, the preposition ἀμφί is used: εὐρὺ γὰρ ἀμφ' ὤμοισιν ἔχει σάκος. λ, 527. εἶμα δ' ἔχ' ἀμφ' ὤμοισιν, σ, 538. N. || ἀμφηρεφῆα τε φ. How is the α lengthened? (9.) || ἀμφηρεφῆς (ἀμφί, ἰρέφω, tego), 'closed at both ends.' 'Ἀμφί has this meaning in ἀμφικύπελλον, a double cup, i.e. 'a cup at both ends.' In composition with adjectives, ἀμφί may also have the meaning of 'on both sides' (as in ξίφος ἀμφηκες), and 'both before and behind' (as in ἀμφίβαλος κυνὴ). N.

46. ἐκλαγῆαν δ' ἄρ' οἶστοί, &c. "Ἀρα has here also its original power of describing what is *connected with* and *results from* the preceding statement: it was *natural* that the arrows of the wrathful god should ring in the quiver, which he *had been stated* to have. In such passages δ' ἄρ and καὶ ῥα are very common: μὲν ῥα is used, if there is also preparation for a *subsequent* statement. Nägelsbach says, that the principal force of the particle here is that of *continuation* and *progress*, but with the implied notion that the *progress* is *immediate*. — It may be construed 'straightway,' 'forthwith.' [Hartung's view, that the particle properly describes a sudden, unexpected occurrence, is thus opposed (with reference to the passage before us) by Klotz. "Neque h. l. significat istud ἄρα aliquid fieri, quod minus expectaveris, et quo obstupefactus constiteris—sic enim dixit de hoc ipso versu Hartungius, vol. i. p. 428—sed revocatur mens audientis ad id, quod antea declaratum erat, unde hoc, quod jam narratur, consecutum sit. Nam jam antea dictus erat Apollo iratus ab Olympo profectus esse, humeris tela gerens et utrimque contactam pharetram. Quid igitur mirum erat, si sic proficiscentis dei sagittæ concepuerunt? Immo revocamur, ut dixi, ad id, quod narratum erat, ut sic, quæ nunc tradantur, melius intelligamus, non excitamur, quasi miram rem audituri. Est igitur ἄρα, rebus ita comparatis." ii. p. 161.]

47. αὐτοῦ κινηθῆντος = ὅτε αὐτὸς [ipse, opp. to his weapons] κινηθεῖν, *quoties; every time he moved*. || ὁ, 161. See note on v. 9. || ἦτε, 204. || νυκτὶ Φεοικῶς, 47. A dark, stormy night is, of course, intended.

48. ἔζετο (210, 69), imperf. of a continued action. See on v. 4. || ἀπ. 211. || νεῶν, 148. || ἔηκεν (= ἤκεν), 201. μετὰ = amongst them, the Greeks: used however adverbially.

50. οὐρηας. There were, even in the days of Aristotle, two

opinions as to the meaning of this word: one was, that it = φύλαξ, a guard, a watchman: (2) the other, that it is an Ionic form of ὄρεϋς = ἡμίονος, a mule. Arist. tells us that some grammarians said: ἴσως γὰρ οὐ τοὺς ἡμιόνους λέγει, ἀλλὰ τοὺς φύλακας: but his language surely implies that ἡμίονοι was the usual interpretation; and Schol. A. justly remarks, that from the opposition to ἀνθρώποις, i. e. ἀνθρώποις, beasts must be meant. || οὐρήας μὲν πρῶτον — ἀντάρ ἔπειρ' ἀνθρώποι. We have here again, as in v. 20, an instance where, in a double antithesis, the first correlative particle is attached to the member of one antithesis, the second to that of the other, it being placed first. The first antithesis is οὐρήας (μὲν) — ἀνθρώποι (δέ): the second πρῶτον (μὲν) — ἔπειρα (δέ). The οὐρήας of the first antithesis has the particle, and the ἔπειρα of the other. οὐρήας μὲν πρῶτον — ἀντάρ ἔπειρα (more emphatic than ἔπειρα δὲ) ἀνθρώποι, &c. || ἀργός has the two meanings of a glittering whiteness and of rapidity, as in πόδας ἀργός, &c. We have just such an instance in micare = to glitter, &c., and to dart forth rapidly¹. The meaning is probably 'glistening,' 'flashing,' then 'swift,' because the rapid motion, especially when accompanied with rapid change of position between the moving objects themselves (as would be the case with the feet of a dog), produces a sort of dazzling effect upon the eye. Cf. Nitzsch on Od. 2, 11.

51. ἀντάρ — ἀνθρώποι, i. e. the Greeks themselves, opposed to their domestic animals. || βέλος: how is the ος lengthened? (9.) || ἔχεπενκίης. ἔχω, πείκη, fir-tree =, probably, pricking-tree or pointed tree²; so that πικ- πικ- πικ- (in pu-n-g-, pug-, πικ-ρός, pike, peak, Ἐπίη, point: add, with Lobeck, pi-n-gere, ποικ-ἰλλειν = punctis distinguere, and perhaps s-pic-a) have the original meaning to pierce; which in πικ-ρός, &c. was transferred to a pungent bitterness. So Buttmann. — Pape thinks that the later use of the word makes against this ingenious view; but then we need only suppose that the notion of bitterness, after the name was appropriated to the fir-tree, became predominant. The passages he quotes are: σμύρνα ἔχεπενκίης, Nicand. Theriac. 600. σικύοιο ἔχεπενκία ῥίζαν ἀγορέρον, and Orph. Lith. 469, ἔχεπενκίῃ δῦρτῃ. || ἐφ-τείς, 201.

52. βάλλ' (= ἔβαλλε). The imperfect is here used to mark continuance or iteration: in καίοντο it marks continuance. || καίοντο (= ἔκαλοντο), 210, 73. || πυραὶ νεκύων the gen. of what it consists of: as δέπας οἶνου, &c. || θαμναί (149): it has the force of 'frequens,' which is nearly = an adverb: not however

¹ So nearly our own to glance.

² Compare πικ-τε δέντρος (with sharp spines).

of *time*, but of *space*; 'crowded close together,' which is equivalent to 'many at once.'

53. ἐννῆμαρ, adv. 'for nine days.' || ἀνὰ σπαράν (v. 10). || ῥῆγρο: the Scholiast remarks that the arrows are in some measure *personified*: ῥῆγρο, not ἐπέμπετο. || κῆλον, τό, *shaft* (~ καίω, ὕμνη. κάλον Hymn. Merc. 112. Hes. O. 425. Lat. *calo*); applied only to the *shafts* of the gods.—It may seem strange that a term derived from the least *poetical* part of an arrow, the *dry wood* of its shaft, should be appropriated to the gods. Is it not possible that it may come from another root? perhaps ~ cel-lo in *percello*: or is it not identical with *tēl-um*, the *tenuēs* having (according to Grimm) a tendency to *supplant* each other?¹

54. τῇ δεκάτῃ δ', sc. ἡμέρᾳ, implied in ἐννῆμαρ. So Eur. Hec. 29. ἐπεὶ δὲ Τροία θ' Ἑκτορός τ' ἀπόλλυται | ψυχῇ, πατρὶα θ' ἱστία κατεσκάφη | αὐτὸς δὲ (i. e. ὁ πατήρ, implied by πατρὶα) βωμῷ πρὸς θεοδμήτῳ πίνει.—Though ἡμέρα is seldom found in Homer, yet when 'day' is omitted, the fem. adj. is mostly used. So Od. β, 374, πρὶν γ' ὄραν ἐνδεκάτῃ τε δυωδεκάτῃ τε γένηται (N.), and in a passage still more like the one before us, Il. φ, 46: ἑνδεκα ἡμέρα . . . δυωδεκάτῃ (F.). || τῇ δεκάτῃ. One of the usages of the Homeric δ, in which it shows itself a true *article*, is when it raises an *adj.* to the power of a *substantive*. Thus ὁ γεραιός, ὁ ὁμοῖος, ὁ νικηθεὶς, &c., and with ordinal numerals denoting the days of the months, (where ἡμέρα is as little to be supplied as when we say 'on the tenth.') So with adverbs, τὸ πάρος, τὸ πρὶν, τὸ πρόσθιν. N. || ἀγορήνδε, 'ad concionem.' The enclitic δε, appended to the regular accusative of a substantive, forms an adv. of motion to a place; οὐρανόνδε, *to heaven*; ἄλαδε, *into the sea*, &c. (from ἄλας, ἰάλος.) || καλίσσατο = ἐκαλίσσατο, 113. Why is the augment here dropt? (167.) The middle is used in the sense of *ordering others* to do the action: 'he *ordered them to be summoned*.'

55. τῷ, as pronoun; 161. || θῆκε, aor. in sense of *pluperfect*. The object is 'it,' 'this,' i. e. *the having them summoned*. || θῆκε ἐπὶ φρεσὶ: the dat. with ἐπὶ implies *rest* in space: after a verb of motion (like *to place*) one might expect the *accusative*: but Homer is fond of using the case implying *rest* with verbs of motion, from considering the *state* of the object *after* the action has taken place: 'to put it *into* his heart, so that it remained *in* his heart,' he would express (as we do in English) he 'put it *in* his heart;' here 'on his heart,' but ἐν is more common than ἐπὶ.—This is called a *constructio praeognans*. Cf. Gr. 1433. § 645. See Obs. 2, c.—Obs. The Greeks know nothing of the

¹ Liddell and Scott say, 'perhaps akin to κανλός, ξύλον.'

heart as the seat of thought or the mind, but the θυμός, φρίνς (= *præcordia*), κίαρ, &c. || Is θεή found? (123.) || λευκός. λευκός, *white*, ὠλένη (= *ulna*) *arm*.

56. ὅτι ῥα — ὁράο. The ῥα is here explanatory. ‘*because, that is, as I have said,*’ i. e. as has been described. It often has this force with relative pronouns and adverbs, ὅς, ἐνθα, ἐπεὶ, οὐνεκα. “Græcos enim telis Apollinis occisos fuisse narraverat modo poeta (v. 51, sq.), ut satis commode posset caussam, quam ob rem Juno de Danaïis sollicita esset, sic reddere, ὅτι ῥα θνήσκοντας ὁράο, ubi per particulam ῥα ad illud, quod explicatum jam erat, revocamur.” Klotz. || ὁράο (= ἑωράο). Homer often uses the middle or *deponent* forms of this in an active sense: so ἰδεῖσθαι, ἰδωμαι, &c. Imperf. of continued action: so also pres. participle.

57. ἐπεὶ οὖν ἤγερθεν (= ἤγέρθησαν, 187). ‘*When then they,*’ the ‘*then*’ referring us back to the statement that they *had been summoned*. Οὖν in Homer occurs only in ἐπεὶ οὖν, ὥς οὖν. On the derivation of οὖν modern philologists are divided in opinion. (1) Hartung derives it from αὖς¹, the root (according to him) of αὐτός, *self*. He makes its original meaning that of *unity* and *identity*. Hence its force of *connecting* and *carrying on* a discourse, but only so long as the *subject of discourse* is the same, and what follows identical (so far) with what precedes. This force Nägelsbach thinks especially evident in ὥς οὖν, ἐπεὶ οὖν. (2) Klotz refers it to the same root as ὦν, *being* (as if contracted from ἰόν): so that it recalls the reader to a *present action*, now actually going on: and hence has either a) a *collective* (i. e. *illative*) force, recalling him to *what had been* actually stated, and fixing his attention on its connexion with what is *now stated*: or β) a *reflexive* force, fixing the attention especially on the present statement.—He makes the difference between it and ἄρα to be, that ἄρα refers more to an *essential* or *internal* connexion, οὖν to an *external* or *accidental* one. Cf. Gr. 1494. § 737. || ὁμηγερέες (137. ὁμοῦ ἀγείρω, *assemble*) ἱ γίνοντο. Why is the augm. retained? (167.)—There is no tautology; this clause marks the *completed* state of the action.

58. τοῖσι δ' ἀνιστ. &c. The δὲ here introduces the *apodosis*, as if it were an *independent* and *co-ordinate* proposition². Gr.

¹ αὖς· αὐτός· Κρήτες καὶ Δάκωνες, Hes., or ἄς, *one* (retained in *us*, *assis*, *one coin*).

² Examples with ‘*when*’ are: Π. ε, 438:

ἀλλ' ὅτι δὴ τὸ τίταρτον ἐπέσσυτο δαίμονι ἴσος,
οὐκ ἔτι δ' ὁμοκλήσας προσέφη ἱκάμεργος Ἀπόλλων.

Π. η, 149:

αὐτὰρ ἐπεὶ Λυκόοργος ἐνὶ μεγάροισιν ἐγήρα,
εἶπε δ' Ἐρμυθλίῳ φίλῳ θεράποντι φορῆναι.

1458, p. 2). § 770, 1, *b*. This peculiarity belongs to languages in an early state of development, when a *thought* is stated *independently*, its connexion being *inferred*: in later stages of its development, the connexion is more accurately pointed out, and *periodic structures* adopted, in which a *protasis* is *felt to require* an *apodosis* of a particular form (introduced either by a correlative conjunction or adverb, or without a conjunction). But we have here two *pair* of connected propositions. Just so Od. γ, 470—474:

(1) οἱ δ' ἐπεὶ ὤπτησαν κρὶ' ἐπέρτερα καὶ ἐρύσαντο
δαίνυνθ' ἰζόμενοι, &c.

(2) αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
τοῖσι δὲ μύθων ἦρχε Γερήνιος ἱππότα Νέστωρ.

|| τοῖσι may be connected (1) as a *local* dat. (= 'amongst them' [§ 605, 2]) with ἀνιστάμενος, as in τοῖσι δ' ἀνέστη, v. 68; and τοῖσι δὲ Νέστωρ—ἀνόρουσιν, v. 247; or (2) with μετὰ ἔφη (= μετέφη), as in τοῖς δ' Ὀδυσσεὺς μετέειπε, Od. ξ, 459, &c. It is probably better to connect it with ἀνέστη, and to consider μετὰ = (of itself) to 'amongst them.'—N. considers τοῖσι as a *dat. commodi*, 'he rose for them' or 'to them.'

59. JN. νῦν οἷω (210, 103) ἄμμε (= ἡμᾶς, 157) πάλιν πλαγχθέντας (210, 122) ἀψ ἀπονοστήσειν.—ἀψ ἀπονοστήσειν, like *rursus reverti*, &c. pleonastically.—πάλιν = εἰς τοῦπίσω, *backwards, back*; and πλαγχθέντας, *having been made to wander from or miss (our purpose)*: = πάλιν τῆς ὁρμῆς πλαγχθέντας. N.) Thus πλάζειν, in the active, is used β, 132, in the sense of *to make a man miss his purpose; to thwart him*.—

οἱ με μέγα πλάζουσιν, καὶ οὐκ εἰδὼς ἐθέλοντα
Ἰλίου ἐκέρσαι εὐναιόμενον πτολίεθρον.

This interpretation has the authority of some at least of the old grammarians, who explain πλαγχθέντας by ἀπλάκοντας, σφαλέντας, sc. τῆς Τροίας ἀλώσεως. See Död. Etym. i. p. 93, who compares Hercules αἰὲν ἀναμπλάκτης, *nunquam non victor*, Soph. Trach. 120. Döderlein would join πάλιν ἀψ ἀπονοστήσειν, as ἀψ πάλιν εἶσ', Il. ζ, 220; but the position of πάλιν (as N. remarks) is against this.—Others take πάλιν πλαγχθέντας, = *iterum erroribus actos* (Bothe), but it does not appear that Homer knows any thing of the difficulty of *reaching* Troy, and why should Achilles anticipate a wandering, disastrous voyage *back*?—It is true, however, that the other passage in which the phrase occurs rather favours the notion of *iterum erroribus actos*. In Od. 13, 5, Ulysses has just finished the tale of his wanderings to Alcinoüs, who says,—

ᾧ Ὀδυσσεύϊ ἐπεὶ ἔκεν ἑμὸν ποτὶ χαλκοβατεῖς δῶ,
 ὑπερφεῖς, τῷ σ' οὔτε παλιμπλαγχθέντα γ' ὀίω
 ἄψ ἀπονοστήσειν, εἰ καὶ μάλα πολλὰ πέπονθας.

60. εἰ κεν θάνατόν γε φύγομεν = *if haply we should escape death.* When the optative with εἰ has an ἄν with it, the ἄν refers to *another* condition usually not expressed: so that the notion here is εἰ φύγομεν θάνατον, εἰ κε φύγομεν θεοῖς διδόντος, *'if we escape death—if indeed we should escape it.'* The optative without ἄν denotes a *conception* of the mind, without *any* reference to its realization: ἄν adds a reference to its *conditional*, but still *possible* realization. Hence, as Rost remarks: *'non magis dubitanter, sed paullo certius opinionem pronuntiat, is qui optativo cum ἄν utitur.'* *Ad Damm.* p. 92. According to Nietzsche, it adds emphasis to the condition; *'if I mean we should really,'* expressing a hope of what is hardly to be *expected*. See also β, 4. Gr. 1299, 1300. Hermann speaks of this construction as: *"Propria veterum epicorum, particulam [εἰ] sic adjectam habens, ut magis ad voculum conditionalem quam ad optativum pertineat: quare cultior sermo ut non necessarium omittit."* || θάνατόν γε, *death.* The γέ adds emphasis to θάνατος.

61. εἰ δὴ, properly *'if now.'* The *'if'* does not mark *doubt*, but (by the help of the δὴ, *'now'*) assumes the fact = *if, as the case really is* = *'seeing that,' 'since'* (= *si jam* or *siquidem jam*). Il. μ, 79, αὐτὰρ Ἀχαιοὶ Οὐ μένοιο, εἰ δὴ σφιν δαΐδρου πείρατ' ἐφῆπται. Δὴ, a somewhat weaker ἥδη, always relates to an action or state *now actually* or *hypothetically realized*. The meanings of εἰ δὴ = *'if the actual state of things is now this.'* If the state is *assumed with certainty* really to exist εἰ δὴ = *'since:'* if it is assumed *hypothetically*, it may have an *ironical* force, *'if really.'*

62. ἀλλ' is here, as often, a particle of *abrupt transition* to another subject. || ἄγε δὴ, *'come now.'* Δὴ, with a verb, *excludes* the notion of any thing else, confining the statement to the *very thing itself, and no other*. So often with imperatives: ἄγε δὴ, σκόπει δὴ, φέρε δὴ, ἴθι δὴ. (Gr. 1459, d. § 721, c.) || μάντις. The usual derivation is from *μαίνομαι*. Döb. proposes *μηνύειν* and *monēre*. It seems to me that the usual derivation, proceeding from the visible *furor* of inspiration, is far the more probable. Thus the comrades of Jehu asked: *'Why came this mad fellow to thee?'* (i. e. the prophet commissioned to anoint him king.) || ἐρείομεν = ἐρέωμεν (210, 53; 183, c; and 63, δ). || ἢ | ἐρῆα, 5. || μάντιν — ἐρῆα — δνειροπόλον. *"ἐρέων* peculiaris heroica ætate erat ordo: non item μάντιων, qui iidem reges, milites, &c. esse possunt. Ceterum δνειρο-

πῶλον, quum nulla antea somnii mentio injecta sit, h. l. non licet intelligere *somniorum interpretem* (δνειροκρίτην), sed potius incubatorem quendam, qui dedit operā somniorum species caplet, quod divinationis genus apud veteres vel maxime floruisse constat." F.

63. ἡ καὶ δνειροπῶλον. ἡ καὶ, 'or even,' or, if you will.' Ὀν. not 'an interpreter of dreams,' but 'one to whom the future is revealed in dreams.' See the last note. || καὶ γάρ τε, 'for even' (i. e. 'for not only other σημεῖα, but also dreams'). The γάρ is here not *etenim*, but *nam etiam*, the *etiam* relating to the following notion ὄναρ. Cf. Gr. 1476, t, § 786, Obs. 7. N. says that the 'τέ adds an external sign of that connective power, which, for us and the post-Homeric language, the γάρ already possesses in itself.' Hartung mentions that γάρ τε is often used in explanatory parentheses (as here). So also δέ τε and καὶ τε (Part I, 77).

64. ὅς κ' εἶποι, 'who might (or would) tell us,' i. e. 'if we were to ask him:' so that it is the consequent clause of a *suppressed condition*. [It must not be construed as a final clause: = qui (= ut is) dicat. See on β, 333. "Qui dicat would be ὅς ἐρεῖ: and ὅς κ' εἶπη would = ὅς ἂν ἐρεῖ." N.] || ὅ τε (165) = 'why,' i. e. 'with reference to what.' Like *quid* and (also *id*, *hoc*) *fremere* in Latin. Od. ε, 215: μή μοι τόδε χῶεο. || τόσον (= τόσσον, 113) adverbially: = 'so,' i. e. 'in so great a degree.' || ἐχώσατο, 210, 162.

65. εἴτε — εἴτε. (1) These introduce *dependent interrogative* clauses, dependent on εἶποι. They are not, however, exactly = *πότερον* — *ἢ*, but imply *uncertainty*, and place the two suppositions on the same footing of *probability*, i. e. as both *equally uncertain, equally possible*. (Gr. 1364, § 878, d.) Freytag, however, considers the εἴτε — εἴτε (= *sive* — *sive*, the *whether* — *or* of *indifference*) to introduce two *disjunctive* propositions (as in Il. μ, 238, τῶν οὔτε μετατρέπομ' οὐδ' ἀλεγίζω Εἰρ' ἐπὶ δεξιῇ ἰσοὶ πρὸς Ἡῶ τ' Ἡελίου τε Εἰρ' ἐπ' ἀριστερὰ τοίγε κ.τ.λ. He makes ἐπιμέμφεται subj. for ἐπιμέμφηται (as ἴωσι in the passage just quoted). Cf. μ, 238. || εἴρ' ἀρ'. Other examples of the *explanatory* ἀρα in *indirect questions* are Od. ι, 175: τῶν δ' ἀνδρῶν περὶ ῥήσομαι οἵτινές εἰσιν' ἢ ῥ' οἶγ' ὕβρισται — ἡ δὲ φιλόξενοι. So Il. κ, 455. ["Nihil miri dicitur hoc loco, sed potius aliquid, quod ex antecedentibus facile derivetur. Facile apparet — ex eo quod iratum dei numen fuisse dicatur, deduci id, quod declaratur ἀρα particulā. Dividitur enim caussa iræ Apollinis (ὅ τε τόσον ἐχώσατο Φοῖβος Ἀπόλλων) dupliciter ita, ut jam quaeratur *succenseatne ille ob votum an ob sacrificium?* Quum igitur hæc rei divisio pertineat ad illud, quod supra dictum

erat, apparet quam vim habeat particula *ἀρα*, quæ etiam ab Atticis scriptoribus, ubi in illam rem, quæ universa declarata erat, accuratius ita inquiritur, ut jam partes ejus spectes, sæpe usurpata est, et in his locis per particulam *igitur* reddi potest, etsi hoc paullo gravius est, ut veritas hæc ita: *Qui dicat quam ob rem tantum iratus fuerit Phæbus Apollo, utrum igitur ille ob votum an ob hecatombem succenseat.* Ita est *ἀρα* etiam hoc loco nihil nisi *rebus ita comparatis*." Klotz, p. 162.] || δ γε. When two consecutive clauses have the same subject, and that so obviously, that it is not necessary to intimate this in any way in the second, δ γε is often expressed in the second clause to point out this identity of subject with emphasis: '*Why Phæbus Apollo is so angry,—whether this same Phæbus,*' &c. This use of δ γε is common after *ἀρα*. See η, 169. ι, 511, &c. (Gr. 986, § 655, 6. Obs. 2.) || εὐχολῆς, *voti*, sc. *non soluti*. Cf. ν, 166: *χώσατο δ' αἰνῶς, | ἀμφοτέρων νίκης τε* (i. e. on account of the victory which he did not obtain) *καὶ ἔγχεος.* || ἐπιμέμφ. with *causal* gen. (Gr. 882, § 490. Cf. example just quoted.) *ἐπιμέμφ.* has also *dat. of person* and *acc. of thing*, it being neut. pronoun. || ἐκατόμβης, *non oblatae*.

66. *Ἰπ.* αἱ (= εἰ, 211) *κέν πως* *βούλεται* (= *βούληται*) *ἀπό ἀμύναι* (= *ἀπαμύναι*) *λοιγὸν ἡμῖν, ἀντιᾶσας κνίσσης αἰγῶν*, &c. (1) εἰ *κέν* *βούληται*. Just as with, '*if haply,*' or '*if perchance,*' in English, such a verb as '*to see,*' or '*try*' (*σκοπεῖν, πειρᾶσθαι*, &c.), may be supposed understood. Thus *Il. κ.* 55: *ἐγὼ δ' ἐκὶ Νίστορα δῖον | εἰμι καὶ ὀτρυνέω ἀνστήμεναι, αἱ ε' ἐθέλουσιν | ἐλθεῖν*, i. e. *πειρώμενος αἱ κε ἐθέλουσιν*. The verb will be in the subj. or opt. according as the principal verb is of a principal or historical tense. The opt. without *άν*: *Thuc.* 1, 58: *πείμψαντες—πρίσβεις εἰ πως πείσειαν* (§ 877, δ, Obs. 5.). The αἱ κε(ν) is found both alone and with γέ, δέ, μή, πέρ, πόθι, and (as here) *πῶς*. || *αἰγῶν τελείων*, i. e. *perfect; without blemish*. Schol. *λελωθημένον γὰρ οὐ θύεται*.

68. *ἦτοι* is here a particle of transition, nearly = *μέν*. Nägelsbach holds that *τοί* is the old dat. pronoun of the second pers. = *σοί*, and that it always implies *an assurance addressed to another person*; so that it is a very much weakened '*it was, I tell you.*' Kühner quite disapproves of this derivation, which, I own, seems to me very probable. (§ 731, 2, b.) || ὤς. What does the accent show? || *κατ' ἄρ' ἔζετο* (= *ἐκαθίζετο ἀρα*). The *ἀρα* points out that it was *natural* that he should sit down. ["Significat hoc ita fieri *rerum statui consentaneum* fuisse. Neque enim mirum erat sic loqui Achillem, nec, quo particula hoc loco pertinet, postquam locutus esset, considerare rursus. Dicitur igitur hoc: *Sic ille locutus, consedit*

igitur; i. e. fecit quod rerum statui accommodatum esset, ut consideret." *Klotz.*] || τοῖσι δ' (161. 129). The δὲ here answers to the preceding ἦτοι = μίν.

69. δὲ ἄριστος, 211.

70. ἦδη, pluperfect of οἶδα (210, 50, end of the article). || ἰόντα = όντα, 200. || τὰ τ' ἐσόμενα. How is the α lengthened? (9.) || πρὸ τ' ἰόντα, 'and that which was before'. The τὰ is *pronominal*: 'those (things) that.' The particip. ἰόντα is *present*, but here relates to the *past*, describing the events as *then* (at the *past* time referred to) having a *present* and *continuing* existence. The πρὸ is *adverbial*, there being no προεῖναι (F.).

71. νήεσσ' ἡγήσατ' Ἀχαιῶν Ἴλιον εἰσω. We may construe this, 'guided their ships to Ilium:' but properly ἡγεῖσθαι is not connected with Ἴλιον εἰσω, but another verb is implied: 'he led the ships [i. e. took the post at their head], and conducted (or led) them to Ilium.' But our idea of 'to lead a person to a place,' is exactly similar. Instances of this principle, where an adverb, or *adverbial phrase*, expressing *direction*, gives to a verb a meaning that does not properly belong to it, are: 'evocare in medium'; 'avertere mentem alio,' i. e. to call a man forth, and make him come into the midst; to call away the mind from its actual objects of contemplation, and lead it elsewhere. Cf. Od. ξ, 230: ἐνάκις ἀνδράσιν ἦρεα καὶ ὤκυρόισι νήεσσιν | ἀνδρας ἐς ἀλλοδαπούς, where ἦρεα ἐς ἀνδρας = I commanded them, and led them to, &c. N. || ἡγίομαι with *dat.* implying that the guide is acting for the benefit of the guided. So that it is a *dativus commodi*. Gr. 903, § 596, 2. || Ἴλιον εἰσω. Ἴλ. is the *acc.* of the place to which, and εἰσω (adverb) defines that it was *usque ad Ilium*; that he caused them *penitus pervenire*. Comp. Ἴλιον εἰσαναβαίνειν. β, 172 — Examples of the *acc. loci* only after ἡγεῖσθαι are, Od. ζ, 114: ἡ οἱ Φαιήκων ἀνδρῶν πόλιν ἡγήσαιο. So η, 22. N. On the elision of the ι, cf. 29.

72. διὰ ἣν (166) μανρος. τήν (= ἣν, 161) οἱ ('to him,' 157) πόρε (= ἔπορε, 167) Φ. 'A.—διὰ with the *acc.*, when it stands in a *causal* relation, expresses either the *ground* (that *propter quod*, on account of which a thing is done), or the *means*. It is here not 'on account of' (as giving the reason why he was appointed to lead the ships), but the *means*; that 'through' or 'by means of which' he led them successfully. Nägelsbach says: "When a person performs any thing, not immediately by his own power and independent operation, but *mediately* by some means or action interposed, as it were, between him

1

*Novit namque omnia vates,
Quae sint, quae fuerint, quae mox ventura trahantur.*

and the attainment of the object, *διά* takes the acc.;" i. e. it takes the acc. when the subst. denoting the *means* or *person* employed may be considered as a *sort of instrument* of which the agent avails himself. Gr. 1419, b, 2. § 627. p. 252.

73. ὁ (or, according to others, ὁ), 159. || σφιν, 157. || εὐφρονίων, 96: "with kind and prudent mind." (L. and S.) It expresses the possession of 'good sentiments,' i. e. both *kind* and *right* feeling. The verb εὐφρονέω is not found. Apoll. Rhod. has fem. εὐφρονίονσα, 3, 998. || ἀγορήσατο καὶ μετέειπεν. The ἀγορήσθαι relates to the *kind* of discourse: it was not a *sermo*, but a *concio* (ἀγορά); εἰπεῖν to the saying or *delivering* its substance. (N.)

74. Ἄχ. 146. || κίλεσι (= κίλη). κίλομαι, I *did*, *command*. The *command* was by *implication*, for he had not addressed him personally. || δειφιλε. How is the second ε lengthened, it being really short? (13.) [Others read Δεῖ φιλε.] || μυθήσασθαι, to say, to tell; here used (as to tell sometimes is) in the sense of *declaring* its nature or meaning, *explaining*: (N.) = *interpretari*, nearly as Od. β, 159, ἐναίσημα μυθήσασθαι. F.

75. μήνιν, derivation? v. 1. || Ἀπόλλωνος. How is the οε lengthened? (9.) || ἐκατηβελίταο (124) Φάνακτος (46). Cf. v. 96.

76. ἔριω (210, 53), sc. ἔπος: the *matter* you enquire about. Il. λ, 652: νῦν δὲ ἔπος ἔριων (not indefinitely 'a word,' 'any word,' but definitely *the fact he had ascertained*) πάλιν ἀγγελος εἰμ' Ἀχιλλῆι. N. || σύνθεο (= συν-θοῶ, from συν-τίθημι, 199). Cf. *tu condita mente teneto*, Virg. Æn. 3, 388. The *full* expression is συνθέσθαι φρεσί, θυμῷ, 'to put it together in the mind,' so as to make one complete, entire piece of knowledge; hence to *observe*, take heed, &c. Od. ο, 27: σὺ δὲ σύνθεο θυμῷ. Compare *comprehendere animo*. C. || ὁμοσπον (= ὁμοσπον, 113), 210, 105.

77. ἦ μὲν = ἦ μήν, (*that*), *assuredly*, a form of asseveration, 211. || πρόφρων. What is sometimes the fem. of this adj.? 149, p. 114. What case is it here? Gr. 1066, § 672, 3. || ἀρήξειν, 'that you will stand by me' (*defend me*). Buttmann thinks that ἀρήγειν and ἀρκεῖν are related like εἶργω and ἔρκος; that they are of the same family as ἄρης, ἀρείων, ἀριστος, and have for their ground-meaning to be good (as in σιγᾶν ἀρήγει, Æsch. Eum. 571); whence arose the notion of being *sufficient*, and with a *dativus commodi*, to be *sufficient for a man*, i. e. to *help* or *protect* him.—In Homer ἀρκεῖν has the notion of *warding off*, but only with such general notions as *death*, *destruction*, &c. This, which was a merely secondary meaning, did not remain in the later language, in which ἀρκεῖν has the non-Homeric meaning of to *suffice*.

78. ἦ (211). || ὁτομαι (210, 103). Is the α ever a diph-

thong in this word? 91. | *χολώσμεν* (= *χολώσων*, 185), 210, 162. Is *χολόω*, 'to be angry,' or 'to make angry,' 'to exasperate'?

79. *Ἀργείων*. Why gen.? || *καὶ οἱ* (157). Obs. that though the relat. preceded (*ὅς κρατεῖ*), the *personal* pronoun is here placed; not *who* and *whom*, but *who* and *him*. So II. θ, 128: *ὅν ῥα τόθ' ἱππῶν | ὠκυπόδων ἐπέβησε, δίδον δὲ οἱ ἥνια χερσίν*. Gr. 1258, 2, β. § 833. [So in Latin: *Sed omnes tum fere, qui nec extra urbem hanc vixerant, nec eos aliqua barbaries domestica infuscaverat, recte loquebantur*. Cic. Brut. 74, 258. L. Opi-
mius—Fulvium Flaccum—*quem* C. Gracchus in locum Tiberii fratris triumvirum nominaverat, *eumque* socium regalis adsumserat potentiae, morto afficit. Vell. Paterc. 2, 6, 4. Cato, *qui* Siciliam tenere potuit, et si tenuisset, omnes boni ad *eum* se contulissent, &c. Cic. Att. 10, 16. (*Ellendt* ad Brut. 74.)] || *καὶ τοι* (46).

80. *ὅτε χώσεται* (= *χώσεται*). "Homer connects the *particles of time* with the subjunctive, and that without *άν*, when the reference to the *conditions* under which the supposition will be realized, is thrown into the background, and the event stated in the conditional clause is to be indicated with confidence as an event likely to happen. Thus here the wrath of the king is represented as *what may be naturally expected*." (Rost, p. 620, 6th ed.) But he forgets that this is a general *gnome*; Calchas is not referring to *Agamemnon's* anger, but states it as a general truth. Another passage Rost quotes is: *οὐ μὲν σοὶ ποτε ἴσον ἔχω γέρας, ὁππότερ' Ἀχαιοὶ | Τρώων ἐκπέρσωσ' εὐναιόμενον πτολίεθρον*. α, 163. Thiersch, Freytag, Rost, Nägelsbach, Stadelmann, and Crusius, declare for subj.; Bernhardt and Bothe (the latter is no very good authority) for the fut. indic. Kühner seems to be of the same opinion: "the *absolute future* (he says) as embracing *all future time*, is adapted for implying *repetition*, but only as a *conception* and *possibility*." He quotes one of the passages which Nägelsbach requires us to alter into the subjunctive. Od. δ, 208: *ρεῖα δ' ἀρίγνωτος γόνος ἀνέρος, ᾗτε Κρονίων | δλβον ἐπικλώσει*. § 406. || *χέρηϊ*, 155.

81. *εἰ περ γάρ τε χόλον γε καταπέσῃ*. (1) *εἰ περ* (or *εἴπερ*). The *περ* (*intensive* particle, from *περί*, *through*; hence *thoroughly*; *very*, &c.) strengthens the *εἰ*, 'even if,' or an emphatic 'if.' (2) *εἰ*, with subj. without *άν*, is rare in Attic Greek; but Hermann¹ has sufficiently established that it is correct. He says

¹ Quum particulae *άν* et *έν* Homeri sevo liberius usurparentur, necdum ubique certis formulis ut necessarise adstrictae essent, non est mirum constructiones quasdam, quae apud sequiores quasi legitimas habent istas particulas, apud Homerum saepenumero illis carere.

that *ei*, with subj. without *an*, lays a stronger emphasis on the 'if' (= *si omnino*, Klotz), implying it to be *improbable* that the supposition will be realized: *ἦν τι νὸξ ἀφῆ* = *si quid forte nox reliquerit; forsitan relinquet aliquid; forsitan non relinquet: εἰ τι νὸξ ἀφῆ, si quid nox reliquerit; viz autem relinquet*. According to this distinction, the present sentence would be correct even in Attic Greek. || γάρ τε, v. 63. || εἰ περ γάρ χόλον γε—καταπέψῃ, ἀλλὰ—κότον ἔχει. *χόλος* is 'rage,' *κότος*, an 'abiding anger,' 'resentment,' &c.; but the antithesis is made stronger by the γέ. Cf. δ, 261: εἰ περ γάρ τ' ἄλλοι γε καρηκομόωντες Ἀχαιοὶ | δαιτὸν πίνωσιν, σὸν δὲ πλεῖον δέπας αἰεὶ | ἔσση'. θ, 153: εἴπερ γάρ σ' Ἔκτωρ γε κακὸν καὶ ἀνάλκιδα φήσει | ἀλλ' οὐ πείσονται Τρῶες καὶ Δαρδανίωνες. τ, 164: εἴπερ γάρ θυμῷ γε μευινάα πολέμιζεν | ἀλλὰ τε λάθρη γυῖα βαρύνεται. N. || καταπίσσειν (Homer has not the later form *πίπτω*, which is related to it, as *ἐνίπτω* to *ἐνίσσω*, &c. F.), *concoquere*, to digest or swallow his rage.

82. ἀλλά τε often introduces the *apodōsis* of a conditional sentence. See β, 4, 160; and τ, 164, quoted in the notes to the last line; and cf. *si—at* in Latin. N. Hartung considers the *τί* to attribute to the *apodōsis* the same reality that is given to the conceded clause. He derives *τί* from the old *τος* (perhaps, says Klotz, from the dat. *τῷ*, originally *τεῖ*, or rather *τεῖ*); so that its meaning is 'in this way' (*sic, hac ratione*), and *τί*—*τί* answer each other like *tam—quam*, or *quā—quā*. Klotz agrees with him, with this exception, which is favoured by the enclitic nature of the particle, that its full meaning is not *demonstrative* (= 'so,' 'in this way,') but indefinite; 'in some way' (*aliquid ratione*); or, if it refers to a preceding notion, 'in some such way' (*tali aliquid ratione*). So that he explains the whole passage thus: *Si maxime enim aliquid ratione—nihil enim impedit, quo minus hoc prius τί paullo pinguius reddam hoc modo—iram quidem etiam hoc temporis momento cohibuerit, at tali aliquid ratione etiam posthac habet iram, ut perficiat [immo, donec perfecerit] in pectore suo.*—The combination is not found in Attic Greek. || ἔχει. One might expect *ἔξει*, but the present is used to describe the fut. event, which it realizes as *present*, in a vivid manner, and as a general truth; especially as the future would not express his *continuing* to have it, his *retaining* it. || ὅρα τελείσῃ (sc. *κόρον*). ὅρα with subj. aor. = *donec* with fut. exact. N. With the conjunctions that denote *until*, the subjunctive expresses a future event that is *expected* and *aimed at*. Thus they approach very near to the conjunctions that denote a *purpose*, for which ὅρα is often used in Homer and other poets. (Gr. 1304, § 841, p. 457.) || τελείσῃ (= *τελείω*, 113), 210, 140.

83. *ἰοῖσι*, 166. || *στήθεσιν*, 137. JN. *ἔχει ἐν στ. ἰοῖσι*. || *φράσαι* (*Mid. tell to yourself* =) *consider*. *φράσον* would be *tell, say*. || *εἰ*, *if* = *whether*, after *ὀρεῖν*, *σκοπεῖν*, *φοβεῖσθαι*, *πειρᾶσθαι*, *ἰρωτᾶν*, *λέγειν*, *φράζειν*, &c. Gr. 1362, § 877, *b*. || *σαώσεις* (i. e. *if attacked*). *σαώω* = *σώζω*, 210, 136.

85. *θαροῆσας*—*εἰπέ* (46). *θαροῖω*, Ep. and old Att. In Plato and after him, *θαρήεω*. We might rather expect the present participle (but cf. v. 92). Cf. Plat. *λέγε τοίνυν θαρήων*, Phædr. 243, *e*. || *θεοπρόπιον*, *oracle*. According to Buttmann, the derivation is from *θεός*, *πρίπω* = *σημαίνω*, *significo*; which he thinks is the meaning of *πρίπω* in Agam. 30, *Troy is taken*, *ὥς ὁ φρυκτὸς ἀγγέλλων πρέπει*, and Eur. Alc. 515: *τί χρῆμα κουρᾷ τῇδε πενθίμῳ πρέπεις*; In Hom. *πρέπειν* is *to be pre-eminent, distinguish oneself*. But it is used by Æschylus of whatever forces itself on any sense (of sight, sound, or smell). Probably ~ [*πρίω*] *πείρω*, *περάω*, *to press through*: it may have taken to itself the definite meaning of *to press forward, burst forth*, and transitively *to cause to press through*; *to send forth*.—The old derivation is *θεός*, *πρόίπω*. Buttmann observes, that “such elision-like contractions are conceivable in old compounds.” || *ὅ τε*, 165. || *όσθα* (= *novisti*), 210, 50.

86. *οὐ μὰ γὰρ—οὐ τις*, &c. *Μά* is a particle of *asseveration*, but only in (*actual* or *virtual*) negative sentences. “Sed accedat necesse est aliunde negationis vis et significatio. Itaque aut diserte addenda est negandi particula, aut si ea omittitur, formula referri debet, vel ad præcedentem aliquam interrogationem cum negatione conjunctam, vel ad sententiam subsequentem, quæ aut particulam adversantem habeat aut negandi vi prædita sit.” Stallbaum. || *Ἀπόλλωνα*, 10, top of p. 81. || *ὥ τε*, 165; Gr. 1509, § 755.

88. *οὐ τις*. The negative is here emphatically repeated: *οὐ—οὐ τις*. || *ἐμεῦ* (= *ἐμοῦ*, 147). || *ἐμεῦ ζῶονος καὶ—δεσκομένοιο* (121). Cf. the Attic *ζῶν καὶ βλίπων*, the Lat. *vivus vidensque*. N. Construe the particip. by an adverbial clause: ‘as long as,’ or ‘whilst,’ &c.

89. *κοίλῃς*, 125 (end). || *νηυσί*, 148. || *βαρ. χεῖρ. ἐποίου*. Cf. *manus inferre*, and our own *to lay hands on*. Od. π, 438.

90. *συμπ. Δαναῶν*, dependent on *οὐ τις*.

91. *πολλόν* = *πολύ*, adverbially: ‘far’ (*multo, longe*). || *εὐχεται*, not *gloriatur*, but *proficitur*. The meaning *to speak aloud, declare aloud*, is the primary one: so in *ἀνχίην*. B. Plato Gorg. 449, expresses it by *ἐπαγγέλλεται*. On the *nom.* with this *ἡγή.*, see Gr. 1066, § 672, 3. || *οὐδ’ ἦν* (= *ἴδαν*) *Ἀγ. εἴπῃς*, i. e. *οὐδ’ Ἀγαμέμνων, ἦν ἄρα τοῦτον εἴπῃς*. N.

92. *καὶ τότε δὲ θάρσῃς*, &c. The *καὶ* at the beginning of the sentence is here *emphatic*, giving prominence to *θάρσῃς*.

|| *tóre dh, then*; pointing emphatically to the *time*, and by *implication* to the *circumstances*, when the event about to be stated began actually to take place. See v. 6. The *dh* may often be construed by *at length*, implying that something had before *hindered* what was *then* (at the time spoken of) rendered possible, and actually occurred. Gr. 1459, § 720, 2. || *ámwμwv*: *á* and *mwμoc*, *blame, censure* [*τρωπῇ τοῦ ω εἰς υ*, by an Æolic change, as *χελώνη* for *χελώνη*]. Though meaning *irreproachable, blameless*, it had, in Homer's time, lost its *moral* signification, and was a mere epithet of *respect*; as '*the honorable gentleman*,' when applied, without any reference to *individual character*, to members of the House of Commons.

93. *oũr' ár' — oũre* begin a speech when the speaker opposes a false notion (involving two suppositions that had been stated), § 787, c. — "Calchas ponit quasi summam vaticinii sui, quæ, si accuratius rem præsentem contemplare, eveniat. Fingitur igitur aut indicatur potius istâ particulâ aliquid præcessisse, ex quo hoc quasi deducatur. Hoc ejus est, qui vult aliquid præcipere quod re consideratâ ponendum esse videatur, ubi nos [Germani] interdum dicimus *also*, eadē fere sententiâ. Hinc etiam factum est, ut Hesiodus in Operibus et Diebus v. 11, ubi incipit præcipere, ita loquatur: *οὐκ ἄρα μούνον ξην ξριδος γένος, ἀλλ' ἐπὶ γαῖαν | εἰσὶ δὲω*, &c. quibus verbis ille quasi ex aliis rebus deducit illud quod vult affirmare. Si qui dicat hac re juberi auditores animum adtendere, non falso hoc dicat, modo ne concludat, quod fecit Hartungius, hoc fieri, quod *nova res* et *minus expectata* jam explicetur, sed quoniam volumus aliquid quasi summam ex rebus præsentibus, quæ in considerationem vocatæ fuerint deducere atque afferre, sic monetur auditor, ut animadvertat, quod gravissima jam res et summa ponatur." Klotz, p. 163. Nägelsbach's account is, I think, the best, who says that *oũr' ára — oũre*, at the beginning of a speech, declares with reference to somewhat that precedes, what the *simple* state of things really is = '*the plain fact is, that*,' &c. Thus, in the Odyssey, Eumæus replies to the repeated asseverations of his unknown guest, that, say what he will, the *plain fact is*, that he will not give him any thing for his good tidings, and that Ulysses will never return more:

ὦ γέρον, οὐτ' ἀρ' ἐγὼν εὐαγγέλιον τόδε τίσω,
οὐτ' Ὀδυσσεὺς ἐτι οἶκον ἐλεύσεται¹.

94. *ἀρητηῆρος*, v. 11.

95. *οὐδ' ἀπέλυσαι θύγατρα* (147). '*Nor set his daughter free.*' See on v. 79, 80. Gr. 1258, 2, α, § 833.

¹ Hartung's expression is, 'that they oppose a prejudice or erroneous expectation.'

96. τοῦνεκ' ἄρ. 'It is just for this, that,' &c. The use of ἄρα is here what N. calls *recapitulative*; when something has been said about a subject; then some further description of it has been given: after which the original statement is *returned to*, and a further assertion made about it. "Per hoc ἄρα ita lector ad illud, quod ante dictum erat, revocatur, quasi Latine dicas: *hanc ob rem igitur dolores, Apollo, &c.*" Kl. || ἀλγεα, 137. || ἐκηβόλος, i. e. Apollo. ἐκάς, *procul*; βάλλειν, *to shoot, to hit*. "The epithets of Apollo, ἑκατος, ἐκάεργος, ἐκηβόλος (ἐκατηβόλος, ἐκατηβελέτης), denote a god who acts, shoots, &c., ἐκάς, that is, *away, from some remote station, invisibly.*" Nitzsch ad Od. 3, 279. || ἡδέ, 211.

97. Bekker has introduced this line from Aristarchus. The usual reading is: οὐδ' ὃ γε πρὶν λοιμοῖο βαρείας χεῖρας ἀφίξει (*aeque ille prius cohibebit manus a peste Acheivis immittendā*). So Od. χ, 316: κακῶν ἀπο χεῖρας ἐχέσθαι. Markland's conjecture was Κῆρας ἀφίξει. Others, as Köppen, translate it: 'he will not withhold the heavy hands of Pestilence,' considered as a deity. Stadelmann does not decide for either interpretation. || πρὶν—πρὶν γε (in next line). Nägelsbach observes, that the following forms occur *for not doing any thing, before, &c.*:

1. τόδ' οὐκ ἔσται, πρὶν γε (*frequently*).
2. τόδ' οὐ πρὶν ἔσται, πρὶν (*frequently*).
3. τόδ' οὐ πρὶν ἔσται, πρὶν γ' (e. g. ε, 218. ο, 74. Od. ρ, 9).
4. τόδ' οὐ πρὶν γ' ἔσται, πρὶν γ' (ε, 288. Od. β, 127. σ, 288. Cf. η, 195).

["γέ has for one of its offices to mark an antithesis between a word used a second time and itself," as in (3), (4). N.] It may be added, that the πρὶν γ' may be followed by ἡ. See ε, 286.

98. πρὶν γε, &c. JN. πρὶν γε (supply τινά) ἀπὸ-δόμεναι (= ἀποδοῦναι, 205), ἐλικ. κούρ. &c. He does not mention Agamemnon, but leaves the person to be supplied, from fear. The indef. pron. is left out in a similar way in other passages. Od. α, 411: οὐδ' ὑπέμεινεν γινώμεναι, *nor waited for any body to recognize him*. So Od. φ, 233: ἄλλοι μὲν γὰρ πάντες—οὐκ ἑάσουσιν ἐμοὶ δόμεναι βῖδν ἡδὲ φάρτρην, *will not allow any body to give, &c.* So ψ, 156. Il. ν, 96. N. Gr. 1273, c, § 848, 6. || ἐλικώπιδα. ἐλικώπης (fem. form of ἐλικωψ, from ἐλίσσω, *to turn*, &c. only found in acc.), *eye or face*, cf. ὄψ in 148) is used as a descriptive epithet of the *Achaëans* (ἐλικώπεις Ἀχαιοί), and, as here, with ref. *to spirit, life, beauty*. Both notions are probably derived from that of a *quick glance* with

[illegible]

filled with a *dark* passion, but to the *physical position* of the heart, deep-seated within the body, or to its *dark colour*. So *F.*

104. *πίμπλαντο* (= *ἐπίμπλαντο*), 210, 123. || *ὅσσι* (148) *ῥοι* (47, 157), to him, for his: this use of the dative is called the *σχῆμα Κολοφώνιον*, "dativus—magis quam genitivus accommodatus est ad affectus animi exprimendos." *F.* || *ἐκτεν*, 210, 54, towards the end. || *λαμπεδῶντι* (= *λαμπετάωντι*, *λαμπετῶντι*, 192). The verb *λαμπετάω* (*λάμπω*, *shine*), to sparkle, *gleam* (from *λαμπήτης*, *lustrous*; as *εὐχετάω*, from *εὐχίτης*) is only found in this participle, and in Hom. only in this phrase. Hes. has *ἀστρα λαμπετῶντα*.

105. Observe the *asyndeton* (absence of conjunction), which here from its abruptness marks the vehement emotion of the speaker. A common case of it is, when from a *general* statement there is a transition to a *particular* application, &c. N. gives several instances where it occurs with *πρῶτος*, &c., when one or more *individuals* are selected from a multitude: e.g. *ἀλλὰ Ποσειδάων γαίηχος ἑννοσίγαιος | Ἀργείους ὤτρυνε—Διάντε πρῶτω προσέφη*, Il. v, 44. || *Κάλχαντά*. How is the *τῷ* lengthened in the verse? 1. || *ὁσόμενος*, *boding by his looks*, 210, 109 (2). The acc. *κακά* is poetical, like our 'to look daggers,' &c. Cf. Od. β, 152: *ἐς δ' ἰδέτην πάντων κεφαλάς, ὅσσοντο δ' ὄλεθρον*, 'looked destruction' at them: i.e. *threatened them with destruction by their looks*.

106. *τὸ κρήγυον*. *κρήγυος* (perhaps ~ *χρήσθαι*, *χρήσιμος*, by an Ionicism, or, less probably, *κρατός*, *κρείσσων*. B.) *good*. So *κρήγυοι διδάσκαλοι*, Pl.; but Theoc. *ἐπατί μοι τὸ κρήγυον οὐ καλὸς ἐμμι*; (20, 19.) 'tell me *the truth*,' which is an instance of a meaning arising from a misinterpretation of the passage in Homer. [So Buttman: but if the word was *in* use, and that in *prose*, in Plato's time, will this supposition of Buttman's account for the fact? Is it *certain* that it means *true* in Theocritus? Why may not the despairing suitor ask for a *favorable* report of his personal appearance?] || *τὸ κρήγυον* = '*id quod bonum sit*.' The article has here *nearly* the force of the *indefinite* pronoun: '*any thing good*;' but its full meaning is probably '*any such thing as is good*,' 'what according to men's usual notions is good.' N. || *ἐπας*, 210, 52. || *οὐ πῶ ποτε* (*lit.* 'not ever at any time'), not *οὐπώποτε*, which would give no *cæsura* in the third foot.

107. JN. *αἰεὶ τοι τὰ κακ' ἐστὶ φίλα φρεσὶ*: the infin. *μαντεύεσθαι* being the inf. of *purpose*, added *epexegetically* to *φίλα*, to explain in *what respect*, for what purpose, *evil* is dear to his mind. Comp. Od. ρ, 15: *ἡ γὰρ ἐμοὶ φίλ' ἀληθία μνησθῆσθαι*.

¹ Cf. π, 555. ν, 91. Od. β, 39. γ, 36. φ, 120. χ, 448.

II. δ, 345: *ἐνθα φῶ' ὀπταλία κρία ἔδμεναι*. N., who observes that the caesura after *φρεσί*, in the fourth foot, cuts off *μαντεύεσθαι* from the preceding words. The *wrong* way of construing the words is to join *αἰεί τοι τὰ κακά μαντ. ἔστι φίλα* (= *φίλον*). This, however, is adopted by F. || τὰ κακά, *ea, quae mala sunt*. See last line.

108. *εἶπας ἔπειος* (46). || οὐτ' *ἐτίλειπας* (= *ἐτίλειπας*, 210, 140, and 113), sc. *ἔπος*, *nor done me a good deed*. Cf. ξ, 44: *δεῖδω μὴ δὴ μοι τελέσῃ ἔπος ὄβριμος* Ἐκτωρ. So ψ, 543. N. Others suppose that Agamemnon attributes to the prophet the power to assist in bringing his prophecies to pass.

109. *θεοπροπίων, prophesying*. Only found in this form of masc. partcp. For the derivation, see *θεοπροπίων*, v. 85.

110. *ὥς δὴ, 'that forsooth.'* *ὥς*, properly '*how*.' *δὴ* has often an ironical force in this combination (= *scilicet*¹). It properly marks the '*that*' and its statement as an *undoubted fact known* to the speaker; so that there is no need of going further for an explanation. Gr. 1459, f. § 721, 3. || τοῦδ' *ἐνεκα—οὕνεκα*. The *τοῦδ'* *ἐνεκα* lays more emphasis on the '*this*' than the usual *τοῦνεκα* (= *τοῦ ἐνεκα*). || σφιν, 157. || *ἐκηβόλος*, v. 96.

111. *ἀποινα κούρης Χρυσήιδος*, i. e. *the ransom-gifts offered for her*. So ε, 266: *ῥος ποιήν Γανυμήδεος*. Od. λ, 326: *Ἐριφύλην | ἣ χρυσὸν φίλου ἀνδρὸς ἰδέξατο*.

112. *οὐκ ἔθελον—βούλομαι*. *ἔθελον*, *to be willing*; *βούλεσθαι*, *to wish*. According to Buttman, *ἔθελω* is the more general expression of *wishing*, particularly denoting that kind of *wish* in which there lies a *purpose* or *design*, consequently a desire of something the execution of which *is* or *seems to be* in one's *own power*: *βούλομαι* denotes only the *wish* or *inclination* towards any thing, or at least dwells *particularly on that*. The active *wish*, looking forward to *accomplishment*, is expressed by *βούλομαι* only when the *gods* are spoken of; of others *ἔθελω* is used.—He accounts for this by the observation that it is natural, when we speak of those above us, to dwell especially on the *inclination*, on their *choosing to do*, what we take for granted they *can* and *will do*, when they once choose to do it.—There is little doubt that Buttman is wrong. He is opposed by Freytag, Pape, and Mr. Donaldson. Freytag says: "Quaestio paulo difficilior non tam considerations locorum ubi alterutrum legitur, sed eorum, qui utrumque verbum praebent, solvenda—qui accuratius inspecti declarabunt, verbo *ἔθελειν* exprimi *subitam voluntatem* et *animi optata*, *βούλομαι* autem *consilium post deliberationem captum* significare, id quod vel ex vocabulo

¹ Comp. Od. δ, 373. II. ε, 24.

primitivo βουλή conjicias. Hinc præterea intelligitur, cur verbi θέλειν multo frequentior sit usus, quam v. βούλεσθαι: cur Dii plerumque (sed non semper: cf. vs. 408, 544, ubi θέλω) βούλεσθαι dicantur; cur βούλεσθαι *malle* significet, si quidem optione datâ non subito alterum alteri præferre soleamus, sed rebus accuratius pensatis. Partem veri discriminis jam veteres Grammatici perspexerunt: veluti Ammonius: βούλεσθαι μὲν ἐπὶ μόνον λεκτικόν τοῦ λογικοῦ· τὸ δὲ θέλειν καὶ ἐπὶ ἀλόγῳ ζῶον. Eust.: βούλεσθαι, ὅπερ ἐκίτασις τοῦ θέλειν ἐστίν.—There is no reason for making θέλω denote a *sudden* inclination; but, altering this into a *simple inclination* or *willingness*, I think this statement is nearly correct.—It is only in Homer that βούλεμαι is used of the gods: other writers use θέλω. Cf. Handbook of Greek Syn. 129. || πολὺ βούλομαι = *I much prefer*. Βούλεσθαι, as in ε, 213, here nearly = *malle*. || αὐτήν, *ipsam*: opposed to *her ἀποινα*.

113. οἶκοι. This is an old dat. or *locative* (οἶκος, οἶκοι), from οἶκος, *house*. Its meaning is, ‘*in my house*,’ ‘*at home*.’ || καὶ γάρ ῥα. The καὶ is to be taken with Κλυταμνήστρης. See note on 213. γάρ ῥα often introduces a *reason* that is absolutely certain and conclusive; that *settles* the matter at once: ‘*for the plain fact is*,’ ‘*for the truth*,’ or simply an emphatic *for*. See below, 236.—“Apparet respici ad illud, quod præcesserit (‘for I prefer her, ay even to Clytæmnestra herself’), ubi indicamus, hoc mirandum non esse, sed recte et ordine fieri, quod etiam aliud factum antea fuerit. His igitur in locis acuitur vis præcedentis particulæ γάρ.” Klotz. || ῥά Κλυτ. 2. || προβέβουλα (210, 31) perf. 2, with meaning of present; no such form as προβούλομαι exists. || Κλυταμνήστρης, gen. aft. προβέβουλα. Verbs that involve the notion of a *comparative* usually take the genitive; as also do those compounded with πρό.

114. κουριδὴς ἀλόγου, ‘*my wedded wife*,’ or ‘*my lawful wife*,’ opp. to a *concubine*. “κούριδος Homero dici quod aliis κύριος ostendi — probante Jacobsio.” So Buttmann, who further suggests its affinity to the Germ. *Heurath* (marriage); *h* and *k* being frequently interchanged, as in κοῖλος, *hohl*: κύων, *Hu-nd*: also with κυρεῖν, *to attain*, and κοίρανος.—The old interpretation was ‘*youthful*,’ ‘*married in youth*,’ ~ κόρη for κόρη, *maiden*. ἀλοχος (ἀ, copulative, and λίχος, *bed*), propr. ‘*bed-fellow*,’ then ‘*wife*.’ || ἐπεὶ οὐ θέν (157) ἐστὶ χερσίων (155). The pronouns ἐγώ, εὐ, ἔθεν, are *enclitic* when they refer to any other person than the subject of the discourse. Since, therefore, ἔθεν does not relate to the daughter of Chryses, but to Clytæmnestra, it is *enclitic* here. It should not, therefore, be printed ἐπεὶ οὐ ἔθεν.—The local termination *θεν*, which so often appears in Homer as a *genitive ending*, points

out very clearly the proper meaning of that case, as the *point from which any thing proceeds* (terminus a quo). If we steadily apply this notion to its connexion with the comparative, we shall see that (to take the passage before us) the meaning is, '*Chryseis is not the worse—from her;*' i. e. she being estimated from Clytæmnestra: Clytæmnestra being taken as the measure by which she is to be estimated. So the abl. in Lat. is the so-called *ablativus normæ*. *Major sum te, 'I am, measured by you, the greater.'* N.

115. οὐ δέμας οὐδὲ φῆν. Δέμας (~ δέμειν, 'to build,' 'to construct') is the whole *structure* of the body: '*stature.*' φῆν (properly *nature, natural growth*) is its *natural development* as an organic whole, and, as connected with δέμας, = '*symmetry.*' N. || οὐτ' ἄρ φρένας οὔτε τι ἔργα. Cf. ad v. 93. According to Nägelsbach, the first οὔτε stands independently, i. e. not '*nor*' (carrying on the *preceding* statement), but '*neither*' (beginning a *new* enumeration of particulars, in which she was not inferior to Clytæmnestra). Hermann's view seems to be different: "illa οὐδὲ φῆν ad οὐ δέμας adjecta sunt cum appositione quadam: hæc vero οὐ δέμας οὔτε φρ. οὔτε ἔργα, distinguuntur ut partes, quarum communis est negatio." || οὐτ' ἄρ. The ἄρ here carries on the description further: '*further.*' Comp. Od. δ, 185: κλαῖε μὲν Ἀργεῖη Ἑλένη — κλαῖε δὲ Τηλέμαχος — οὐδ' ἄρα Νέστορος νῖος ἀδακρῦτω ἔχεν ὄσσε. So Od. λ, 122, sqq.—["Non ita dicitur, οὐτ' ἄρ φρένας οὔτε τι ἔργα, quasi ex iis, quæ proxime precedant: οὐ δέμας οὐδὲ φῆν, hoc necessario consequatur, sed occurritur potius hac ratione ei, quod quis suspiceretur, si non externâ formâ, at saltem animi indole deteriorem esse, et dicitur hoc: οὐτ' ἄρ φρένας, οὔτε τι ἔργα, id est aliis verbis: *neque, quod hinc suspiceris fortasse, animo et operibus.* Sic conspicitur prima particulæ vis etiam in hoc loco. Nam hic quoque respicere jubet lectorem ad præsentem rerum statum." Klotz.] || οὔτε τι ἔργα, 46. τί = quidquam, '*at all.*' ἔργα are the '*opera domestica,*' especially *weaving*. So of Ἰπποδάμεια: ἐκείαστο | κάλλει καὶ ἐργοισιν ἰδὲ φρεσὶ, v. 432: and Od. ο, 417, καλή τε μεγάλη τε καὶ ἀγλαὰ ἔργ' εἰδῶια.

116. καὶ ὥς (ὥς with acute = οὔτως), '*even so;*' '*but nevertheless.*' || ἐθέλω. What is the distinction between ἐθέλω and βούλομαι? v. 112. || δόμεναι (= δοῦναι), 205. || πάλιν, *back*. || εἰ τό γ' ἄμεινον, '*if this*' (emphatic), i. e. not the retaining her, but this which you advise, the sending her back (δόμεναι is better).

117. The *asyndeton* (absence of a *conjunction*) gives *emphasis* to the expression, as a strong independent assertion. || βούλομαι — ἦ has the force of *male* — *quam*. Cf. λ, 319: ἐπει

νεφεληγερέτα Ζεὺς | Τρωσὶν δὴ βόλεται δοῦναι κράτος, ἡίπερ
 ἡμῖν. It has been usual to suppose the omission of μάλλον.
 Gr. 1471, a. § 779, obs. 3. Hermann will not allow of this
 'specious ellipse.' His view is, that ἡ was originally identical
 with ἤ, *profecto*: that it then, by a slight variation, took the
 meaning of *an forte*. So that in the passage just quoted, the
 strict interpretation would be (considering the verb with ἡ in-
 terrogative) '*Juppiter Trojanorum vult victoriam esse: an ille
 eam esse nostram vult?*'—|| βούλομαι ἐγώ, 24. || σός, Ep. form,
 for which σῶς also occurs (νῦν τοι σῶς αἰπὸς δλεθρος, ν, 773);
 and in composition σός: e.g. σάφρων. || ἔμμεναι = εἶναι,
 200. || ἀπολίσθαι, 210, 104.

118. ἀντάρ (= αὐτε ἄρα, *rursus igitur*), '*again with re-
 ference to the present state of things*:' hence '*but on the other
 hand*,' or simply '*but*,' implying that the thing to be done is
 a sort of *set off* to something else. || ὅρα (in Ionic and Doric
 poets, and in a few passages of the Tragic poets) is both a *tem-
 poral* and a *final* particle. It is here a final particle = ἵνα (ut,
that). Cf. v. 82.

119. ἀγέραςτος, '*without a gift of honour*;' '*unrecompensed*:'
 ἄ, not; γέρας, gift of honour. It is formed as if from a verb
 γιράζω, but no such verb exists. So ἀθήμοτος, and in Latin
auratus, onustus, &c. have the form of verbal adjectives.
F. || εἶω = ᾤ, 200. || ἐπεὶ οὐδὲ φέουκεν (47). φέουκε = πρέπει,
par est, 210, 54.—'*Since this is not even becoming*,' to say nothing
 of its being fair. The οὐδέ (= not even *this*) implies that some
 other assertion might be still more evidently denied.

120. λεύσσειν (poet.: only in pres. and imperf. in classical
 writers), *to look upon, to behold, to see*. || τό γε, *this*, empha-
 tically: what *this* is, being explained afterwards: ὁ μοι γέρας
 ἔρχεται ἄλλῃ. ὁ (neut. acc. fr. ὅς) in Hom. for '*that*.' Just so ὅτι,
quod, and the English word '*that*' itself, are prop. neuter de-
 monstrative pronouns. '*You see that—I am come*,' where the
 proposition '*I am come*' explains what '*that (thing)*' is, which
 the person addressed sees. || ἔρχεται. *F.* thinks that ἔρχομαι
 has the same fut. meaning as εἶμι. He quotes ξ, 301, where
 Juno says ἔρχομαι ὀψομένη, and afterwards (304) τοὺς εἶμι
 ὀψομένη. But it is so natural that *I go, I am going* should be
 used with a *virtually* fut. meaning, that I see no necessity for
 this supposition. || μοί is a *dativus incommodi*. The dat. of a
 personal pronoun marks that the action *affects* the speaker
nearly, and is contemplated by him with some emotion.

121. ποδάρκης (πούς, foot: ἀρκεῖν, *to suffice; to avail, pro-
 perly, to be good*), *swift-footed: swiftness in pursuit* being an
 important quality in a warrior, when battles were so often single
 combats of the chieftains. || διος, v. 7. || Ἀχιλλεύς, 146.

122. κῶδιστε, φιλοκτεανώτατε, &c. We must not suppose that, because the *second* epithet conveys blame, the first is therefore used ironically. His *avarice* did not annihilate his *kingly dignity*.—κῶδιστος, 'noblest'; the adj. κυδρός is still found, to which this superl. is related, as αἰσχιωτός to αἰσχρός, though each adjective resembles more nearly in form its corresponding substantive, αἰσχος, κύδος. || φιλοκτεανώτατος. κτήανον (~κτάομαι), *peculium*.

123. πῶς γάρ τοι — δώσουσι; Γάρ in questions is very frequently to be explained by supposing some *implied notion* to which it refers: e.g. here: *you ought not to make such a claim as this*; for how, &c. (N.) It usually implies *surprise*, *indignation*, &c. Cf. Od. κ, 501: ὦ Κίρκη, τίς γάρ ταύτην ὄνῃν ἡγεμονέσσει; (*I cannot take this journey*), for who &c.? Gr. 1455, g. § 872, i.

124. οὐδέ τί πον, &c. The οὐδέ implies that some other reason might be mentioned, which the speaker passes over. N. As then the reason given relates to the *possibility* of complying with his demand, the *reason suppressed* relates, probably, to their *willingness* to comply; i.e. (fully) 'we have no inclination to grant your demand, nor have we the means.' τί, cf. v. 115. πού enclitic, 'any where': it has also the office of qualifying the *positiveness* of an assertion = 'I presume,' 'I imagine.' Either meaning would make sense here, but probably the first is preferable.—The old reading was: οὐδ' ἐτι πον. Spitzner observes, that the Homeric *usus loquendi* requires οὐδέ τι. Cf. λ, 719: οὐ γάρ πῶ τί μ' ἔφη ἴδμεν πολεμήϊα ἔργα: and πού has almost all the authority in its favour. || ἴδμεν, 210, 50, *bottom of page*. || ξυνήϊος = ξυνός, κοινός (*common*). "Many Homeric adjectives are extended by the terminations *ιος, εος, εως* (ἥϊος), *εινος, ινος, μος, ρος, πος*. Thus ξυνός and ξυνήϊος; ξίνος, ξένιος, (ξενέφια, ξένεια) ξεινήϊα, *guest-presents*." T. J. N. κείμενα πολλά, 'lying together in large quantities': not πολλά ξυνήϊα. N.

125. πολίων (e.g. *Thebe, Lyrnesus, Chryse*, &c., towns of the Troad), 139. || ἐξ-επράθομεν, 210, 118. — ἐκπέρθειν τι πόλειως (lit. 'to destroy any thing from a city') is a *condensed* expression for πέσαντα πόλιν λαβεῖν τι ἐξ αὐτῆς (see on v. 71), 'to take from a city when one destroyed it.' || δίδασται, 210, 38; and note 1, 1. The two demonstratives (τὰ—τά) are used for what would have been expressed by later writers by a *relative* and *demonstrative* (ἀ—ταῦτα): 'but what we took from the cities we destroyed, that is divided.' || τὰ μὲν: the μὲν is here an affirmative particle (= *vero*; *quidem*), not influencing the structure of the sentence. We must not consider the δέ in λαοὺς δέ (in the next line) to relate to it. Cf. Od. δ, 349: ἀλλὰ τὰ μὲν

μοι ἔειπε γερῶν ἄλιος νημερτής, | τῶν οὐδέν τοι ἐγὼ κρύψω ἔπος·
compared with Od. ξ, 227, which shows that the *μέν* is not
essential to the mere *structure*, but is an added *asseveration*:
αὐτὰρ ἔμοι τὰ φίλ' ἔσκε, τὰ που θιὸς ἐν φρεσὶ θῆκε. N.—Cf. 1458,
k (2). § 766, 2.

126. ἐπ-ίετε, 210, 54. || παλὶλλογα ταῦτ' ἐπαγείρειν = 'hæc
denuo collecta ac-cumulare.' (N.) πάλιν, *back again*: λέγειν, *to*
gather.

127. θεῶ (Apollini, i. e. *Apollinis gratiâ*). πρόες (πρόημι,
201), 'let her go,' 'give her up.' || αὐτάρ, see v. 118 [§ 771, 3].

128. τριπλῇ τετραπλῇ τε (with only one *τί*): so οὐκ ἂν τοι
χραίσμῃ κίθαρος τὰ τε δῶρ' Ἀφροδίτης, γ, 54. || ἀποτίσομεν
not 'will pay her back,' but 'will repay it' (your sacrifice).
ἀπο-τίσομεν, 210, 148. || αἱ κε (= *si forte*:
'if perchance,' 'if haply,' 'if by any means.') Homer
uses the Doric particle *ai* for *ei*, 'if,' in conditional sentences,
when there is combined with the condition an expression of
some *mental emotion*, as *hope*, *fear*, &c.—This is frequently
the case with *ai* γάρ. Αἱ κε οἱ αἱ κε (usually with subj.)
answer, therefore, to the Attic *ἰάν*, *ἦν*, but with this *added*
expression of *desire* or *fear*. || ποθί = *που*, properly an adverb
of *place*, 'any where,' but then transferred to *time*, 'at any
time,' 'ever' (= *potè*). αἱ κί ποθί, *si quando*. N.

129. δῶσι, 205 (aor. 2. subj.). || εὐτείχιος (εὖ, *well*; *τείχος*,
wall: *muri ab Apolline et Neptuno conditi ferebantur*. F.).
When is *εὖ* retained unaltered in compound words? (95.) Is
there any other form of this adj.? (149.) || ἐξαπατάζει (to
take or sack; *to destroy*), ἐξαπατάζω. This verb is connected,
apparently, with a large family, having λαπ (λαβ or λαφ) as
the root, meaning 'to take.' Hence λα(μ)βάνω, &c.—λαπάζω,
'to take away,' principally of removing *obstructions*, &c. by
medicines; but also λαπ. ἄστυ, Æsch. λαφύσσειν, 'to take
off:' hence *haurire*, &c., with many more¹.—Döderlein iden-
tifies it with ἀρπάζω, as καλύπτω and κρύπτω are related to
each other.

131. μή δ' οὕτως . . . i. e. μή δὴ οὕτως. [Neque unquam μή εἰ
initio orationis cum imperativo junctum reperitur. F.] Nägels-
bach, Hartung, &c., would have it so printed, since δὴ is *not*
found in the shortened form δέ (as μέν for μήν), but often
coalesces with a following long vowel or diphthong by *synizesis*
(23), as ὅτε δ' αὐτός = ὅτε δὴ αὐτός, ρ, 178, and δ' αὐτε, fre-
quently. Δή, with the prohibitive imperative, fixes the prohi-
bition to *just that* particular, which the verb forbids: 'do *what*

¹ Mr. Donaldson goes further, making λα *to take* and *to see* (two mean-
ings which he *proves* to be frequently combined in other languages) with a
suffix *Fa*.

else you please, but just do not do this' (= *hoc tantum te rogo, nihil amplius, ne—*, Hartung). We should give the force, either by using 'do' emphatically, or by using 'now' or 'pray.' Cf. ε, 68: Πριαμίδη μὴ δὴ με ἔλωρ Δαναοῖσιν ἐδόσθαι | κεῖσθαι, &c. κ, 447: μὴ δὴ μοι φύξιν γε, Δόλων, ἐμβάλλω θυμῷ.—Elsewhere, especially after expressed or implied notions of fear, μὴ δὴ = *ne jam*: δεῖδω μὴ δὴ μοι τελέσθαι ἔπος ὕβριμος "Ἔκτωρ, ε, 44. N. || ἀγαθός περ ἰών. Πέρ does not here mean, as it so often does, *quamvis*, but *valde*, like the Latin *per* in *per-gratus*, &c. For the sense of *πέρ* = *valde*, cf. α, 587. Od. α, 315. Od. ψ, 361. N. ἰών (= ὦν, 200) must be resolved by a causal sentence; *being* = *since you are*. || θεοεικελός, *godlike*: θεός, *god*; εἰκελός, *like* (≈ *έίσκω, είκω, &c.*), but not with reference to moral qualities, which is a later notion. || Ἀχλλεῦ, 146.

132. μὴ κλέπτει. Hermann remarks, that μὴ, with the present imperative, is often used when the person is told not to go on with what he has already begun. Gr. 793. § 420, 3.—Κλέπτει does not require an accusative of the object to be supplied, any more than *παρελεύσεται*, the *kind of action*, or *general exercise* of what is denoted, being considered, but the *particular instance* in which it is exercised, left out of sight: νόμος is opposed to the following statement, that he will never effect his purpose really. Κλέπτειν is here to 'practise deceit.' || *παρελεύσεται* (= *παρελεύσθαι*), properly 'will pass me by,' a metaphor taken from the race-course: we should say *over-reach*. Compare our colloquial phrase, 'to give any body the go-by.' || οὐδέ, 'nor yet.'

133. ἢ ἐθέλεις (5) ὅφρ' αὐτὸς ἔχῃς γέρας, αὐτὰρ ἐμ' αὐτως | ἦσθαι δευόμενον; (1) ἢ being an affirmative particle, has an *assumptive* force in interrogations: 'do you then wish?' 'so you wish, do you?' &c. Gr. 1355. § 873, 1. (2) ἐθέλεις ὅφρα ἔχῃς, for ἐθέλεις ἔχειν, is strange; but an example that at least resembles it is π, 652: ὧδε δὲ οἱ φρονέοντι δοάσσατο κέρδιον εἶναι | ὅφρα (Patroclus) ἐξαῦτις Τρώας τε καὶ Ἑκτορα—ὥσαιτο προτι ἄστυ. "Any explanation that makes ὅφρα ἔχῃς a parenthetical or subordinate clause (= *ut* or *dum habeas*), so that αὐτὰρ marks an opposition between the sentence dependent on ἐθέλεις and the parenthetical clause interposed, appears at variance with Homer's *usus loquendi*, who is indeed acquainted with the opposition of an *apodosis* to a *protasis* by means of the adversative particle δέ, but not that of dependent clauses to clauses interposed parenthetically." N. We may compare the practice of using *final* particles (ὅπως, ὥς), after verbs of desiring, praying, &c. (§ 664, obs. 3), and *ut* occasionally after *velle*, &c., and especially *optare*.—Eustathius advocates this construction, which is supported by Hermann, Orph. 814.—

Freytag rejects it, construing ὅρρα, *interea dum*; so Crusius, Bothe. || αὐτάρ, 'but — on the other hand:' 'but — on the contrary.' 211, and above, v. 118. || αὐτως, 211. It is to be joined with ἵσθαι. Cf. v. 81.—Buttmann would take it here in the meaning of 'to no purpose,' 'uselessly.' Rost, I think better, in the first sense of the word, 'thus,' 'in this way.'

134. ἵσθαι, 202. || δυνόμενος, 210, 43. || κίλειαι δέ με τήνδ' ἀποδοῦναι; 'and (so or with this view) bid me give her up?' We should say: 'do you bid me give her up, because you wish, &c.?' Homer connects the two sentences with the simple 'and,' leaving the connexion to be *inferred*.—Before the ἀλλά of the next line supply some such notion as: 'but this shall not be so easily managed, &c., but—' N.

135. εἰ μὲν δώσουσι (with fut. indic.) assumes the fut. event as one that will be realized (the apodosis to εἰ μὲν is left out: 'if they will,' &c., or 'well and good,' or 'be it so.' Gr. 1303, 4, c, 2. § 860, 5): εἰ δὲ κε μὴ δώωσι leaves to the future to determine whether it will be so or not: it assumes it to be *uncertain*, but implies that the future *will* determine. N.

136. ἄρσαντες, 210, 25. (= ἀρμόσαντες, Sch.) JN. ἀρσαντες (sc. γέρας) κατὰ θυμόν, i. e. according to my mind (or desire). || ὅπως ἔσται. Verbs that express care, anxiety, consideration, endeavouring or striving after an object, effecting, admonishing, and the like, are followed by ὅπως (properly *how*), ὅπως μὴ, accompanied either by subj. (or optative after historical tenses), or by the fut. indicative, when the accomplishment of the intention is to be represented as something *definitely occurring and continuing*. K. (Gr. 1313. § 811.) || ἀντάξιον (equivalent) sc. τῆς Χρυσίδος.

137. εἰ δὲ κε μὴ δώωσιν (205). || ἐγὼ δὲ κεν αὐτὸς ἔλωμαι . . . , will take (Gr. 806, 2. § 424, ζ).—The subjunctive mood denotes conceptions about which *experience* is to decide; or, in other words, *time* is to show whether they will *really* take place. It necessarily therefore refers to future time, and is *closely allied to the future* (see on v. 262). Since, therefore, what depends on the future for decision is necessarily *contingent* and *fortuitous* (i. e. *may*, or *may not*, be realized), the subjunctive does not *require* any particle to denote this *contingency*: it *may*, however, and does receive *ἄν* or *κί*; and it then signifies that an event will perhaps take place, if circumstances admit of it, and that such a state of things may be expected as *will* admit of it. — ἐγὼ δὲ The εἰ δὲ at the beginning of the line is opposed to the preceding εἰ μὲν: in ἐγὼ δὲ the δὲ is used in the *apodosis*, in which construction it *opposes* something to what precedes, and confirms it by an *asseveration*; so that δὲ is nearly = *vero si* &c. — *ego vero*. (Gr. 1458, p. 1.

§ 770, a.) This *oppositive* *δέ* is found in *correlative* and *hypothetical* clauses; and N. observes that it has the force of an *adō*, and might be replaced by *αὐ*. (1) οἱ δ' ἄρα Μηθώνην καὶ Θανμασίην ἐνέμοντο | — τῶν δὲ Φιλοκτήτης ἤρχεν, these *another* commanded, namely, Philoctetes. β, 716. (2) εἴπερ γὰρ ἴ' ἄλλοι γε κερηκομόωντες Ἀχαιοὶ | δαιτρὸν πίνωσιν, σὸν δὲ πλείον *δέ* πᾶσι αἰεὶ | ἔσταιχ'—δ, 261. N.

138. τὸν, 166. || *ἰών*. Why *present* participle? v. 35. || ἢ | Αἴαντος, 5. || ἢ Ὀδυσῆος (5. 146).

139. δ *δέ* κεν κεχολώσεται (210, 162). Ἄν or εἰν, with the *future* of the *indicative* (its use with which in Attic Greek is very doubtful) is found (1) after *relatives*, with which it denotes that there is *some condition* on which the future fact depends: (2) after *ὅτε*, *ὅποτε*: it then *assumes* that the future event *will certainly take place*, but not till the *opportunity* occurs: (3) with *hypothetical* particles, and ἄν then intimates that the *future event* is assumed, but not with *absolute certainty*. The force may perhaps be given by 'I take it,' 'methinks,' &c. Gr. 806. § 424, δ. || ὃν κεν ἴωμαι = εἰάν τινα ἴωμ. See on v. 218. A relative sentence with ἄν is either a hypothetical *apodosis*, with a *protasis* to be mentally supplied, and then the subj. stands for the future; or it is a *protasis* of the same kind as a sentence with εἰάν and subj. ὅς ἄν, then = εἰάν τις. N. || *ἰκνεῖσθαι* τινα. Cf. *ἵνα* μὴ μιν λιμὸς ἴκηται, Il. 19, 348.

140. ἀλλ' ἦτοι μὲν . . . 'but let me tell you,' &c. (N.) ἦτοι is in Hom. an *affirmative* particle (211); "it often appears in company with the *also affirmative* μὲν (= μὴν). When this μὲν immediately follows the ἦτοι, it seems only to *strengthen its affirmative power*, and does not stand in any relation to a following *adversative* particle." (Kühner *afst.* N.) ἀλλ' ἦτοι, ἀλλ' ἦτοι μὲν are not uncommon forms. || *μεταφρασόμεθα* (= *μεταφρασόμεθα*, 180): = *φρασόμεθα μεθ' ἡμῖν*: 'we will discuss (or deliberate upon) this together.' The *μερά* does not mean 'again,' as in *μεταβουλεύω*, which would imply 'retractare sententiam,' implying a possibility, at least, of changing his opinion, which is any thing but his meaning. N. || καὶ αὖτις, 211.

141. νῆα, 148. || *μέλαιναν*, 'black,' as all ships become, that have been long exposed to the winds and waves: others refer it unnecessarily to their being covered with pitch, or to the darkness of the hold. || *ἐρύσσομεν* (= *ἐρύσωμεν*, 113. 183, c.) See on v. 7. It is often applied to the powers of nature; rivers, streams, the air, the earth, &c.

142. ἀγείρωμεν (= *ἀγείρωμεν*, 183, c) = *collectos imponem*. N. See note on v. 71. || *ἐπιτηδέες*, 'as much as purpose:' here 'as many as are proper;' adv. The

only other passage in Homer in which this word occurs is: *μνηστήρων δ' ἐπιτηδὲς ἀριστῆες λοχῶσιν* (the chiefs are lying in wait for you, in numbers suitable to the occasion). Buttmann considers it an old adv. formed by a *preposition* with its *case* (as *παραχρῆμα*, *ἐρεξῆς*, &c.), which is here some case of ὅδε; so that the meaning is '*for this very thing*,' '*for this very purpose*.' He further suggests, that "as the old language strayed from *τοῖσι δὲ τοῖσδεσι*, so it might from *τάδε τοῖσδεσι*; and from *ἐπὶ τάδεσι* might arise *ἐπιτηδὲς* (as the word is accented in Attic Greek) by an elongation very natural in compound words, by cutting off the termination, and by a mode of accenting common to cases in which the composition is apparent." F. says that no *same* mind will accept this. He prefers Passow's derivation from *ἐπὶ* and *τῆδες*, a collateral form of *τῆτες* (= *σῆτες*), '*for the year*;' so that the original meaning was '*in annum sufficiens*' (compare *ἐπηερατός*, F.), and then '*quantum satis*' generally.

143. *θιόμεν* (= *θῶμεν*), 199. || *ἀν* (= *ἀνά*) — *βήσομεν* = *ἀναβήσομεν* (the *ἀνά* keeping, however, its adverbial meaning); *βῆσα* and *ἔβησα* have the *transitive* meaning, '*to make to go*.' The *ἀνά* in *ἀναβαίνειν* refers to the climbing, or at all events *stepping up*, the side of the vessel. Compare *in navem ascendere*. || *αὐτὴν Χρ.* i. e. *herself* (the cause of the god's wrath), as well as the hecatomb (which is to appease it). || *καλλιπάρῃος*: *καλός*, *beautiful*; *κάλλος*, *beauty*; *παριὰ*, *cheek*. "Frequens mulierum epitheton, cujus significatio non semper urgenda. Quamquam, quod Wolfius vult, etiam deformibus mulieribus eam tribui, incertâ nititur lectione Hes. Theog. 270. *Φόρῳ δ' αὖ Κητώ Γραίας τίκε καλλιπάρῃος | ἐκ γενεῆς πολιάς* — ubi propter vs. 238 (*Κητώ καλλιπάρῃον*) jam ab Seleuco Grammatico, *καλλιπάρῃος* scriptum est, quod Göttingius recte, ut videtur, recepit." F.

144. *Ἰν. εἰς δὲ τις* (unus aliquis = '*one whoever he may be*.' T.) *ἀνὴρ βουλευφόρος* (*qui in concilio principum sedet*), *ἀρχὸς ἔστω*. "Non omnes Achæorum principes βουλῆς participes fuisse videntur." F. || *βουλευφόρος*. The more common connective vowel is *ο*: *βουλοφόρος* (which word, however, does not occur). Compare *ὀλιγ-η-πέλειων* and *ὀλιγ-ο-δρανίων*. II. ο, 245.

145. *ἡ Αἴας ἡ | Ἰδομενίδες . . . 6 (a)*—(Idomeneus, king of Crete. See γ, 230).—|| *Δίας*, v. 7 and 140.

146. *ἡί = ἦ*. || *ἐκπαλότατε*: '*most terrible*' or '*dreadful*.' It is derived from *ἐκπλήσσειν*. Cf. *ἐκπαι-ῖναι*: *ἐκπαι-*, by *metathesis*, *ἐκπαλ-*, to favour the dactylic rhythm¹.

¹ Nitzsch. Od. β, 14, sqq. Wachsmuth. Antiqq. vol. i. p. 90, sqq.

147. ὄφρ' — ἰλάσσαι = ἰλάσσαι (183, c). = ἰλᾶσγ (210, 71).
 || 'Ἐκάεργον, i. e. Apollo (ἐκάς, *procul*; ἔργον, *opus*). Cf. ἐκηβό-
 λος, v. 96. || ῥίξας, 210, 59.

148. τὸν δ' ἄρ' . . . Non mirum est,—hoc modo obloqui Achil-
 lem, sed potius *rebus ita comparatis consentaneum*: itaque etiam
 hoc ἄρα jubet lectorem considerare, quis rerum status fuerit, in
 quo Achilles hæc respondit. *Kl.* || ὑπόδρα, 211, p. 183. || ἰδῶν,
 46. || πόδας ὠκίς. Cf. ποδάρεης, v. 121. So the Roman *Pa-*
pirius Cursor (the Runner): *Fuit vir haud dubie dignus omni*
bellicæ laude, non animi solum vigore sed etiam corporis viribus
excellens. Præcipua pedum celeritas inerat, quæ cognomen
etiam dedit: victoremque cursu omnium ætatis suæ fuisse ferant.
Liv. 9, 15, med.

149. ὦ μοι. ὦ as an exclamation of *astonishment* or lamen-
 tation is *oxytone*; μοι is a *dattus ethicus*, Gr. 923, § 600, 2.
 || ἀναδείην² (123) ἐπιειμένε. 'Επιειμένος (for ἐπιειμένος) = ἐπιφειμένε,
 46, 203. Homer often uses this metaphor of *being clothed in*,
 with reference to a *mental property* that is *openly* exhibited:
 e. g. 7, 164, θεοῖν ἐπιειμένοι δλκην. || κερδαλιόφρων, *avaricious*;
bent upon gain. Κερδάλεος (κέρδος, *gain*), *gainful*, of things;
eager for gain, of persons: φρήν.

150. πῶς τις . . . πειθῆναι; the *deliberative subjunctive*, Gr.
 801, § 417. || τοι . . . ἔπειν. 'Ἐπειν is an explanatory *appo-*
sition to τοι, *tibi*, scilicet *verbis tuis*. So ψ, 156: σοὶ γάρ τε
 μάλιστα γε λαὸς Ἀχαιῶν Πείσονται μύθοισι. Compare *dicto*
alicui audientem esse. F. || πρόφρων (πρό' φρήν. φρονεῖν), *will-*
ing, compliant; with ready compliance.

151. ἡ ὁδόν, 5. ἐλθίμεναι ἡ, 5. ἡ ἀνδράσιν, 6, δ.—ὁδόν, not
 specifically *war-path, expedition* (for then the contrast with ἱε
 μάχεσθαι would be lost), but generally any *journey or mission*.
 ὁδόν ἐλθίμεναι (= ἐλθεῖν, 185), Gr. 948, § 558. The infinitives
 are added *per epeægesin*, Gr. 1051. || ἱφί, 211.

152. The γάρ introduces a reason with reference to a notion
 not expressed but implied: hitherto we have *fought* and gone
 upon *missions*, not from any interest of our own, or any per-
 sonal quarrel, but only from kind feeling towards you; *for* (to
 take an instance) I did not come here to fight *against* the
Trojans, but *for* you . . . ἔνεκα Τρώων, i. e. from any motive
 that was founded *primarily* on any thing they had done.
 || αἰχμητής, properly *lancer, spearman* (αἰχμή, *cuspis*), then as
 a complimentary *epithet, well-armed, warlike*.

² Elmsleius (Eur. Med. 608, x) ex suo canone, libris haud suffragan-
 tibus, scribi jubet ἀναδείην, afferens ὑπεροπλίσαι, etc. et vulgatam
 scripturam præposteræ Grammaticorum metri curæ tribuens. Id quod
 perperam statuit. R.

153. *Ἰν. δῦρο* (= *hic*, non *hic*) *ἦλθον*. This is a rare instance in which the construction passes on to the following line. *Ἰν. || μαχησόμενος*: for Hom. the fut. *μαχήσομαι* has better authority than *-ίσσομαι*: but Aor. *μαχίσσασθαι*, *μαχήσασθαι*, according to others *μαχίσσασθαι*. Cf. Spitzner ad *Il. a*, 298. *Κρ. || αἰτιοί = in causâ sunt*: *ὄρι αἰτιος παρ' Ὀμήρῳ λέγεται ὁ αἰτιατίος καὶ ὑπὸ μέμνην καὶ αἰτίας κείμενος*. *Eust.* (F.)

154. *οὐ — πώποτε = οὐπώποτε, never (yet)*. *|| ἐμὰς βοῦς*. Eustathius remarks, that the fem. gender is usually employed when *herds of sheep, oxen, horses, &c.* are spoken of: *τὰς ἵππους, ἡμίονους, οἷς, and τὰς κύνας*. *|| οὐδὲ μὲν (= μὴν), no, nor*.

155. *Φθίη. Phthia* in Thessaly was the capital of the Myrmidons, on the river Sperchæus: it was the residence of Peleus. *|| ἐριβῶλαξ, and ἐριβωλος* (r. *ἐρι* and *βῶλαξ* = *βῶλος, gleba*, clod) properly means *having great clods*; an epithet of fertile regions. *|| βωριάνειρα* (*βῶσκω, ἀνήρ*) = *viros* (sc. *fortes*) *nutrients, man-nourishing, nurse of heroes*.

156. *καρπός = fruit*, both that of trees and of the field. *|| δηλείομαι (~ δαίω) = to destroy, harm, injure*, opp. *δυνάμει*. 2. Of inanimate things, to *destroy, lay waste, injure*: as here, *καρπὸν*: also *ἔρκα ὑπερβασίῃ*, v. 150, to violate the oaths by transgression. 3. *INTRANS.* to do *injury, wrong*: e. g. *ὑπὲρ ἔρκα*. *C. || ἐπεὶ ἡ (= certe)* is preferred by Thiersch, Spitzner, Bekker, &c., to *ἐπειδή = because, since*. *|| μεταξὺ*, sc. *ἔστι*.

157. *ὄρεα (= ὄρεα, 66), mountains*. *|| σκιάεις* (r. *σκιά*), *shady, shaded*. *|| ἡχήεσσα, ἡχήεις (ἡχή), sounding, resounding*.

158. *σοί cum accentu, emphatic*. *|| ἐσπόμεθ'*, 210, 56: strengthened, as here by *ἄμα*, 5, 551. *O. 11, 372*.—The first *ε*, in the subj., optat., infin., and part., is rejected by Bekker, Thiersch (§ 232, 56).—Buttmann and Spitzn. (Excurs. X. on *Iliad*), consider it correct and Epic, but reject the pres. *ἔσπεται*, *Od. 4, 826*; for which *ἔρχεται* must be read. *|| ὄφρα σὺ χαίρῃς*. Subj. after a past tense, as even in Attic Greek, "*ubi effectus adhuc durat vel expectandus est*." Herm. Gr. 1306 (952), § 806, 1, 2.

159. *τίμη (τιμή), value*: hence, 1) *estimation, honour*; and also *place or post of honour, the dignity* (of gods and kings, &c.); 2) the *valuation* of any thing, especially the determination of its value as a recompense or satisfaction for any thing plundered: hence *requisit, punishment, restitution, satisfaction*. *ἀρνέσθαι* (210, 5) *τιμὴν πρὸς τινος = pœnas ab aliquo repetere*. *C. || κυνῶπα*, voc. fr. *κυνώπης* (*κύνων, ὤψ*), *dog-eyed = shameless, &c.* Cf. *κυνὸς ὄμμαρ' ἔχων*, v. 225.

160. *τῶν neut. of which services* (al. masc. = *τῶν, of whom*,

i. e. of us your followers). || μετατρέπεσθαι, lit. to turn oneself round: hence *fig.* to *regard*, to *attend to*. || ἀλείγεις only in pres. and impf., and always (like δέομαι) with a negative (ἀλγίω). ἀ. λέγω). Absol. Il. 15, 106. C.

161. καὶ δὲ = *quoniam etiam*. Gram. 1459, § 724: i. e. matters have come to such a pass, that you even —, &c. ἀτρίς = tu ipse ille, de quo bene merui. B. Gr. 1066 (819), § 672, 3. || ἀφαιρήσεσθαι. ἀφ-αίρω, and infra, 275. ἀποαιρέω, *take away*. On the construction, cf. Gr. 960 (759): cum duplici accus. infin. 275. || ἀπειλέω (related to the Dor. ἀπellaí), fut. ἀπειλήσω, prop. to *speak loud*, to *boast*, cf. Il. 8, 150; hence 1) Comm. in a *bad* sense, to *threaten*, to *menace*, τινὶ τι, any thing to any one = *any body with any thing*, or c. infm.: ποιεῖν τι, Il. 1, 161; ἀπειλάς, to utter threats, Il. 16, 201. 2) In a *good* signif. to *boast*, to *vaunt oneself*, Od. 8, 383. b) to *vow*, to *promise*, Il. 23, 863. 872. (Impf. dual ἀπειλήτην, Od. 11, 313. Cf. Thiersch, § 221. 83. Buttm. § 105, note 16.) C.

162. ὃ ἐπι = ἐφ' ὃ. On ἐμόγησα (not μόγησα), 67, 5 (where for ἐπι read ἐπι). μογήω (μόγος) aor. 1, ἐμόγησα. 1) Intrans. to *weary oneself*, to *fatigue oneself*, to *exert oneself*, to *suffer pain*, cmly as particp. with another verb, Il. 11, 636. 12, 29. 2) Trans. with accus. to *endure*, to *bear*, to *suffer*, ἀλγεα, Od. 2, 343. πολλά, Il. 23, 607. ἀεθλοῦς, Od. 4, 170. Here ἐπι τι, about any thing, as Od. 16, 19. C. || ὅσαν δέ = δ ἔδωσαν or ἔδωσαν δέ . . . αὐτό. Gr. 1258, 2, § 833. || υἷες Ἀχαιῶν = the Greeks. Cf. κοῦροι Ἀχαιῶν, 3, 183, and παῖδες Τρώων (B. ἡρώων), Od. λ, 547.

163. οὐ μὲν = οὐ μήν, neque tamen. σοὶ ἴσον γέρας, a reward equal to *you*, for to *yours*; an abridged form common to the Greek with the Latin and our own language. Cf. Liv. 2, 13: supra Coclites Mutiosque id facinus esse: 5, 23: Jovis Solisque equis æquiparari dictatorem. N.

164. ὅππότε . . . ἐκπέρσωσι — = ὅπταν ἐκπέρσωσιν: i. e. in prose the conjunction of time denoting *indefinite frequency* requires ἄν after pres. or fut. Gr. 1263 (931), § 843, 3. πέρσω, 210, 118.

165. τὸ πλεῖον, the *greater part* or *share*. πολυῶξ, ἄλσιν: lit. *rushing hither and thither*; *having* or *causing much violent motion*: hence of *war* (impetuous, tumultuous, &c.); and of *toil*, κάματος, 5, 811.

166. διέπονσ' (210, 56) = διωκοῦσι. Schol. *persequuntur*. B. || ἀτάρ, Gr. 1451 (1043), § 771, 3. || δασμός, δ (δαίω), *division*, *distribution*.

167. σοὶ τὸ γέρας = σοῦ τὸ γέρας or τὸ σὸν γέρας: i. e. the '*thy*,' from its *position*, belongs immediately to the γέρας, though in strict grammatical construction it is dependent on ἴσιν

understood. N. || τὸ γίρας. Matth. gives to τὸ the force of *the well known honorary reward* (§ 264, 2); but this is plainly one of the passages where the *demonstrative* force is so *obscured*, that ὁ is virtually the definite article. So F., and cf. 161, *b*. || ὀλίγον τε φίλον τε seems to have become a standing expression. Od. ζ, 208: δόσις δ' ὀλίγη τε φίλη τε. D.

168. ἔρχομαι = ἀπέρχομαι (virtually) ἔχων = *with*. || νῆας, 148; but Bek. reads ἐπεί κε κάμω, al. κακάμω, 171.

169. εἴμι = *ibo*, 204. Φθιγνός for εἰς Φθίην. This adverb is frequent in Homer: πόλεμόνδε, φόβονδε, *in bellum, in fugam*. || ἐπειγέ, v. 155. || φέρτερος, *better*; comp. superl. φέρτατος and φέριστος (153, end: no positive).

170. ἴμεν = ἵναι, 204. || κορωνίσιν. κορωνίς, fem. adj., *having a curved stem* (κορώνη). Cf. *prova puppisque recurva*. Ov. Trist. 1, 4, 7.

171. ἐνθάδε, *here*. It has also the meaning of *there*; and of *hither, thither*. Il. 4, 179.—εἶών, 200. || ἄφρονος, τό, *abundance, wealth, riches*, in connexion with πλοῦτος. Sch. and Apoll. derive it from ἀπό, ἔνος: prop. ἀφ' ἐνός, sc. ἐνιαυτοῦ, *the produce of one year*: but cf. Buttm. Lexil. (who makes it quasi ἄφρος, fr. ἄφρονος). || ἀφύσσειν, 210, 26. ἀφύξω, but aor. ἤφυσσα, poet. -σσα; ἀφυσάμην, -σάμην; propr. *to draw off*, esp. from a larger vessel to a smaller: ὀλον ἀπὸ (or ἐκ) κρητῆρος, &c. Cf. v. 598. Here fig. = *to accumulate riches*, as if *to draw up in full draughts*. οὐδέ σ' ὦω . . . ἄφρονος καὶ πλοῦτον ἀφύξειν, the sense: *Insulted as I am, I have no intention to remain longer here and to enrich you*. The sense forces us to take σ' for σοί: but as this elision no where else occurs, we must make this a solitary exception, or read with Bentley σοὶ ὦω. ὦω, *cogito*; often, as here, referring also to the will: = *I have a mind, intention; I purpose*.

172. ἀναξ, 46.

173. Φεύγε μάλ', *fly by all means* (lit. *fly very much*); *fly, do*. τοι, 157. || ἐπίεσσαι θυμ. (= *fert animus*). 210, 130.

174. λίσσομαι, 210, 87. || εἵνεκ', 63, *a*). How is the extension of ε into αι limited? || ἡμεῖο, 157. || μένειν, 210, 93. || πάρ' (πάρα) = *παρῑσιν*.

175. κε (= ἀν) τιμήσουσι. Gr. 806 (3), § 424, δ. *μητρία*, = *μητιέτης* (μητις, *μητιομαι*), *counsellor* = *the all-wise* (of Ζεύς). This termination of masculines of the first decl. in *ra* for *της* occurs occasionally in Hom. They are usually *paroxytone* (though *a* is short); but the three *quadrisyllables* (all epithets of deities) are *proparoxytone*: *μητρία*, *εὐρύπια*, *ἀνάκτορα*.

176. ἑσσί = *eis*, 200. Διοτρεφεῖς, διογενεῖς, epithets of kings, whose power came from Zeus (Jupiter). Cf. v. 279, book ii., 205, &c.

178. κρατερός, ἡ, ὃν (κράτος), Ep. κάρτερος, *strong, mighty, powerful*. Spoken of persons: Ἄρης, Ἔρις, espec. of warriors; *brave, bold, courageous*, Il. 2) Of things: βέλως, ὑμῖν, Il.; φύλοπις, Od. 16, 268; μῦθος, a violent, harsh word, Il. 1, 25, 326; [cf. Nägelsb. ad v. 1, 25;] from this κρατερῶς, *strongly, mightily, powerfully, μάχεσθαι, νειμεσᾶν, ἀγορεύειν*, to speak powerfully, with emphasis, Il. 8, 29. C. || ποῦ, enclitic, adv. 1) *any where, some where*, Il. 16, 514. Od. 1, 29⁷. 2) *any how, perhaps, perchance*, very often in connexion with other particles, οὕτω που, Il. 2, 116; ἡ που, μὲν που, νύ που, etc. Here, 3) often = ἐῆπον, *I presume, I imagine* (opinor). τό γ' = τοῦτό γε, 161.

179. νηυσὶ σῆς, 120. || ἐτάροισιν (= ἐταίροις).

180. Μυρμιδόνες, inhabitants of Phthia, whom, according to the myth, Peleus, the father of Achilles, had brought from Ægina to Thessaly. || ἀνάσσειν, c. dat. § 605, 3. What other case does it govern? 888, § 518, 3. || σέθεν, 157. || ἀλεγίζω, v. 160.

181. ὀδομαι, *concutior* (whence ἐνοσις, *concussio*, and the name of Poseidōn [Neptune], ἐνοσίχθων), *moveor, I am moved*, with the genitive of the cause. D. = *to heed, to care for*. Buttmann rejects the derivation from ὠδῶ, and deciding against any connexion with ἐνήνοθε, makes *shyness*, &c. the fundamental notion. —It occurs only in pres. and perhaps impf. [cf. Il. 5, 403, which is doubtful], and only with a *negative* (like ἀλεγίζω, with which it is often connected); c. gen. rei vel personæ; or with inf. or partic. Il. 5, 403: οὐκ ὄθετ' αἰσὺλα ῥίζων, *he shuns not to practise wickedness*. C. || κοτίω and κοτίομαι, poet. (κότος). Of the act. there occur: pres. indic. aor. 1. part. κοτίσας, h. Cer. 254; Ep. part. perf. κεκοτηώς, always κεκοτηότι θυμῷ, comm. mid. pres., fut. κοτίσομαι, ep. σσ, aor. 1. ἐκοτεσάμην, Ep. σσ, *to be angry, enraged*, with dat. pers., Il. 3, 345. 5, 177. 14, 143. τοῖσιν τε κοτίσσεται for κοτίσεται, Il. 5, 747. 8, 391. Od. 1, 101; with gen. of the thing: ἀπάτης, on account of deception, Il. 4, 168; and with accus. κοτεσσαμένη τόγε θυμῷ, *angry in mind at this*, Il. 14, 191. || ἀπειλήσω, v. 161. || ὦδε, *thus*; i. e. *as follows*.

182. ὥς, *since, as* (quoniam). F. But N. (less probably) gives it the *comparative* meaning of '*as*,' considering the clause ἐγὼ δὲ κ' ἄγω to be the answering clause instead of οὕτως, ἐγὼ, &c. ἀφαιρέσθαι τινά τε is the ordinary construction. We have seen τινί at v. 161.

184. ἄγω, subjunct. κε ἄγω. Gr. 806, 2. Βρισηΐς and Χρυσήϊς are patronymics: the name of the first was Hippodamia. About her see ii. 688—694.

185. κλισίῃ, ἡ (κλίνω), Ep. dat. κλισίῃ, Il. 13, 168: prop. a

place where one may lie down or recline; hence, 1) a lodge, a hut, a tent, made of posts, inwoven with osier twigs and covered above with reeds. a) the huts of herdsmen, Il. 18, 589. Od. 14, 45. 16, 1. b) Espec. the lodges or tents of warriors, which were in like manner built of wood, often in the plur. Cf. 2. 91, seq. 2) an easy chair, an arm-chair, Od. 4, 123. 19, 55; = κλισμός, q. v. C.

186. ὅσον. Hom. never uses the datives ὅσῳ, τόσῳ, with comparatives. F. || φέριτερος, Ep. comparative (related to φέρειν), better, superior. On the superlative cf. 153, end. || στυγῆν, 210, 135, to dread. στυγῆν, aor. 2, ἱστύγον, aor. 1, ἱστύξα, causat. 1) Pres. with aor. 2. (a) To hate, to abhor, to fear, τινά, Il. 7, 112. Od. 13, 400. (b) To stand in awe of, to fear, with infin. 2) In the aor. 1, to render odious, frightful, τῷ κί τῳ στύξαιμι μένος, Od. 11, 502. C.

187. ἴσον ἰμοὶ φάσθαι, &c. [φάσθαι, 210, 154.] Liddell and Scott translate it, 'to say he is (i. e. fancy himself) equal to me.' So Pape (observing that it is doubtful whether φάσθαι here denotes actual speech or internal conviction, or whether both meanings are not rather combined), and Jacobitz and Seidler. But Nägelsbach, Crusius, Stadelmann, and Dübner, follow Bekker's Paraphrast, ἐξ ἴσης ἰμοὶ λέγειν [and the shorter Schol. ἐξ ἴσου πρὸς ἐμὲ λέγειν. C.], to use the same language that I do; to talk as if he were my equal; and so F. after Eustathius, who says that ἰσηγορία was afterwards used to express this; ἴσον φάσθαι, ἴσον ἀγορεύσαι, and ἰσηγορία, being equivalent terms. I am inclined to prefer this explanation, which is favoured by the omission of the acc. pron.; since the regular constructions to convey the first meaning would be φάσθαι ἴσος ἰμοὶ εἶναι, or εαυτὸν ἴσον εἶναι [Gr. 1066, § 672, 673, 1]. The former is however somewhat favoured by the connexion with ὁμοιωθῆναι, to liken or compare himself (sensu medio). || ὁμοίω (ὁμοιος), only aor. pass. infin. ὁμοιωθῆναι = ὁμοιωθῆναι (185). 1) Act. to make equal or similar. 2) Mid. with pass. aor. to place oneself as equal, to compare, absol. or c. accus.; μῆτιν, in craft, Od. 3, 120. ὁμοιωθῆναι ἀντην, visibly to compare, to vie, with any one, Il. 1, 187. Od. 3, 120. In the last phrase some give it the signif. placed before, i. e. in direct comparison with others [as Passow, with reason]; θεῶ ἰναλίκεος ἀντην, very similar, Od. 2, 5. C. || ἀντην, adv. (ἀντη), 211.

188. Πηλείων, ὠνος, ὅ = Πηλείδης. || ἄχος, εος, τό (a word derived from the natural ejaculation of one in pain), as the German *ack!* (our *ah!*), pain, grief, sadness, affliction, trouble; always spoken of the mind. C. || ἦτορ, ορος, τό, the heart, as a part of the human body, and in a broader signif. = στήθος,

Il. 2, 490. Metaph. *a*) *the powers of life, life*, of which the beating of the heart is the index, Il. 5, 250. 1), 115. *b*) *heart, spirit*, as the seat of feelings, propensities, wishes, etc., Il. 3, 31. 5, 529. 8, 437; also *soul, spirit*, as the thinking principle, Il. 1, 188. (Prob. from *ἀημι*, I breathe, like *animus*.) C.

189. *στήθεσιν*. The pl. for the sing. is very commonly used of parts of the *human body*. Thus in the Tragedians *γενναίων, προσώπων, αἰχίνων*: in Lat. *terga, colla, cervices, ora*. But Passow is wrong in saying that the sing. *στήθος* is never used with reference to the *affections or emotions* of the mind. See 8, 24: Ἦρρ' ὅτε ἔχαδε στήθος χόλον. F. || *λάσιος, iη, ιων, thick-haired, shaggy, hairy*, spoken of men: *λάσια στήθια, λάσιον εἶρ*, the hairy breast, was looked upon as a mark of manhood and of distinguished bodily vigour, a notion which Aristotle refutes (D.). Cf. Il. 2, 851; *woolly, οἶς*, Il. 24, 125. C. || *διάνδιχα*, 211. || *μερμηρίζειν*, to be of two opinions, to hesitate, to ponder anxiously. *μερμηρίζω*, 56 (related to *μέρος, μερίζω*, as *μέριμνα, care*. Hom. has *μέρμερος, causing care or trouble*. Hes. *μέρμηρα, care*), aor. 1, *μερμήριξα*. 1) intrans. to be anxious, to be troubled, to revolve anxiously in mind, to ponder; espec. *δίχα* and *διάνδιχα*, to be irresolute, to be doubtful, to hesitate between two courses. 2) In Od. trans. with accus. to devise, *δόλον, πολλά, φέρον τινί*. It is followed by *ὥς*, Il. 2, 3; *ὅπως*, Il. 14, 159. Od. 20, 8; often *ἤ—ἧ, whether—or*, Il. 5, 672. 10, 503; also infin. *ἐλθεῖν ἥδ' ἐκπύεσθαι*, Od. 10, 152. 438. 24, 235; *περί τινος*, Il. 20, 17. C. Virgil has amplified this notion of *μερμηρίζειν*, Æn. 4, 285:

Atque animum nunc huc celerem, nunc dividit illuc,

In partesque rapit varias, perque omnia versat.

Hæc alternantis potior sententia visa est.

190. *ὃ γε* is often used without any particular emphasis, to denote the subject already mentioned. Cf. v. 93. C. || *φάσγανον, τό* (for *σφάγανον, σφάζω*), prop. an edged tool, a death-steel, a sword, the weapon which the ancient Greeks always wore; it is called *ἄμφηκες, two-edged*, perhaps rather a dagger, and probably distinguished from *ξίφος* by its comparative shortness. C. || *ἐρυσσάμενος*, 210, 62, note 6.

191. *τοὺς μὲν—Ἀχαιοὺς*, the general body, the rest of the assembly as distinguished from Agamemnon himself. || *ἀνίστημι*. Trans. in the pres. imperf. and aor. 1. act., to cause to rise, with accus. of the person sitting: here = to chase away, to scatter. C. || *ὃ δ'*. Gr. 986, § 655, obs. 2, end. || *ἐναρίζω (ἐναρῶ)*, fut. *ἐναρῶ*, aor. 1, *ἐνάριξα*, prop. to strip a slain enemy (in Hom. with double accus.): here = to slay (with the sword). To slay in battle, Il. 5, 155, and here. C.

192. *χόλον, μῖνος, μάχην, πόλεμον παύειν*, to cause to cease; = to check, to restrain. || *ἱρηγύειν*, cohibere, Ep. and Soph.; *restrain, check, suppress*. *ῡ* before a *short* vowel (*ἱρήγῡον*, &c.); *ῠ* before *σ* and before a *long* vowel: also in *ἱρήγῡθεν* = *ἱρηγύθησαν*, 2, 99, &c. The iterative form *ἱρηγύσασκε* is common. C.

193. *ἕως*, 211. || *ὀρμαίνω* (post. form of *ὀρμάω*), aor. *ὄρμηνα*, prop. to move here and there; in Hom. only metaph. [*mente agitare*], to move any thing here and there in the mind, *animo volvere, to ponder, to consider, to weigh*, often with *κατὰ φρένα καὶ κατὰ θυμόν*,—*κατὰ φρένα*,—*ἀνὰ θυμόν*,—(*ἐν*) *φρεσίν*: without these adjuncts, Il. 10, 28. Od. 3, 169. Constr. a) With accus. to consider any thing, to purpose, to meditate (*πόλεμον—δδόν—χαλεπὰ ἀλλήλοις*). b) Often absol. with *ὅπως*, Il. 21, 137.—*εἰ, ἥ*, whether, Od. 4, 789; with *ἤ—ἥ*, *whether—or whether*, Il. 14, 20. 16, 455; and with infin. Epig. 4, 16. C. || *φρήν* relates to the rational faculty, *θυμός* to the sensitive part, the seat of the emotions. H. also joins *κραδίη* and *θυμ*. So Virg. (*Æn.* 6, 11) *mentem animumque*. F.

194. *ἔλκω*, poet. *ἐλκίω*, infin. pres. *ἐλκίμεναι* and *ἐλκίμεν*, poet. for *ἔλκειν*, only pres. and imperf. the last without augment in Il. and Od. [168, with note 1]: *ἔλκειν*, only h. Cer. 308: to draw, to drag. Mid. to draw (with reference to the subject); *ἔλφος*, as here, *χαίτας ἐκ κεφαλῆς*,—*τόξον ἐπὶ τινι*. C. || *κολεόν, τό*, Ep. *κουλεόν*, a scabbard made of metal, or decorated with it: *κολεός* does not occur in Hom. C. || *ἔλφος*, eos, τό (*ἔβω*), a sword; it seems to me not materially different from the *φάσγανον*, v. 190; and is spoken of as large and two-edged, Il. 21, 118. It had a straight blade (*σαννύκης*), was carried in a sheath (*κουλεόν*), hung to a belt (*ταλαμών*). The handle (*κόπη*) was often decorated. C. || *Ἀθήνη, ἥ*, Ep. also *Ἀθηναίη*, *Athene* (the *Minerva* of the Romans), daughter of *Zeus* (*Jupiter*), according to Hom. without mother; he calls her *Τροτογίνεια*: according to a later fable, sprung from the head of *Zeus*, h. in Ap. 308; in Min. κή, 5; (hence *Ἀθήνη*, according to Herm. *Nelacta, the unsuckled*.) She is the symbol of *wisdom united with power*, and every thing stands under her protection, the performance of which requires reflection and spirit. Especially is she, 1) *the tutelary divinity of cities at peace*; every thing which gives prosperity to cities is her work; she therefore equally with (Vulcan) *Hephestus* presides over every art, Od. 23, 160; and especially over female labours, Od. 2, 116. 6, 233. 2) *she also protects cities in war against external foes*; hence fortresses and walls are under her protection, and she is called *ἱρυσίπολις*, *Ἀλαλκομένης*. Thus she becomes also the *goddess of war*, but only of that war which is conducted with wisdom and profit, comp. *Ἄρης*, hence she is

called λητρίς, ἀγέλεια, λαοσσόος, etc. In this character she conducts battles, shelters heroes who in war unite bravery with discretion, Il. 5, 333. 837. 21, 406. Hence also she is called Παλλὰς, *the spear-brandisher* [πάλλειν, vibrare], and Hom. often, as here, connects Παλλὰς Ἀθηναίη, or Ἀθήνη. C. The *apodosis* begins with ἤλαθε δέ (where observe the aor. of the single act, as contrasted with ὥρμαινε, ἔλκετο). On δέ in the *apodosis* after ἔως, cf. ἔως in 211: and on its use in the *apodosis* generally, Gr. 1458, p. (especially, 2). § 770, b.

195. πρὸ γὰρ ἦκε = προῆκε (201) γάρ: πρὸ = *forth*. || Ἥρη, ἦ, Ion. and Ep. for Ἥρα, *Hera* (*Juno*, Lat.), daughter of Cronos (Saturn) and Rhea, sister and wife of Zeus; the queen of heaven and the first of goddesses. She was nurtured in the house of Oceanus, when Zeus (*Jupiter*) cast Cronos (*Saturnus*) into Tartarus, Il. 14, 202, seq. In character she is proud, ambitious of power, and deceitful; she often deceives her husband, cf. Il. 14, 153; yet often experiences on this account his anger, Il. 15, 13—21. In the Hom. poems she appears as the enemy of the Trojans; she collects the Grecian army against Troy, Il. 4, 26, seq., because she considered herself neglected by the Trojans. United with Poseidón and Athēnē (Neptune and Minerva), she aids the Greeks, Il. 5, 768, seq. 20, 33; and then commands Hephestus (*Vulcan*) to drive back the river-god Xanthus within his banks, when pursuing Achilles, Il. 21, 377, seq. From earlier traditions, it is mentioned that she accelerated the birth of Eurystheus and retarded that of Hercules, Il. 19, 97; the latter on his return from Troy she drove to the coast of Cos by a storm, Il. 14, 250; and was wounded by him in Pylos, Il. 5, 392. To Zeus she bore Hebe, Ilithyia, Ares (*Mars*), and Hephestus (*Vulcan*). Argos, Mycenæ, and Sparta, are her favourite cities, Il. 4, 51, 52. (Prob. according to Herm. from ΑΡΩ, who translates the name *Populonia*, and understands by it the union of social life; Heffter, on the other hand, nuptial union.) C.

196. ἀμφω . . . φιλείουσα . . . κηδομένη τε, sc. αὐτοῖν or ἀμφοῖν (κηδ. governing the gen.). This connexion of two verbs with one case which suits only one of the two is found in other passages: τὴν αὐτοῦ φιλείς καὶ κήδεται, 10, 342. ὅς σευ . . . μέγα κήδεται ἢ δ' ἰλαίρει, 2, 27: καὶ κύνει ἀπτόμενος ἦν πατρίδα. Od. 4, 522. N. "Græci scilicet, cum verba duo diversos casus regentia ad idem nomen æquæ referuntur, ne nomen proprium aut pronomen minus suaviter repetatur, in utrovis regimine semel ponunt, altero omisso." Porson and Schæf. Eur. Med. 734. F.

197. στῆ. N. says = *accedebat* (cf. note on σχίθει, 219). See ad v. 6; but why? she stood there sufficiently implies that

she placed herself there, came there. || *ἐπιθεν*, 211. || *ξανθός*, *ἦ*, *όν*, yellow, in manifold degrees: golden, reddish, brown. Spoken of persons: yellow-haired, fair-haired, blond. C. || *ξανθ. κόμης* = by his auburn hair, Gr. 860 (example *θιγγάνειν*), 862, *δ. ξανθ.* must not be referred to a sanguine choleric temperament, but to the ancient notions of beautiful hair. || *ἐλε* = *εἶλε*.

198. On *οἷψ φαιν.* cf. Od. π. 161: *οὐ γάρ πω πάντεσσι θεοὶ φαίνονται ἰναργεῖς*. F. || *ὄρατο*. Cf. v. 56.

199. *θαμβέω* (*θάμβος*), aor. *ἐθάμβησα*, Ep. *θάμβησα*, 1) to be amazed, to be astonished, absol. Od. 1, 323. 2) Trans. here and [not in Il.] with accus. to be astonished at, to behold with astonishment, Od. 2, 155. 16, 178. 17, 367. C. || *Ἀχιλεὺς*, 146.

200. *Παλλάς*, *ἄδος*, *ἦ*, epith. of *Athene*. Cf. ad v. 193. C. F. refers *οἱ* to *Achilles*, not to *Athene*; *δοσε* of course to *Athene*. He says that *οἱ* cannot be referred to *Achilles*, unless *φάνθεν* has the meaning *splendore*, which of itself it never has. But it is better, I think (with N. &c.), to refer it to *Athene*; the *δαινῶ*, in conjunction with *φάνθεν*, sufficiently implies the visible appearance of the eye itself. || *δοσε*, 148. || *φάνθεν* = *φάνειν* = *ἐφάνθησαν*, 187 (Ep. in prose *ἐφάνησαν*), 210, 151.

201. J.N. *προσῆδα μιν*: not *φωνήσας μιν*. || *φωνέω* (*φωνή*), to utter or sound a tone, spoken espec. of men: to speak, intrans.; often with other similar words, *ἔπος φάτο φωνησέν τε*, Od. 4, 370; or *ἀμείβετο*, Od. 7, 298. (The accusatives belong to the other verb.) To cause to sound, to raise, *δοα*, Il. 2, 182. 10, 512. Od. 24, 535. C. || *περόεις*, *εσσα*, *εν*, poet. (*πτερόν*), prop. feathered, winged, epith. of an arrow: it was furnished with feathers at the upper end [al. as flying through the air]. Metaph. *περόεντα λαισῆα*, easily-brandished shields (as if feather-light), Il. 5, 453; often, as here, *περόεντα ἔπεα*, winged words, which escape quickly from the lips. C.

202, *τίπτει*, 87 (end). C. || *αὖτε*. Hartung (quoting this line) says that *αὖ*, *αὖτε* (literally *rursus*) and *δέ* convey in questions the notion of *disgust* and *displeasure*; a force which belongs also to the related particle *autem*. Ter. Heaut. ii. 3, 10: *quid istuc? quæ res te sollicitat autem?* [Hand, on *autem*, says, *primum autem exprimit quærentis impetum et vehementiam sive ea ab admiratione proficiscatur, sive ab indignatione et iracundia, maxime in reprehensione, i. 575.*] F. gives it this force here. N., C., S., give it its plain meaning of *again, once more*, i. e. in addition to your former appearances. I prefer the first explanation. || *ἐλλήλυθας* = *ἐλήλυθας*, 63, *a*. How is the extension of *ε* into *ει* limited?

203. *ἦ*, Gr. 1355 and 1356, § 873, 1 [al. *ἦ* as a second alternative, *why do you come?* or (need I not ask), *for it is . . .*].

[ἢ ἵνα (5) ἔβρον. Observe the *hiatus*, though the case does not come under those mentioned in 7. Krüger says: "yet even after allowing the effect of the digamma, there still occur pretty frequent instances of hiatus in Hom. and Hes., as well after a *short* vowel as after a long one." || *Wp.* Obs. Mid. 210, 50.

204. *ἔκ τοι ἱρώ* = *ἔκέρω τοι, ἱρώ, dicam.* 210, 53. || *τό* = *8*, 161. || *τελείσθαι* (= *τελείσθαι*, 186), fut. mid. with *passive* meaning. *Wolf. F.* 210, 140.

205. *ὑπεροπλίη* (ι long), ἡ, poet. (*ὑπέροπλος*), only in the plur. *arrogance*, espec. in reference to prowess in arms, gener. *pride, haughtiness*, an *ἄπαξ λεγόμενον*. C. Butt. rejects the derivation from *ὄπλον*, and thinks the adj. *ὑπέροπλος* related to *ἴπω* and *ἴπωμα*. || *τάχ' ἂν ὀλίσσω* (210, 104) = *ὀλίσσω*, v. 137, 184. || *τάχα, celeriter*, never *fortasse* in Homer.

206. *γλαυκῶπις*. Homer attributes this colour, *γλαυκός*, to the sea (Il. 16, 34), and speaks of a lion when preparing to attack its foes as *γλαυκίων*, which the Schol. explains by *πυρρῶδες καὶ φοβερὸν βλέπων*.—Commentators are divided as to whether *colour only* is intended; so that the word is to be referred to *γλαυέ, οὐλ* (cf. *κυνῶπις, βοῶπις*. So F.); or whether the notion of *flashing, glaring fiercely*, belonged originally to *γλαυκός*, which then (as *χάροπος*, L. and S.) passed over to the notion of colour. So that *γλαυκῶπις* = *ferce-eyed*, not as Voss. translates it, *blue-eyed*. In favour of *blue-eyed*, is the fact (stated by L. and S.) that sculptors used *light, gleaming gems* for the eyes of Athenē. The meaning of *γλαυκός*, as applied to *eyes* in Aristotle's time, is that of the *lightest* shade, the order being *μέλας, χάροπος, γλαυκός*. Gen. An. 5, 1, 20. Plin. Hist. Nat. 8, 21: *oculi glauci sicut qui et caesi, quales sunt felis, leonis, et noctuae oculi*. I prefer the simpler interpretation, *blue-eyed*.

207. *αὶ κε πίθηαι*, 182. Cf. ad v. 67.

211. *ἀλλ' ἦτοι* [§ 731, 3]. *ἦτοι* (which is *confirmative*) has here a *concessive* force: it gives *validity*, in an emphatic way, to its own clause, as contrasted with the preceding one. 'Don't draw your sword; *but by all means* (if you like it) abuse your opponent.' || *ὀνειδίσσον ὥς ἔσονται περ* = *exprobra (et augurare) quæ futura sint*: F. explaining *ὀνειδίσσον* by *ὀνειδίας ἀγόρευσον*. It is simpler to construe it with Nägelsbach, *cast in his teeth how it will be; how all this will assuredly turn out*. Heyne and Wolf translate *ὥς ἔσονται περ* by, *quicquid in buccam veniet, ut fors feret*: Hartung (l. 342) by, *as much as you please (ut sit erit. D.)*; but Nägelsbach quotes two passages which seem to establish the simpler meaning *ut revera erit; id quod revera futurum est*. *σφῶϊν δ' ὥς ἔσονται περ ἀληθεῖην καταλέξω*. Od. 4,

212; and ἀλλά μοι ὧδ' ἀνά θυμὸν δέεται, ὡς ἔσεται περ. Od. τ, 312. || ὀνειδίζειν = *exprobrare*, not *increpare*.

212. τετελεσμένον ἔσται = *effectum erit*, carrying with it the notion of more *certainty* (not of more *speedy execution*) than τελεσθήσεται, *efficietur*. F.

213. J.N. τρίς τόσσα.

214. ἡμῖν, i. e. to Hērē (*Juno*) and *me*.

216. εἰρύσασθαι = φυλάξαι. Schol. 210, 62, note 6.

217. καὶ μάλα περ = καὶ περ μάλα. καίπερ as one word occurs only once in Hom. Od. η, 224. || ὧς (= οὕτως) γὰρ ἀμεινον. It is not necessary to say with T. that ἀμεινον has lost its *comparative* force.

218. ὅς κε . . with subj. || μάλα τ' ἔκλυον αὐτοῦ: *et illi valde eum exaudire solent*. This is an instance of the Epic mode of connecting clauses that denote a correspondence and mutual relation as if they were co-ordinate. A more advanced language would use a form denoting a *comparison of equality* (as—so): in *proportion as a man obeys the gods, they too listen to his prayers*. Cf. § 755, 2. || ἔκλυον, Imperf. with aoristic meaning: *exaudire solent*.

219. ἧ = ἔφη. || κόπη, ἡ (ΚΑΠΩ, κάπτω), a *handle*; hence, 1) *the hilt of a sword or dagger*. 2) *the handle of an oar*. C. || σγίθει = ἔσχε, 210, 64, (4): lit. *he held his hand upon the silver hilt (of his sword)*; but we usually employ not the verb of *rest after the action*, but that which denotes the *precedent action*: *he laid his hand upon, &c.* (N.) So στή = 'he stood,' where we should say he *placed himself*, 197. Silver, i. e. adorned with silver, probably *studded* with silver nails.

220. ἀπειθω (πειθω), fut. ἀπιθήσω, aor. ἀπίθησα, not to obey, to be *disobedient*, τιμί, always with a neg. C. || οὐδ' ἀπίθησι μύθῳ, he was not disobedient, i. e. he obeyed the word. C.

221. βεβήκει = *abierat*.

222. μετὰ δαίμονας ἄλλους: plus significat quam πρὸς. Pallas enim postquam βεβήκει μετὰ δαίμονας erat μετὰ δαίμοσι, ut Nestor, v. 252, ἤνασσε μετὰ τριτάτοισι. Cf. v. 423. Uterque usus tantum poetarum est. F. Cf. Gr. 1433, § 645.—The ancients *reconciled* (?) this passage with the statement that *all the gods had followed Zeus to the country of the Æthiopians*, by supposing that the *goddesses stayed at home*! || δαίμων, ονος, ὁ, ἡ, 1) any *divine being*, believed to be efficient in the production of events which were regarded as above ordinary human capability and power, and which yet could be ascribed to no particular divinity, Il. 5, 438; we are not, however, to associate the later demons with those of Homer; a *demon*, a *divinity*. The demon guides the fate of men, Od. 16, 64; he sends them

happiness, is their tutelary spirit, Od. 21, 201; but he also allots misfortunes, sends sickness, Od. 5, 396. κατὰ δαίμων, Od. 10, 64. δαίμονος αἶσα κατὰ, Od. 11, 61; hence often used for *fate, happiness, misfortune*. τοὶ δαίμονα δώσω, I will give the demon to thee, i. e. death, Il. 8, 166. πρὸς δαίμονα, against destiny, Il. 17, 98. σὺν δαίμονι, with divine aid, Il. 11, 792. 2) *deity, god, goddess*, spoken of definitely named divine persons, Venus, Il. 3, 420. h. 18, 22; and in the plur. *gods*, Il. 1, 122. 6, 115. C.

223. ἐξαῦτις = ἐκ δευτέρου. Sch. || ἀτραπηρός, ἡ, ὄν, *injurious, hostile, destructive*. 114. Cf. ἐπιτάρβος, and ἐπὶρβος, &c. F.

225. οἶνοβαρής, ἐς, poet. (βάρος), *heavy with wine, intoxicated, drunken with wine*. C. || ὄμμα, always in the plur. = *the countenance*. C. || κραδίην = καρδίην, 106. Cf. cor. || ἔλαφος, ὁ, ἡ, *a stag, a hind*. ἐλάφου κραδίην ἔχων, having the heart of a stag, i. e. cowardly. C. The ancients used the *deer, dove, lamb*, as their type of *timidity* far more commonly than the *hare*. F. after Lessing.

226. How is the -ον lengthened? 9. || θωρήσω (θώρηξ), aor. 1. ἐθώρηξα, Ep. θώρηξα, aor. 1. pass. ἐθωρήχθην, I.) Act. to put on a cuirass, to arm, τινά. II.) Mid. and aor. pass. to put on one's cuirass, to arm oneself; as here, often absol. in the Il.: once χαλκῷ (Od. 23, 368): comm. τεύχεσιν, also σὺν τεύχεσιν, Il. δὲ μοι ὦμοῖν τὰ σὰ τεύχεα θωρηχθῆναι. C.

227. λόχος, ὁ (from λίγω or ΔΕΧΩ), 1) *concealment, ambush*, prim. spoken of *place*, cf. v. 1, 227. 2) *ambuscade*, as an action [and one that required great *courage* and *nerve*, the more so from the absence of *excitement* during the concealment]. 3) *ambuscade*, spoken of the force composing it, Il. 4, 392. 6, 189: λόχον ἀνδρῶν ἐσίζεσθαι. C. || ἀριστὺς, ἦος, ὁ (ἀριστος), *the best, the most excellent*, sing. Il. 17, 203; in Hom. chiefly plur. οἱ ἀριστῆες, the chiefs, the leaders, Il. 2, 404. C. For the form of dat. pl. cf. 146.

228. τίτληκας, 149. It implies a *victory* gained over oneself, over a feeling that *resists* what is to be done. || κῆρ = θάνατος. Others (e. g. F.) κῆρ as a proper name. Cf. β, 381. "Κῆρ semper est numen perniciosum, quare ne confundatur cum Μοῖρῃ seu Αἴσῃ." F. || εἶδεναι = φαῖνεναι (*videtur*), 210, 50¹.

229. ἦ = scilicet, *verily, truly, forsooth*. || κατὰ στρατὸν = *per castra*. N.

230. ἀποαιεῖσθαι = ἀφαιεῖσθαι: so v. 275, and in no other passage. According to B. αἰεῖν had originally the *digamma*, which was afterwards dropt; so that the ἀπό is sometimes

¹ Where for *are seen*, read *is seen*.

retained, sometimes passes into ἀφ', according as the form *φαρτίζεσθαι* or *αἰετίζεσθαι* was used: the two forms being co-existent like many other double forms (*αἶα, γαῖα* — *ἰών, κών, &c.*). *F.* || ἕς τις — εἶπῃ, in prose *δοτις ἂν εἶπῃ* (= *si quis* —). Ex Vossii sententiā præmisso *præsenti* tempore semper ponitur *δοτις* *condicionale* cum conjunctivo: idem fieri post *imperatīvovs* *conjunctivos* et *futura*. Optativum autem locum habere ubi *δοτις* pendeat e *præterito* tempore, post *optativum*, et in sententiā *finali* (= *ut*). — Raro autem apud Homerum hujusmodi *δοτις* sequentem habet indicativum. On the omission of the *ἂν* cf. Gr. 1254, § 830, 1. For the omission of the *demonstrative* as object of ἀποαιετίζεσθαι cf. Od. ε, 163 ('Ὀδυσσεύς) τίσεται, *δοτις* ἐκείνου ἐνθάδ' ἀτιμάζει ἄλοχον. *N.*, who explains σίθεν ἄντριον, too artificially, *any thing which from your point of view* (as seen with your eyes) *is something hostile*. || σίθεν, 157. || ἄντριος, η, ον (ἀντρι), *against, opposite, towards*, in both a good and bad signif. The neut. sing. ἄντριον, and plur. ἄντρια, often stand as adv., 1) *towards, against, before*, with gen. ἄντριον ἵναται τινός, to go against any one, Il. v. 256. 2) In a hostile signif. *against*. ἄντριον ἐπικτείν, to contradict. στήμεναι ἄντρια τινός, to withstand any one, Il. 22, 253. μάχεσθαι ἄντρια τινός, Il. 20, 88. Od. 1, 79, with gen. *C.*

231. δημοβόρος, ον (βορά), *devouring the people*, i. e. who consumes the property of the people. *C.* || οὐτιδανός, ἡ, ὄν (οὔρις), *profitless, worthless, good for nothing*, here, and Od. 9, 460. *C.*

232. ἢ γὰρ ἂν . . . = *aliter enim* (for *otherwise*, i. e. 'if your subjects were not such as I have described them'). Cf. Gr. 1302. || ὕστατα, adverbially = *for the last time*; neut. sing. as adv. *at last*; also πέματον καὶ ὕστατον, Od. 20, 116; ὕστατα καὶ πέματα, at the very last, Od. 4, 685. *C.* || λωβάσθαι, depon. mid. (λώβη), aor. 1, *to treat with insult, to abuse, to revile*. *C.*

233. Cf. 204. ἐπὶ — ὁμοῦμαι = ἱπομοῦμαι, 210, 105.

234. ναι, Att. νή, adv. of asseveration, always in affirmative clauses, *yea, truly, verily*. ναι μὰ τόδε σκῆπτρον, verily, by this sceptre, with accus. *C.* || ὄζος, ὁ, a knot or joint in a tree, from which a branch springs; generally, *a twig, a branch*. *C.*

235. φύσει, *will cause to grow, will put forth*, 210, 158. || ἐπεὶ δὴ) πρῶτα (al. ἐκιδὴ) πρῶτα) = *ex quo primum, since first*. The *past* date and the *future* (φύσει) are here connected, because the expression is stated in a *condensed* form: the meaning being, *it never has put forth leaves since it first left its parent tree, and never will put forth any*. τομή, ἡ (ρίμνω), *a cut*, i. e. the act of cutting: here = the part cut off, *the stump* of a tree, Il. 1, 235. *C.* || ὀρεσαι, 134, b.

236. ἀναθελῖν (ἀνὰ θέλλειν, cf. τί-θηλ-α), to *bloom* or *sprout again*. || περί here adverbial, round about. || ἦ = αὐτό, 157, α. || χαλκός, ὁ, Ep. gen. χαλκόςφιν. 1) *brass, metal, espec. copper*. Copper compounded with zinc, tin, and lead, is called *brass*, which was probably the earliest metal used. As edged instruments of copper are often mentioned by the poet, it has been supposed that the word stands poetically for *iron*. But Homer carefully distinguishes iron and brass, cf. Il. 4, 510. 5, 723. 11, 133; hence, with more probability, it may be said that the ancients possessed an art of hardening brass unknown to us, cf. Köpke Kriegsw. der Gr. p. 55, seq. It is called χαλκός ἱρυνθρός, Il. 9, 366; it is mentioned with iron, Il. 6, 48; as a purchase-price, Il. 7, 473. 2) all *furniture, weapons, equipments, made of brass*, Il. 1, 236. 5, 75. C. || λίσσω, aor. ἐλεψα, to *peel off, to strip off*, with accus. φύλλα, Il. 1, 236. C.

237. φύλλα τε καὶ φλοῖόν define (as an *explanatory apposition*) the whole ἦ by enumerating its *parts*: *kath cut it round* both leaves and bark. || φλοῖός, ὁ (φλέω), *bark*, the bark of a tree, Il. 1, 237. h. Ven. 272. C. || αὐτε, adv. poet. (from αὖ and τε) = αὖ, *again*, Il. 1, 202. 578; *but, on the other hand*, is here used to mark an antithesis, to *contrast* its present use with its former state. C. || μὲν = αὐτόν, Ep. || υἱες Ἀχ., i. e. the Princes and Judges of the Greeks. It appears that whoever rose to speak in the assembly, received the sceptre from the herald (cf. Od. 2, 38): and Judges bore one as a sign of their *delegated* authority (18, 508).

238. παλάμη, ἡ (πάλλω), Ep. gen. and dat. παλάμῃ, *the palm of the hand*, gener. *the hand* itself. C. || πορεῖν (= gestare), to *bear*: often spoken of clothes, arms, etc. C. || δίκασπός, ὁ (πολέω), a *judge, one who dispenses justice*, Il. 1, 238; with ἀνὴρ, Od. 11, 186. C. || θίμης, ἴστος, Ep. for θίμδος, ἡ (from θέω, τίθημι), in general, any thing which is introduced and sanctioned by use, *that which is proper, becoming*; hence, 1) *order, custom, right*. 2) In plur. οἱ θίμοις, *ordinances, decrees*; of the gods: Διὸς θίμοις, the oracles of Jupiter, Od. 16, 403. Spoken of men: *laws, statutes, institutions*. C.

239. πρὸς Διὸς = *auctoritate Jovis. Jove jubente, mandante*. || εἰρύσθαι = εἰρυνναι (*twentur*), 181, p. 153, note 6.

240. Ἀχιλλῆος ποθὴ ἔξεται υἱας Ἀχαιῶν, regret for Achilles will come upon the sons of the Greeks. Cf. supra, 139. C. || ποθή, *longing desire, regret*.

241. ἀχνύμενος, 210, 27.

242. χραίσμιον, 210, 163 (fin.). || εὐτ' ἄν = ὅταν, *when*: with ἄν and subj. of an indefinite action or series of actions. Cf. Gr. 1263, § 843. || ὅφ' ἑκτορος depends on the combined

notion *θυήσκοντες πίπτωσι* (N.). Cf. Lat. *mori ab aliquo*. F. || *ἀνδροφόγος*, *ον*, poet. (*φονεύω*), *manslaying*, epith. of Ares (Mars) and Hector; once of *φάρμακον*, a destructive drug, Od. i, 261. C. Cf. *homicidam Hectorem* (Hor. Epod. 17, 12. W.): though F. remarks that this is as much weaker as *homo* (so applied) than *vir*.

243. *ἐνδοθι*, adv. (*ἐνδον*), *within*, i. e. *in your heart* C. || *ἀμύσσω*, fut. *ἀμύξω*, *to scratch, to tear, to scarify*; propr. *στήθια χερσίν*. C. || *θυμὸν ἀμύξεις*, thou wilt tear (distress) thy heart. Cf. *θυμὸν κατέδων*, *θυμοβόρος*, *cure edaces*, &c., Hor. Od. ii, 11, 18. F.

244. *χωόμενος* (210, 162), i. e. *with yourself*. || *ὄρ* = *ὄρε*, *quandoquidem*. *Ὅτι* (= *because*) belongs to *argument*; *ὄρι* states the *circumstances* which form the *occasion* of a *complaint*, of *anxiety*, &c. Nitzsch (Od. ε, 357). So N., T., &c. [but F., with *Spitzner*, considers it *ὄρι*, although the simple *τι* never has the *ι* elided. So *Buttm.* and *Pass.*]

245. *πὸρί* = *πρός* (211) is to be taken *adverbially*, as more nearly defining the dat. *γαίῃ*. N. Cf. v. 40. || *γαῖα*, ἡ, like *αἶα*, poet. for *γῆ* (which rarely occurs in Homer, Il. 21, 63. Od. 11, 67, etc.). C.

246. *ῥῆλος*, ὁ, *a nail, a stud*; only as an ornament of the sceptre, sword, and goblet. C. || *πείρω* (*πίρας*), aor. *ἔπειρα*, Ep. *πεῖρα*, perf. pass. *πέπαρμαι*, *to pierce through from end to end*. || *ῥῆλοισι πεπαρμένως*, studded with nails, embossed with studs, spoken of a sceptre and a goblet. C.

247. *ἐτέρωθεν*, adv. *from the other side*. C. || *ἰμήνις*, *went raging on*. *μηνίω* (*μῆνις*, aor. 1. part. *μηνίσας*), *to cherish a lasting anger, to persevere in wrath, to be wrath*, *τινί*, against any one. (In the pres. and imperf. *ι* is short, only once in the arsis long, Il. 2, 769.) C. Cf. v. 1.

248. *ἡδυεπής*, *ἰς* (*ἔπος*), *sweetly speaking, sweetly discoursing*. C. || *ἀνορούω* (*ὀρούω*), aor. 1. *ἀνόρουσα*, without augm. *to arise suddenly, to spring up, to rise up, to ascend*. Cf. end of 210, 111. C. || *λιγύς*, *εἶα*, ὅ, Ep. and Ion. in fem. *λίγεια*, poet. *clear or loud-sounding*. 1) Of inanimate things: *clear-whistling, roaring*, of the wind; *clear-ringing*, of the lyre. 2) Of *living beings*: of the muse; espec. of Nestor, *clear-voiced*. (On the accentuation *λίγεια*, Ion. for *λιγεία*, see Thiersch, Gram. § 201, c.) C. || *Πυλίων*. Quænam ex tribus Pyliis, Triphylîâ, Eleâ, Messeniâ, sedes Nestoris cogitanda sit, multum dubitatum est a viris doctis, et veteribus et recentioribus. Hinc vetus ille versus: 'Ἐστὶ Πύλος πρὸ Πύλῳ' Πύλος γε μὴν ἔστι καὶ ἄλλος. Strab. viii. 3, § 7. *Messeniam Pylium*, ubi nunc *Ναβαρίνος* (Navarino) recte, ut videtur, tuentur Nitzsch. (Od. vol. i. p. 132—136.) Völckerus: nuperrime Guil. Mart. Leakeus Anglus in '*Travels*

in the *Mores*' (Lond. 1830. Vol. i. cap. 10), et Galli docti, qui proximis his annis Peloponnesum perscrutati sunt. F. || ἀγορεύς, οὗ, ὁ (ἀγορή), an orator, speaker, connected with βουλήφωρος, Il. and Od. C.

249. τοῦ καὶ ἀπὸ γλώσσης . . . The καὶ refers back to ἤνεπής, who was famed for his sweet discourse, and whose voice also, &c. N. || ῥίεν, 210, 127. Cf. Cic. Sen. 29: ex ejus linguae melle dulcior fuebatur oratio (C.). Similiter Theocr. Idyll. 7, 82: οὐνεκά οἱ γλυτὸ Μοῖσα κατὰ στόματος χεῖε νύκταρ. F.

250. γενεή, ἡ, Ion. for γενιά: here = the age of man, a generation, which according to Herod. was thirty-three years, so that three generations amounted to one hundred years. C. || μίρονψ, σπος, ὁ (μύρομαι, ὠψ), endowed with articulate speech, discoursing, speaking; epith. of men, who are distinguished from brutes by uttering articulate, instead of inarticulate sounds. C.

251. ἐφθίαιο (= ἐφθιντο, 181): what tense? 210, 156. [Crusius makes it pluperf., F. and T. aor. 2.] (The εἰ is long Ep. both in φθίνω and φθίω, but in the perf. and aor. 2. always short. C.) || τράφεν ἢδ' ἐγένοντο, Hysteron Proteron. Hom. has several similar instances. Cf. Nitzsch on Od. δ, 208: τράφεν = ἐτράφησαν.

252. ἡγάθιος, η, ον, very divine, godlike, holy; epith. of towns, countries, mountains, since they were regarded as under particular divine protection, Il. 1, 252. Od. 2, 308. (Prob. from ἄγαν and θεῖος, or according to others from ἀγαθός: ἡ is a poet. lengthening of ἀ, see Buttm. Lexil. i. p. 48.) C. || τρίτατος, η, ον, poet. lengthened for τρίτος, the third. C.

254. πόποι, interj. akin to πάπαι, an exclamation of astonishment, displeasure, and grief, always at something unexpected, and comm. unpleasant, except Il. 2, 272, where it is an expression of joyful surprise; always also ὦ πόποι, strange, impossible, awful, horrible; ἦ δὲ, ἦ μάλα, ἦ ῥα often follow, Il. 2, 337. Od. 1, 32. 4, 169. h. Merc. 309. Accord. to Ap. Lex. and the Schol. it means O gods! as the Dryopes called their gods πόποι: hence we find ὦ πόποι, h. Merc. 309, it being taken as a vocat., conf. Müll. Geschich. Hell. St. ii. p. 41. Spitzner ad Il. 15, 184. C. || πένθος, εος, τό, sorrow, grief, lamentation. C. || Ἀχαιῖδα γαίαν for gentem. Where the Greeks are, there is their land (W.): rather, Nestor speaks as if he were at home. N.

255. ἦ particle of asseveration; verily, assuredly (passim). On the form of opt. without ἄν in the protasis, and with ἄν in the apodosis, cf. Gr. 1284, § 855, a. || γηθήσαι, 210, 34.

256. κεχαρομένο (= κεχάρωντο), from χαίρειν. On redupl.

cf. 171. Inter γηῆσαι et κεχαρίσθαι idem interest, quod inter *gaudium et lætitiā*. F.

257. εἰ σφῶν &c. = *si de vobis* [in hunc modum] *pugnantes hæc omnia scirent*. The two constructions *πυνθάνεσθαι τι* and *πυνθάνεσθαι τινος* = *de aliquo* (cf. Gr. 875, § 485) are here combined. N. would resolve *μαρναμένοιν* into a clause with *δτι*. || *μάρναμαι*, infin., *μάρνασθαι*; depon. mid. Ion. and poet., only pres. and imperf. like *ἵσταμαι* (prob. from *μάρη*), *to fight, to do battle, to contend*: commonly spoken of war. C. Here it has either the general sense of *contending*, or Nestor uses the stronger term, as Achilles had all but drawn his sword.

258. βουλὴν, al. βουλῇ. (So N. S. C. F.) 'Qui βουλὴν præferunt, comparant locutiones *περιεῖναι τινος νόον*, *εἰδός τε μέγιστός τε*, *φρένας*, et accusativum commendare videtur locus Il. 15, 641: *ἀμείνων παντοίας ἀρετάς, ἡμὲν πόδας. ἡδὲ μάχεσθαι*.—Quod idem [Spitznerus] negat vocabulo βουλῆς significari ab Homero *ingenii sollertiam et prudentiam*, aliter statuet collatis exemplis, quæ Dammius præbet in βουλῇ, velut Od. 13, 298; 16, 242, 374, 420, &c.' F. || *περί* — *ἑστί* by *tnesis* from *περιεῖναι*, *to be above*, i. e. *to excel, to be superior*, with gen. of the pers. and accus. of the thing: *φρένας, νόον*. C. | *μάχεσθαι*, without article, here used substantively, or as an *epexegetical* infin. Gr. 1051.

259. δὲ virtually = γάρ. Gr. 1458, 1; § 768, 3.

260. καὶ [= *etiam*] ἀρείοισιν ἡς περ ὑμῖν [vulg. *ἡπερ ὑμῖν*]. The attraction of *ἡπερ ὑμῖν*, for *ἡπερ ὑμεῖς ἑστέ*, is very common, but not necessary: cf. 10, 556. *ῥῆτα θεός γ' ἐθέλων καὶ ἀμείνωνας, ἡπερ οἶδε, ἵππους δωρήσασαί*. N.

261. οὐ ποτέ μ' — ἀθερίζον. ἀθερίζω only pres. and imperf., *to slight, to despise, to disdain* (from *θέρω*, *θεραπέω*: according to Ap. from *ἀθήρ*, *ἑρος*. Τὸ δὲ ἀθερίζειν δηλοῖ μὲν τὸ ἀπορρίπτειν καὶ ἐξουθενεῖν καὶ μετήνκεται ἀπὸ τῶν ἀθέρων ἀχρηστοὶ γὰρ οἱ ἀθῆρες εἰς καρπὸν συγκομιζόμενοι. Εἰσὶ δὲ σάχνες ἀγενεῖς, ἐφ' οἷς αἱ σταχυηλόγοι ποנוῦνται' οὐς οὐκ ἀξιοῖ θερίζειν ὁ γεωργός. Eust. *Etymologia*, quam postremo proponit, comparata cum latino verbo *negligendi* (i. e. *non legendi*) sane probabilis videretur, nisi ejusmodi verba, ex *a* privativo et verbis composita, linguæ legibus adversarentur. Cf. Lobeck. Phryn. p. 569. F. || οἱ γέ (with the negative), *ne hi quidem*. γέ = *vel*, when combined with a preceding *negative*, passes over into the meaning of *ne — quidem*. Cf. Hartung, 1, 369.

262. ἰδὼν. ἰδωμαι, 210, 50. Gr. 806 (1), § 415. || ἀνέρας, 10.

263. οἶον Πειρίθοον = οἶος ἦν Περὶθοος, by attraction. It was at the marriage festival of this hero (the son of *Ixiom*, or, according to the *myth*, of *Zeus* and *Dia*) with *Hippodamia*, that the combat between the Centaurs and *Lapithæ* took place (cf.

Od. 21, 295. Ov. Met. xii. 210). He was the king of the Lapithæ, who dwelt at Larissa in Thessaly. All the other heroes mentioned, except Theseus, were Lapithæ. 'Fabulam de duplici eorum naturâ ex novo hominis equitantis aspectu ortam verisimile est. Sic Peruani Hispanos equitantes pro Centauris, Lappones Grönlandos in parvâ cymbâ navigantes pro testudinibus hominum similibus habebant: id quod nescio ubi me legere memini.' F. || ποιμήν, *ένος, ό (πάσμαι), a herdsman, espec. a shepherd*; then metaph. ποιμὴν λαῶν, a shepherd of the people, freq. an epith. of princes, Il. and Od. C.

265. ἀντίθεος, η, ον (θεός), *godlike, divine, gener. distinguished, comm. epith. of heroes, in reference to descent, strength, and physical advantages; sometimes of nations, Il. 12, 408. Od. 6, 241; rarely of women. C.* || Πολύφημον, not of course the Cyclops, but the son of *Elatus*, and one of the Lapithæ. Cf. Apoll. Arg. 1, 40.

266. κάρτιστος, η, ον, for κράτιστος, superl. from κρατός or κράτος, *the strongest, the mightiest. C.* The metathesis is occasioned by the necessities of the hexameter. Cf. Βάρδιος = βραδύτατος, 152, 106. On δῆ c. superl. cf. Gr. 1459, 1, § 723, 1. || ἐπιχθόνιος, ον (χθών), *living on the earth, earthly. 1) As epith. of άνήρ, βροτός, άνθρωπος, Il. 1, 266. 2, 553. 2) As subst. an inhabitant of the earth, h. 14, 2. C.*

268. φήρ, gen. φηρός, ό, Æol. for θήρ (hence the Lat. *fera*), *a beast, a wild animal*, then gener. *a monster, a prodigy*; espec. applied to the Centaurs. C. || ὄρεσῶς, ον, poet. (έιω), *lying in the mountains, dwelling in the mountains, wild, Il. 1, 268. Od. 9, 155. C.* || ἀπόλεσαν (= ἀπώλεσαν), sc. αὐτούς.

269. καὶ μὲν (= καὶ μὴν), *and yet, i. e. valiant as they were. || μεθομιλεῖον. In other passages the prepos. μετά is separated from ὁμιλεῖν (Il. 5, 86, 834; 11, 502. F.), and Aristarchus seems to have read it so here.*

270. ἀπὴς γαίης. ἄπιος, η, ον (from ἀπό, as ἀντίος from ἀντί), *remote, distant. || τηλόθεν ἐξ ἀπὴς γαίης, from far, from the distant land, Il. 1, 270. Od. 7, 25. (The old gramm. take it incorrectly as a proper name, and derive it from Apis, the name of an old king who reigned in Peloponnesus. They understood by it Peloponnesus. This appellation is however post-Homeric, and the two words are moreover distinguished by the quantity: ἄπιος has ᾶ, and Ἀπιος has ᾱ; see Buttm. Lex.) Tautologia (τηλόθεν — ἀπὴς) ne offendare, cf. ann. ad vs. 57; 2, 579. Similia 2, 237: αὐτοῦ ἐνὶ Τροίῃ. Od. 8, 468: αἰεὶ, ἡμᾶτα πάντα. F. || καλέσαντο γὰρ αὐτοί, ultro namque vocaverunt me (N.). καλέσαντο: ad nuptiasne, an ad belli societatem? Hoc verisimilius videtur coll. Il. 2, 743, nisi forte aut Pirithoum eodem tempore et duxisse Hippodamiam et filium ex ea suscepisse, aut Nestorem per annum fere spatium inter La-*

pithas versatum esse statuas, quarum opinionum neutra probabilis videtur. Accedit quod altera interpretatione majus momentum additur ad id, quod per totam orationem Nestor demonstrare studet, se jam a superioribus magni æstimatum esse. *F.* The ancients did not shrink from self-laudation with the sensibility of modern times: *suas ipsius virtutes narrare fiduciam potius morum quam arrogantiam arbitrati sunt.* Tac. Agric. C.

271. κατ' ἐμ' αὐτόν (163): = κατὰ τὴν ἑμαυτοῦ δύναμιν. Schol. D. Cf. 2, 366. *F.* || κείνοισι manifesto significantur Φῆρες, non Λακίθαι, ut Eust. vult, qui perperam μαχέιοτο vs. sq. interpretatur: ἐρίσαι καὶ ἐξισωθείη τὰ εἰς μάχην. *F.*

272. τῶν (= τούτων) οἱ κ.τ.λ., *not*; qui mortales nunc in terris vivunt, but οἱ alone is the subject, βροτοὶ ἐπιχθόνιοι the predicate. Cf. above, v. 266, and Od. 6, 153: εἰ δὲ τίς ἔσαι, βροτῶν, τοὶ ἐπὶ χθονὶ ναιετάουσιν: and 8, 222. *N.*

273. ξύνιεν al. ξύνιον, 202. Imperf. *to understand, to observe, to hear* (conf. *conficere*). συνίημι, Ép. and Att. ξυνίημι (ίημι). Prop. *to send together, to bring together*, spoken of battle: *to cause to engage* (cf. v. 8). *C.*

274. ἀλλά, in exhortations: *so then, now then.* || ὅμμες, 157. *C.*

275. ἀγαθός περ, cf. v. 131. || ἀποαίρεο = ἀφαίρων, 52, 190. Cf. v. 161. De accentu si quaeris, rectius sane scribatur ἀποαιρέο (ortum syncope ex ἀποαίρεο) quam rationem jam veteres Grammatici commendabant, a Buttman, § 105; ann. 8, et a Göttl. p. 104, sq. citati, contra quorum auctoritatem Thierschius Barnesiano more, § 221, 78: ἀποαίρεο tueri conatur, fingens formam αἰρεσθαι pro αἰρεῖσθαι. *F.*

276. ἀλλὰ ἔα, sc. αὐτήν understood: ὥς οἱ . . ., *as* (i. e. *with the same absolute right of possession with which*) the Greeks first gave her to him as a γέρας. *N.*

277. μήτε σὺ—ἔθελ' [noli inducere in animum. *N.*], not θέλ': for Homer has only the form ἐθέλω: Πηλεΐδην, ἔθελ' must therefore be read with synizesis, 211, 19.

278. ἀντιβῖν, *violently, haughtily.* || ἐπεὶ βασιλεὺς. Jn. ἐπεὶ οὐποτε ἔμμορε ὁμοίης τιμῆς σκηπτ. βασ., ᾧ τε &c. Perf. ἔμμορε, *sortitus est*, cf. μέιρομαι, 210, 91: ὁμοίης, = οὐχ ὁμοίης ἀλλὰ μεῖζονος. Cf. 5, 440, sqq. || ἔμμορε: nollem Buttmanus ind. verb. cf. μέιρομαι huic formæ duplicem significationem perfecti et aoristi tribuisset; forma enim adversatur, nisi forte cum Heynio verbum μόρω et μορέω fingas, et tribus illis locis Homericis (præter hunc, Il. 15, 189, et Od. 5, 335) perfecti significatio optime convenit. Fortasse Buttm. addito σκῶρε in illam opinionem adductus est; at hoc adverbium omnibus temporibus addi constat. Simillimus est locus, Il. 6, 124: σκῶρε' ὅπωπα, quem nemo aoristum vocabit. Cf. Bernh., p. 379. *F.*

279. ὃ τε κ.τ.λ.: est epexegetis ad omnes reges, non ad solum Agamemnonem pertinens. *F.*

281. ἀλλ' ὅδε, yet he nevertheless is: the apodosis begins here. Cf. v. 83. *C.*

282. Ἀργεΐδῃ, σὺ δέ. The Vocat. often thus precedes the personal pronoun of the second person, which is then usually followed by δέ. Gr. 1458, t, § 479, 5. Cf. 2, 344. Od. 3, 247. *C.* || "αὐτάρ stands as the Latin *autem*, where *enim* also might stand, cf. 2, 26; for the sentence contains the reason for which Agamemnon should repress his wrath: for he who prays thee is no common person, but even I, Nestor." Nägelsb. *C.*

283. Ἀχιλλῆϊ μεθίμεν (= μεθεῖναι) χόλον. Ἀχιλλῆϊ = is *Achillis gratiam*: it is dat. of the person for whom Agamemnon is called upon to lay aside his wrath, v. 127. Cf. Horat.: *iras Marti redonabo*. *N.* Clarke wrongly translates: *precabor Achillem deponere iram*. *C.*

284. ἔρκος, the bulwark. The brave hero is the bulwark, the tower of his people. *C.* Simili metaphora Sarpedon, 16, 549: ἔρμα πόλῃος (Trojæ), Ajax, Od. 11, 556: πύργος Ἀργείων vocatur, a Theogn. 234: ἐσθλὸς ἀνὴρ ἀκρόπολιν καὶ πύργον ἰὼν δῆμῳ, apud Alcæum (Schol. Æsch. Pers. 349): ἀνδρες γὰρ πόλειος πύργος ἀρήϊοι, Theron a Pindaro, Ol. ii. 6: ἔρισμα Ἀκράγαντος, Hector ab eodem, ibid. v. 82: Τρῳάς ἀμαχος ἀστραβῆς κίων, ab Antipatro Sidon. (Anthol. Pal. vii. 81): Θαλῆς, ἄκρον ἔρισμα Δίκας (ubi, cf. Jacobs.), ab Ovidio, Metam. 13, 280: *Grajum murus Achilles*; sic Hor. Od. ii. 17, 4: *Mæcenatem columen rerum suarum* appellat. Cf. Lobeck. Soph. Ajac. 159. Drakenb. ad Sil. Italic. xvi. 68. *F.*

286. ναὶ δὴ. With affirmative and negative particles δὴ = profecto. || κατὰ μοῖραν, with propriety, as is right. Schol., κατὰ τὸ προσήκον. *C.*

287. περὶ — ἔμμεναι, cf. 2, 258. *C.*

289. ἃ τιν' οὐ πείσσεσθαι δῶ = in quibus rebus (ἃ) errant, opinor, qui ei non pareant (*F.*): τινά, acc. singular, somebody = many a one. *N.* Agamemnon here implies that he at least will be one such.

291. προθίουσιν, f. προτιθεῖσιν, from the primitive root *θει*: προτιθέναι, in this place, to grant license, permit, allow. *C.*

292. ὑποβλήδην, in interruption, 211. Cf. 19, 79. *C.*

293. ἦ γάρ, yea, forsooth, properly elliptical: I have done right; for &c. *C.*

294. εἰ δὴ — ὑπειξομαι, probably Ind. Fut. "if indeed — I shall give way." Voss., in his Obs. p. 12, takes it for ὑπειξομαι. *C.* || πᾶν ἔργον, i. e. ἐν πᾶσι, cf. v. 289. *C.*

295. ἄλλοισιν δὴ, others, whoever they may be; for the deter-

minative δὴ heightens the proper notion of the word : hence it makes an *indefinite* more indefinite. C. || ταῦτ' : non pertinet ad certa jussa, quæ nulla pronuntiaverat Agamemnon, sed ad ea, quæ superiore versu ponuntur ; quo etsi una tantum res (τὸ ὑπείξασθαι) significatur, pluralis tamen ταῦτα ad illam unam rem relatus non debet offendere. Interpretandum igitur : hæc impera, quod nullo vel exiguo discrimine differt ab locutione : sic impera, ὥδε ἐπιτάλλειν, cf. ἐπιτάλλεσθαι, quod frequens in utroque carmine. F. || ἐπιτάλλω, 210, 140, 1. || μὴ γάρ, in reference to ἄλλοις, order others in this way, for [me thou shalt not command], do not [therefore] order me. C.

296. σὺ—βάλλω σῶσιν, comp. Virg. Æn. iii. 388 : Tu *condita mente teneto*. This verse is often to be found in the Od. 11, 453. 16, 281, &c. βάλλεσθαι ἐν φρεσί, to lay to heart. C. ἐν φρεσί, not εἰς φρίνας, though βάλλεσθαι implies motion. Cf. Gr. 433, § 645 : and compare the Latin construction *imponere in aliquid re aliquid*. F.

297. μαχήσομαι : οὕτως διὰ τοῦ η μαχήσομαι, οὐ διὰ τοῦ εσ μαχήσομαι καὶ ἡ Μασσαλιτικὴ καὶ ἡ Ἀργολικὴ καὶ ἡ Σινωπικὴ καὶ ἡ Ἀντιμάχου καὶ ἡ Ἀριστοφάνους. Schol. A. : ὁ μὲν Ἀρίσταρχος διὰ τοῦ ἡ γράφει, ὁ δὲ Ἑρακλείων τὰ μὲν ὀνόματα διὰ τοῦ ἡ, ὡς τὸ “μαχητῆς Τυδεύς” (Il. 5, 801) ; τὰ δὲ ῥήματα διὰ τοῦ ε καὶ τῶν δύο σσ, ὡς τὸ “Σολύμοισι μαχέσσατο” (Il. 6, 148) : ὁ καὶ ἄμεινον. Schol. BL. Similia Eust. Cf. ann. ad v. 153. Bähr. Herod. vii. 102. Nimium Aristarchi auctoritati tribuisse videtur Wolfius, ubicunque longa illa syllaba requiritur, recipiens longam vocalem. F. || κούρης, viz. on account of Briseis. Pope wrongly refers it to Helen. C.

299. τῷ : nusquam apud Hom. neque τίνι, neque τινί. Seherus quidem citat, Il. 16, 736 ; sed frustra illic τινί quæres. F. || ἀφέλεσθε : nondum quidem abstulerunt ; sed cf. de hac aoristi potestate, Matth., § 506. F. Gr. 750, § 403, 2. || γε, quod sequitur, potius ad ἐπεί referendum videtur, quam ad ἀφέλεσθε. F. || ἐπεί — γε, idque propterea quod. N.

300. τῶν δ' ἄλλων. The genit. depends on the τὶ following. C.

302. εἰ δ' ἄγε, come, then. According to Eustath. an elliptical expression : εἰ δὲ βούλει, ἄγε. Cf. 9, 46. Il. 9, 262 : εἰ δὲ, σὺ μὲν μὲν ἀκουσον. C.—It is so regular a form, that ἣν δὲ probably does not occur in Hom. ; just as in prose εἰ δὲ μὴ is more common than ἔάν δὲ μὴ even when ἔάν μὲν precedes. With ἄγε it had become a fixed form of *appeal*, in which δὲ had lost its adversative force. Thus it *begins addresses*, where no εἰ μὲν is conceivable, and even sometimes commences the apodosis. Il. 15, 685 : Ἀντίλοχ', εἰ δ' ἄγε δαῖτα, Διοτρεφές, ὄφρα πύθηαι. Od. 4, 831 : εἰ μὲν δὲ θεός ἐσσι . . . , εἰ δ' ἄγε μοι καὶ εἴπω

διζυρὸν κατάλεξον. N. Voss., in his Obs., considers εἰ or εἰ an old Ionic interjection, of similar meaning to the lengthened εἶα, like Virg. *Æn.* 4, 569, *eia age*. C.

303. ἐρωήσει, *shall flow*, as *Od.* 16, 441. Cf. Buttm. *Lexil.* 1, 69. C.

304. ὧς τῷ γ' — ἐπίεσσιν. Cf. Virg. *Æn.* 11, 445: *Illi hæc inter se dubiis de rebus agebant, certantes*. Cl.

305. ἀνοστήτην = ἀνεστήτην. — λύσαν δ' ἀγορ. A plur. is often thus with a dual, cf. 4. λύειν ἀγορήν, *to break up the assembly*; opp. καθίζειν, *Od.* 2, 69. C. || παρὰ νηυσὶν Ἀχ., cf. v. 54. C.

306. νῆας ἰσας, Schol. *ισοτοίχους, floating evenly*; the ships obtained this epithet, inasmuch as they are built equally stout on both sides, that so they may preserve their equilibrium. C. ἰση is wrongly explained as of the same signification with ἴσος and ἀγαθός. — The ships stood between the two promontories Sigæum and Rhæteum, probably in several rows one behind the other (cf. *Il.* 14, 30). Achilles had his ships in the foremost row inwards on the land side, on the right wing by Sigeum; the Telamonian Ajax, with his ships, occupied the left wing by Rhæteum (*Il.* 11, 6), and in the middle stood probably the Athenians: Agamemnon, Odysseus, and Diomedes, seem to have occupied the hindmost row. In front of the ships were set up the tents or camp-huts, cf. 14, 27, and foll.; comp. Köpke, in his Essay on "The Military Affairs of the Greeks in the Heroic Ages," p. 154. Thus Achilles passed from the place of assembly by Agamemnon's tent, cf. v. 54, back to his own ships, cf. v. 328. C.

307. Μενουτιάδῃ, i. e. Patroclus, son of Menætius, and friend of Achilles. C.

308. προέρω, poet. (ἐρύω), *to draw forwards, onwards*; spoken always of ships, a) From the shore into the sea, *εἰλαδι*. b) From the open sea to propel by rowing to the land, *ἡπυρόνδι*, *Od.* 9, 73. *Il.* 1, 435. C. προέρυσσεν on the principle, *quod quis per alium facit, id ipse fecisse putandus est*. F.

309. ἐς δ' ἐπ' αἶας. In a continuous narrative, new particulars are very often connected with the preceding ones by δέ, comp. v. 43—49. C. || ἐς — ἐκρηνεν, selected them into the vessel, = *selected* and placed them *in the vessel*. C. || ἐς — βῆσι, Schol. *ἐνέθηκεν*. C.

311. εἰσεν ἄγων: expectes aut ἀγαγών (ad navem) aut ἄζων (ad patrem Chrysen). Sic pæne semper Hom. ut aoristis verborum motum significantium addat participia præς. φέρων vel ἄγων, rarissime ἐνείκας vel ἀγαγών. Cf. 2, 558. Additum autem participium, quo haud ægre careas, referendum ad Homericæ descriptionis singula actionum momenta enumerantis

ubertatem. *F.* || εἶπεν, collocavit [202]. *C.* || πολύμητις, the very wise. Ulysses (Odysseus) is called so because of his prudence in counsel. *C.*

312. ἐπιπλέω (πλέω), to sail over, to navigate, with accus. cf. ~ ἀλμυρὸν ὕδωρ, Od. 9, 227. (Only pres. and imperf., and in addition from the Ion. form ἐπιπλώω, pres., aor. 1. and aor. 2.) || ὕγρὰ κέλευθα [148], the wet paths (= watery ways), poet. from sea, in reference to the track of mariners, cf. Od. 3, 71. *C.*

313. ἀπολυμαίνεσθαι, i. e. to put away from oneself the λύματα, sordes. "This is by no means a mere medicinal measure, but a symbolical putting away of the guilt, which through Agamemnon's transgression was brought upon the army also, and on account of which it was attacked by the pestilence. The guilt ceases with the propitiation of the god, which has already commenced; and in consequence it is represented as pardoned on his side; and now also those who had been involved in it, and were fallen under punishment, may wash themselves clean." *Wolf.* *C.* || ἀνωγεν, 210, 21. (Buttm. Lex. i. p. 295, assigns it to an old theme ἀγγω, related to ἀγγέλλω: according to others, an old perf. from ἀνάσσω.) *C.*

314. ἄλς prius mare significasse videtur, quam salem, quem ex mari tantum veteres sibi parasse verisimile est ex Odys. 11, 122, seq. coll. Eust. p. 1542, 30. id quod propter Passovium et alios lexicorum conditores monemus. *F.* || λύματα, the unclean water, was to be carried and thrown into a river or the sea; in default of both, it was to be buried in the earth. Comp. Paus. Corinth. 29. *C.*

315. ἔρπον (210, 59): as facere (and operari) = sacrificare in Lat. || τελήεις, εσσα, εν (τελέω), complete, perfect, like τέλειος, spoken of victims: τελέεσσαι εκατόμβαι, perfect hecatombs (either full in number, or in which the animals were without blemish). Od. 4, 582: τελέεντες οἰωνοί, perfect birds of omen, which give sure omens. H. Merc. 544. *C.*

316. παρὰ θιν' (= θίνα), along the shore. *C.* || ἀλ. ἀτρυγέτωρ, of the sea, where there is nothing to reap or crop (τρυνᾶν), waste, barren. So Hom. calls the ether also, 17, 425: "It is the first child-like fancy of a people that compares earth with water and air."—*W.* *C.*

317. κνίσση — ἐλισσομένη περὶ καπνῶ. The steam of the fat rolls forth, not about the smoke, but in the smoke; for περὶ denotes also the staying within the compass of an object. *Nägelsbach.* *C.*

318. πένομαι, depon. only pres. and imperf., to earn one's support by labour; hence gener. 1) to labour, to be employed, Il. 1, 318. Od. 10, 347; περὶ τι, about any thing, Od. 4, 624.

2) Trans. to *prepare, to make ready*, with accus. espec. *δαῖτα*, *δείπνον*. C.

319. *ἐριδος, τήν*. *Τήν* is unnecessarily explained by *καθ' ἣν*, in *quod minatus erat*; *ἐπαπειλεῖν τί τινι* is to threaten one with a thing. C.

320. *Εὐρυβάτην*. The Scholiasts take notice that the herald of Ulysses also was named Eurybates.—V. C.

321. *ἔσαν*, 201. || *δορυρῶ θεράποντε*. The heralds were most respectable royal servants, and even of noble and often of royal blood. [They receive as epithets, *ἀγανοί*, Il. 3, 268; *θείος*, Il. 4, 192.] Their office was to convoke assemblies, and to preserve order in them. In war they were employed to treat with the enemy; in time of peace all care of sacrifices and sacrificial feasts devolved upon them. As an ensign of office they carried a sceptre, and were under the immediate protection of Jupiter, *Διὸς ἄγγελοι*, *Διὶ φίλοι*, Il. 1, 334. 8, 517. [They placed the sceptre in the hand of one about to speak in the assembly; they waited at royal meals.] C. || *δορηρός, ἥ, ὅν* (*δορύνω*), *busy, quick, fleet, hasty*, epith. of *θεράποντες* and of *ταμίη*, Il. 6, 381. Od. 1, 109. C. || *θεράπων, οντος, ὁ*, is distinct from *δοῦλος*, and signif. a *voluntary servant*, not merely of free birth, but often of noble descent; thus Patroclus is *θεράπων*, the comrade of Achilles (16, 244); Meriones of Idomeneus (23, 113); all heroes are called *θεράποντες Ἄρης* (2, 110); and especially those attendants of heroes who guide the horses, charioteers, *ἡνίοχοι θεράποντες* (5, 580). In the Od. the *θεράποντες* perform duties of various kinds in the house (Od. 1, 109); however, they are always like the squires of knights, of noble descent, as Eteoneus, Od. 4, 22 (from *θέρω*, *fovere*, prop. to give any one up to service). C.

322. *ἐρχεσθον κλισίην*. Verbs of *going, coming*, &c. often have the accus. of the place without a preposition. C. || *κλισίηνδε*: *ταῦτὸν κλισία τε καὶ σκηνή*, πλὴν ὅσον ἡ μὲν κλισία μιμεῖται πως οἰκίαν, πύλας τε ἔχουσά τινας, καὶ μοχλὸν ἐπὶ ταῖς πύλαις, ὅποια καὶ ἡ τοῦ Ἀχλλέως κλισία φανήσεται (Il. 24, 448, seq.) ἡ δὲ σκηνή οὐκ ἀπὸ ξύλου ἐξ ἀνάγκης μόνον, ἀλλὰ καὶ ἀπὸ συνδόνων ἢ πύλων ποτὲ συνίσταται. Cf. Heyn. Excurs. xvi. Æn. i.: Multum a veteribus laboratum in hoc vocabulo, ita ut Dorotheus, Ascalonita teste, Schol. B. ad Il. 9, 90, totam vitam consumpserit ad explicanda vocabula κλισία et κλισίον. F.

323. *χειρὸς ἐλόντ' ἀγέμεν*. Cf. *ὅν κεν ἐγὼ δῆσας ἀγάγω*, 2, 231. In Latin we must say *manu prehensam ducere*; *vinculam ducere*. N. || *ἀγέμεν*, i. e. ὥστε ἀγεῖν. C.

324. *εἰ δέ . . . δώρσιν*, 205. || *κε* — *ἔλωμαι*, cf. v. 137. C.

325. *σὺν πλεόνεσσιν*, i. e. *ἀνέρασι*, with more than I now send.

The Scholiast wrongly supplies *κρήμασι*, as if Agamemnon meant to fetch away Briseis and somewhat more besides her. C. || *ρίγιον*, 152.

326. *πρόιει* (*misit*, 201) = *ἐπιτέλλων*. See on v. 134, and below, 379. But in our passage the impf. has the force of a *pluperf.*: for it is wrong to think that he *went on charging them* as he put them on board. N.

327. *αἰκόντες*: *ἐκόντως* καὶ τὸν Ἀγαμέμνονα γὰρ δεδોકασι, καὶ πρὸς δὲ ἀποστέλλονται. Schol. D. Cf. subsequentem narrationem, v. 331. Benth. adscript: "Nisi *αἰκόντες* fuit, ut βῆ δ' *αἰκίων*, v. 34." Non male! — But compare line 330. F. || *βάτην* = *ιβήτην*, 210, 28. C.

330. οὐδ' ἄρα. "Dicitur hoc: nec rebus ita comparatis hos conspicatus letatus Achilles est." Kl. It was not natural under the circumstances that he should be glad to see them. Cf. Virg. *Æn.* vi. 392: *Nec vero Alciden me sum letatus euntem accipisse.* C.

331. *ταρβήσαντες* = *confusi*; they had been thrown into a state of confusion (*aor.*); but *αἰδομένων* denotes a continued state. N.

332. οὐδέ — *προσιφώνεον*. "Silentio isto significantius, quam, alio sermone potuissent, et Agamemnonis honori et Achilles et suæ etiā ipsorum salutis consulunt." Cl.

334. χαίρετε, "Joy be with you! hail!" V.; the usual formula of salutation on coming and going, cf. *Od.* 5, 205. C. || *Διὸς ἄγγελοι*. Heralds are called messengers of Zeus, because they, as servants of the kings in messages and public assemblies, were thought to stand under the special protection of Zeus. Cf. Köpke on "The Military Affairs of the Greeks," p. 254, ff. C.

337. *Πατρόκλεις*, vocative of the collateral form *Πατροκλής*. C.

338. τῷ δ' αὐτῷ, not *idem*, but (*hi ipsi*) they themselves. C. || *μάρτυροι πρὸς θεῶν*, with the gods and men, i. e. acknowledged as witnesses on the part of the gods and of men. C.

340. τοῦ [§ 444, 47] *βασ. ἀπ.*: agnoscenda in τοῦ vis demonstrativa (sicut 2, 275; 21, 317, τὰ τεύχεα καλὰ. *Od.* 9, 378, ὁ μοχλὸς Ἰλῆϊνος), quæ nisi inesset, adjectivum medium teneret locum inter articulum et substantivum. Quanquam hujus constructionis (τοῦ ἀπην. *βασιλ.*) apud posteriores legitimæ, apud Homerum sicut reliquus articuli usus, exempla rariora. Duplex autem, si recte usum observavi, eorum genus; alterum, ubi adjectiva sunt pronomina, velut τῷ ἐμῷ θυμῷ, τὸ σὸν μένος, τῶν ἑλλων Δαναῶν, &c. alterum ubi substantivum est nomen proprium, velut ὁ κλυτὸς Ἀχιλλεύς, ὁ τλήμων Ὀδυσσεύς, τὸ Πηλεσγικὸν Ἄργος. Sed multo rariora, qualia τῶν προτέρων ἐτίων, *Il.* 11, 691. τὰ μακρότατ' ἔγχε', 14, 373. τὸν δεξιὸν ἵππον, 23,

336. Corrige igitur, Thierach. l. c. 23: qui talia Epico sermoni prorsus abrogat. *F.* || ἀπηνός: notat σκληρόν καὶ ἐναντίον πρὸς τὸν ἐνη. Eust. Vocabulum incertæ originis, neque enim etymon ἰός, neque ἀπὸ αἶνον probabile est. Ante Wolfium colon ponebant post ἀπηνός, ita ut ab εἰ ποτε iusjurandum ipsum inciperet, apodosis autem abesset schemate aposiopesis. Sic Herm. Vig. p. 870. Sic Vossius quoque in Germanica interpretatione. At recte a Wolfio opponitur, neque δὲ neque δὴ illi interpunctioni et interpretationi convenire. *F.* || εἰ ποτε δ' αὖτε = δὴ αὖτε (not δέ), *if ever again*. The heralds are to be his witnesses *if* ever his services are wanted: the implied meaning being, that *those services will be withheld*; the testimony of the heralds to the insult offered him will justify his withholding his assistance. Voss. (Obs. p. 15) supplies τοῦ ὁρκου το μάρτυροι, and begins with εἰ ποτε a new sentence, to which the apodosis is omitted. "The heralds shall be witnesses of this oath! If I am ever again wanted to ward off evil, then . . .! Every one supplies in thought what is unmentioned: then shall follow what he has deserved of me, the madman." On εἰ with the subjunct., cf. Gr. 1294, § 854, Obs. C.

341. χρεῶ: the Epic form of χρεῖω, gen. χρεϊῶς, dat. χρεῖω, need, want of; hence *distress*. Homer does not use the form χρεῖω, except in the elliptic usage, where ἰκάνει or ἔχει (Herm.) is understood, as τίπτει δέ σε χρεῖω; &c. || αἰκία, αἰκίης, ἴς, gen. ἴος, poet. for αἰκίης = αἰκίλιος, unseemly, shameful, contemptible; νόος, Od. 20, 366: λαιγός, πότμος, cruel suffering, end, Il. 1, 341: ἔργον, an unseemly deed; often in the plur. μισθός, pitiful wages, Il. 12, 405. C.

342. ἧ γάρ. This asseveration implies that the madness of Agamemnon consists in his not foreseeing that the time would come when the assistance of Achilles would be indispensable. || ὀλοῖσσι (cf. 67 and note), adopted by Spitzner from the Venetian MSS. ὀλόος, destructive, ruinous, &c. (ὀλλύναι.) || θύειν, intrans. to move violently, to rush on, to roar, to flow. a) Spoken of wind, rivers, floods, &c. b) Of men, generally, to rage, to storm, to rush boisterously on, φρεσί: ἔγχει, dat. instrum. Il. 11, 180. 16, 669. (In this meaning θύω has always ὕ, and also in θύειν, sacrifice, except in the trisyllabic cases of the part. pres. θύων, see Spitzner, § 52, 4.) C. Passow considered both verbs to be one, with the original meaning of *burn*; that of *sacrifice* being derived from the trans. notion; that of *raging*, &c. from the intransitive one, of *burning up*, *firing* or *flaring up*.

343. οὐδέ τι οἶδς = and has no knowledge how to — (is utterly unable to —): || νοῆσαι πρόσσω καὶ ὀπίσω (= πρόσσω καὶ ὀπίσω), i. e. to comprehend the future consequences of past events.

344. ὅπως . . . ὅσοι μαχίοντο, so far *safe*, as a valiant champion could make them. Since ὀδὲ has the meaning of a present, the subjunctive would be expected; but the *optative* may be defended, on the principle that the speech belongs to the *obliqua oratio*, Achilles referring the effects of such knowledge (had it been possessed) to the mind of Agamemnon. But another great objection is, that the third pl. of the opt. pass. or mid. ends in *οἶατο* in Homer, never in *οἶντο* (*F.*). Thiersch wishes to read *μαχίονται* as fut. indic., which with ὅπως would be quite correct. Bentley approves of Barnes's emendation *μαχέσθαι*; but Spitzner and Bekker both retain *μαχίοντο*.

345. ἐπεκτιθέτω. Cf. v. 218, *supra*.

348. Non articulus, sed quasi prævia subjecti annuntiatio, cujusmodi exempla, v. 380, 383, 391, 409, &c. *F.* || ἀέκονσα, from her affection for Achilles.

349. δακρύσας. Achilles did not weep on account of parting from his Briseis, but on account of the affront, that his honorary gift had been taken from him, cf. v. 355. Tears were for Homer's heroes nothing dishonouring, for they often expressed their pain and their grief, cf. 7, 426. 10, 378. *K.* Verissime Lessingius in Laocoonte heroum Homericorum facta quidem sæpe hominum conditionem excedere, mores autem sensusque vere humanos esse observavit. *F.* || ἐτάρων — νόσφι λιασθείς. Connect ἐτάρων νόσφι, comp. 11, 80. *F. C.* Properly νόσφι must be considered *doubled*: ἐτάρων νόσφιν ἔξω, νόσφι λιασθείς. *N.* λιάζομαι, *to withdraw oneself, retire*, is usually construed with a prep. or adv., cf. 21, 255. 23, 231. *Od.* 5, 462. *C.* Virgulam, quam Wolfius post ἔξω posuit, delevimus, quippe quæ intellectum impedire videretur. *F.* || λιασθείς: quomodo ex primitiva notione hujus verbi, quam κλίνειν interpretantur Grammatici, orta sit duplex significatio *separandi* et *cadendi*, ostendit Buttm. *Lexil.* i. p. 72, seq. Cf. *Herm. Eurip. Hecub.* 96. *F.*

350. θιν' ἔφ', i. e. ἐπὶ θίνα, *on the strand*, not θιν': for it is the accus., with which ἐπὶ belonging to ἔξωθαι is construed. Cf. 8, 442, (also ἔξ. ἐπὶ τινι, *Il.* 8, 74.) *C.* || ἄλδς πολίης. By the shore the sea is πολίη, hoary with foam; further out its waves are dark like wine, οἶνός, cf. v. 482. *V.*

351. χεῖρας ὀρεγνός (210, 110): εἰς ἄλα understood. Achilles stretches his hands towards the sea, where his mother (the sea-goddess, *Thetis*) dwelt. *C.*

352. μινυνθάδιόν περ. μινυνθάδιος, ὃν (μινυνθα), compar. μινυνθαδιώτερος, *lasting a short time, αἰών, short-lived.* *C.* || πέρ — πέρ are used correspondingly. *C.*

353. τμήν περ. The first περ signifies *very*, as v. 131; the second *at any rate then, or, at least then.* We must not suppose

any real *difference* of meaning: the force given to *μυνυθάδιος* and *τιμή* is, that each must be taken in its *full extent*: as the short period of his earthly existence is to be taken strictly (admitting of no *extension*), so the honour by which it was to be compensated must also be taken in its strict sense (admitting of no *diminution*). For Achilles was destined an alternative of fates; either long life without fame, or a short life with eternal fame, cf. 9, 410. C. || ὀφελλεν, *debebat*, 210, 113. C. || ἐγγυαλίζω (γύαλον), fut. ἐγγυαλίζω, aor. 1. ἐγγυάλισα, prop. to give into the hand; hence, to give up, to communicate, to bestow, *τί τινι*: σκῆπτρόν τινι, Il. 9, 99: *τιμήν, κύδος, κέρδος*: τινά τινι, to give any one to one, Od. 16, 66. C.

354. τυτθόν. Schol. *ὀλίγον*.

356. ἀπούρας, Ep. partic. to the defective ἀπηύρων, = ἀφελόμενος. C. 210, 23, foot-note.

358. ἐν βένθεσσιν. In the depths of the sea are the dwellings of the sea-gods, cf. 13, 21. C. || παρὰ πατρὶ γέροντι, Nereus, son of Pontus, and spouse of Doris, cf. Hes. Theog. 233, ff. C.

359. ἥδ' ὀμίχλη, like a mist, i. e. as a mist-cloud arises from the sea, or, concealed in a mist. Cf. 5, 185, 186. 15, 308. K.

361. κατέρρεεν, Ep. = κατάρρεεν, *demulsit*. This verse often recurs, 5, 372. 6, 485. C.

362. τί δέ σε φρ. ἴκ. πένθος, double accus., cf. v. 236. C.

363. ἵνα εἶδομεν = εἰδῶμεν, *ut sciamus*, for which reason some, e. g. Thiersch, would have εἰδόμεν paroxytone (210, 50, bottom of page). C. No Götting. F. adds as a reason, that in all probability the ancients distinguished εἰδομεν (*vidimus*) from εἰδόμεν (= εἰδῶμεν, *sciamus*) by their pronunciation.

365. τίη; *why then?* an Ep. form from *τί*; Cf. ἐπιή. C.

366. ἐς Θήβην. The city *Thebe* lay on the border of Mysia, on the mountain Placus (thence Ὑποπλακίη), in the district afterwards called *Adramyttēnē*. The inhabitants were *Cilicians*, cf. 6, 395. 415. C. || ἱερὴν πόλιν. The poet calls countries, cities, islands holy, inasmuch as they stand under the protection of a god, cf. Od. 1, 2. C. || Ἡερίωνος, Eëtion, father of Andromache, was, along with his sons, slain at the taking of this city, cf. 6, 395. C.

368. εὖ = καλῶς, i. e. according to merit and equity. C. || μετὰ σφίσιν, *inter se*.

369. ἐκ δ' ἔλον, κ. τ. λ. as a γέρας *præcipuum* (N.). Hence ἐξαιρέτος, *eximius, præcipuus*.

372—379. The whole passage from 366—392 is by several grammarians unjustly rejected, because much of it is repetition. Cf. 1, 13—16. 22—25. Such literal repetitions are, however, characteristic of the simple unstudied language of nature

(cf. the Bible, e. g. Gen. i. 31), as is proved by the way of speaking among men not scientifically trained. Cf. Cammann, p. 81. *C. και πρὸς εἰδὸτας ἔθος λέγειν ἐπικουφίζοντας τὴν ὁδὸν*, Schol. BI.; a doctrine which Näcke has illustrated by instances from the Tragic writers. Prælect. Bonn. 1823, April. F.

382. οἱ δὲ . . . the pronoun *passing* into the article. || *νό* (211) denotes the *immediate following* of this consequence, = *as one may suppose*, Hartung, ii. 98, sqq. Cf. II. 22, 405: ὡς τοῦ μὲν εἰκόνιτο κάρη ἅπαν' ἡ δὲ νυ μήτηρ τῶλε κόμην. N. Cf. v. 414.

383. *ἱπασσύτεροι*, fast one upon another, in heaps, in numbers (153), cf. 4, 423. C. || *κῆλα*, v. 53.

384. *πάντη* (*πάντη*, B. N. F.: contra S. Bk.), the *terminus ad quem*, further explained by *ἀνὰ σπατόν*. N. || *ἄμμι*, Dor. = *ἡμῖν*. 157.

385. *θεοπροπίας*, v. 85. C. || *ἰκάτω*, i. e. which Apollo reveals to him. C.

388. *ἠπειλήσιν μῦθον*. The cæsure after two spondees produces a very heavy line. Obs. *ἀπειλεῖν*, here = to speak threateningly; not from any change of meaning in the verb, but because *ἀπειλεῖν μῦθον* is used as a *condensed* expression for *uttering a threatening speech*. δ δὲ . . ., *which is already executed or acted upon*.

389. *ἰλίκωπες*, cf. v. 98. C.

390. *ἄνακτι*, Apollo. C.

391. *τὴν δὲ*. The article often stands thus, separated by the verb from its substantive, as an introductory announcement of the object. C. || *ἔβαν* = *ἔβησαν*. C.

393. *εἰ — γέ*, at least if. C. || *περίσχειο*, Schol. *βοήθησον: περιέχεσθαι τινος* (construed with gen. like *ἔχεσθαι*, and other of its compounds. F.), to *encompass* one, to *protect*, *screen* him, cf. Od. 16, 300. C. || *ἔηος*, not *ἔηος*, for it is the genit. of *ἔς*, *noble*, *brave* (149). Cf. Buttm., § 58, p. 89, and Lexil., p. 246. C. (Bekker, as quoted by Sp., had shown that analogy requires either *ἔηος* or *ἰοῖο*. I don't know why he afterwards adopted *ἔηος*.)

394. *λίσαι*, 210, 78. The α of *Δία* is lengthened by the *arsis*, favoured by the facility with which the liquids are doubled. F. || *εἰ ποτε δὴ*, cf. v. 40, and infra, 503. C.

395. *ὠνησας, juvasti, delectasti*. 210, 106. || *ἡ ἔπει ἡὲ καὶ ἔργω*, as a proverb, by word and deed, cf. v. 77, 503. C.

396. *πολλάκι γάρ σο*. The pron. *σίο* is used with emphasis, and therefore, according to the grammarian Herodian and others, should retain the accent. So Heyne, Spitzner, Crusius. Cf. Th. § 205, 15. Construe *πολλάκι ἄκουσά σο εὐχομένης*. C. || *πατρὸς ἐνὶ μεγάροις*, *ἡμοῦ* understood. C. || *ἐνὶ μεγάροις*:

Phthiæ. Miro errore inductus Köppen. cogitavit de Thetidio, Thessalicâ urbe. F.

397. ὅρ' ἔφησθα. W. compares the Latin: *Audiui ex te quum diceres*, &c.

399. ξυνδῆσαι. In the Iliad H. always uses the (Attic) form ξυν- (not συν-) *δῖω*, to bind, to fetter.—Hanc fabulam veterum interpretum complures, maxime qui Stoicæ disciplinæ se ad-dixerant, ex recentioribus Koeppenus, Kannius, Hermannus, Welckerus, physica vel allegorica ratione interpretantur, quæ interpretatio num vera sit, semper sub iudice lis erit. Exempli causa adscribimus, quæ Schol. BL. habent. Δία φησι τὴν ἀκρατον θερμασίαν, τὴν καὶ τοῦ ζῆν καὶ τοῦ εἶναι ἡμᾶς αἰτίαν, Ποσειδῶνα τὸ ὕδωρ, Ἦραν τὸν ἀέρα, Ἀθηνᾶν τὴν γῆν, Βριάρεων τὸν ἥλιον (πάντων γὰρ τῶν ἀστρῶν φωτεινότητος ἐστὶ) θέτιν δὲ τὴν θέσιν καὶ φύσιν τοῦ παντός· τοῦ ἡλίου τοίνυν ἀφισταμένου ἐπὶ τὰ μεσημβρινά, ψύξεως γινομένης ἐν τοῖς καθ' ἡμᾶς μέρεσι, συμβαίνει τὸν ἀέρα, φύσιν ἔχοντα μεταβάλλειν εἰς ὕδωρ, τότε μάλιστα ἐξυγραίνεισθαι πλεον καὶ δυσχείμερον γίνεσθαι. Ποσειδῶνα οὖν καὶ Ἦραν καὶ Ἀθηνᾶν διὰ τοῦτο βουλομένους συνδῆσαι τὸν Δία φησὶν, ἐμφαίνων, ὡς ἔφην, τὴν χειμερινὴν κατάστασιν, ἐν ᾗ συμβαίνει τὸ ψυχρὸν ἐπικρατέστερον εἶναι τοῦ θερμοῦ· ἀλλ' ἡ θεὸς ἀνάγουσα τὸν ἥλιον ἐπὶ τὰ βόρεια φαίνεται ὥσπερ βοηθοῦσα τῇ Δι'· εἰκότως δὲ ἐκατόγχειρον τοῦτόν φησιν, ὅτι πάντα τρέφει, καὶ φύει, καὶ αὖξει, καθάπερ πολλαῖς ὁμοῦ χερσὶν ἐργαζόμενος· οὐ πατρός δὲ ἀμείνων, τοῦ Διός. Sic BL. Similia apud reliquos. Quicquid est, hoc tamen pro certo affirmari licebit, Homericis carminibus ipsis nullum præsidium præberi istiusmodi interpretationis, et rem tanquam vere gestam tradi a poeta, allegoricam autem interpretationem sero demum Græcis placere cœpisse. F. || Ὀλύμπιοι, i. e. the gods of Olympus. C.

401. ὑπελύσας (= ὕσω) δεσμών, *didst deliver him from his bonds* (gen. separativus).

402. ὤκα (ὥκως), *celeriter*. || ἐκατόγχειρος is an ἄπαξ λεγόμενον. ἐκατόγχειρον, *the hundred-armed*. According to Hesiod, Theog. 149; Apollod. 1, 1, there were three of these hundred-armed giants, Cottus, Gyes, and Briareus. C.

403. δὲν Βριάρεων — Αἰγαίω'. He of the hundred arms was named in older poems Briareus (i. e. the Strong), in later ones Ægæon. Homer introduces double names for several objects, one of which names he ascribes to the gods, the other to men; cf. 2, 213. 14, 291. 20, 74. A Schol. to Il. 20, 74, quite rightly explains the speech of the gods as being the oldest speech. In Hesiod, Briareus is the son of Uranus and Gæa, to whom Poseidon gave to wife his daughter Cymopolea: he does not mention the name Ægæon. In the Schol. to Apollon. 1, 1167, Ægæon is a son of Gæa and Pontus, and dwelt in the

sea. Ovid also (*Metam.* ii. 9) names him among the sea-gods. Since Homer makes him to be fetched, by means of Thetis, for the defence of Zeus, and calls him stronger than his father, he seems rather to recognize this latter parentage. *V.* So *Cru-sius*; but in the opinion of Nägelsbach, αὔρε proves that H. considers Ποσειδῶν his father: as Poseidon, with the other gods, had shown himself stronger than Zeus, so Briareus, *on the other hand*, had shown himself stronger than Poseidon. The difficulty in this explanation is, that it was only when aided *by the other gods*, that Poseidon was stronger than Zeus. || ἀνδρες δὲ τε. Nägelsbach says: "We have here particles united that are in their nature exactly opposed; for δὲ (μὲν — δὲ) is the mark of *separation* and *opposition*: τὲ (τὲ — καὶ) that of *union*. But *opposition* is inconceivable without an *opposed* object. *Great* is only *great*, because another object is *little*. Every *opposition* at once *separates* and *unites*. This *connexion*, which to our feeling is already involved in every particle that denotes *opposition*, Homer endeavours to *mark externally*, by appending to it τὲ. We may in the passage before us express the force of the two particles δὲ τε by a circumlocution of this kind: "*The gods name the giant Briareus, men they also name him, but name him Αἰγῶν.*" Cf. II. 2, 814, and the remark on 406 just below.

404. γάρ refers to ἐκατόγχιμος (*N.*), to καλίσασσα (*S.*). This myth of the chaining of Zeus is different from the Titanomachia, in which all the Olympic gods were on the side of Zeus. Clarke, Heyne, and others, found signified in this myth the strife of the elements, and various phenomena of nature. *C.* || βίη, according to Aristarch. βίην: but cf. *B.* 431. 11, 787. *C.*

405. κύδῃ γαίῳν, *exulting in the fame of his deeds*. Γαίῳν (only in this form and phrase, which Hom. often uses about the gods, cf. 5, 906. 8, 51) is related to γάννυμαι and γηθεῖω. Κύδος relates to *warlike glory*: often to the consciousness of possessing *might* or *glorious strength*. *C.*

406. οὐδὲ ῥ' ἰδῆσαν: *Δία* understood. Voss. wishes here, as in 2, 708, to read οὐδὲ τε ἰδῆσαν. *C.* || ῥέ (weakened, according to Hartung, from ῥῆ) denotes principally in Homer the *correspondence* and *equal validity* of two clauses: = a weak '*so*.' When οὐδὲ τε follow a *negative*, they indicate that the *denial* is expressed with the same *force* or *certainly* as the preceding statement: if they follow an *affirmation* (as here), they place the denial of the second clause on the same footing of certainty as the affirmative of the first: here = *ut illum metuebant, ita nec Jovem vincebant*. Cf. (for the latter usage) II. 2, 179; 12, 106, &c. *N.*

407. λαβὲ γούνων : μὴν understood, as 2, 319. Suppliants embraced with one hand the knees of him whom they supplicated, and with the other hand touched his chin. Cf. v. 500. C.

408. αἱ εἰν πως, *if by any means*. Cf. v. 99. C. || ἐπὶ Τρ. ἀρῆξαι, tmesis from ἐπαρῆξαι Τρ. C.

409. τοὺς δέ. Cf. v. 390. C. || κατὰ πρύμνας. In landing they turned the ships, and drew them ashore stern foremost, comp. Virg. *Æn.* vi. 3: *Obvertunt pelago proras et litora curvae prætexunt puppes*. C. || ἔλσαι (v. εἶλω or εἰλιώ : 210, 51), Apoll. συγκατακλῖσαι, *to shut or hem in*. Cf. Buttm. Lexil., p. 254. C.

410. ἵνα π. ἐπαύρωνται βασιλ. ἐπανρίσκεσθαι τινος, *to enjoy, have the benefit of one*, is here used ironically, as 6, 353. C. 210, 55.

412. ἦν ἄτην, *his infatuation, his crime*. Buttm. Lexil., p. 5, sqq., attempts to prove that *harm, injury* is the only *primary* meaning of this and the kindred words; that of its happening through the agent's own *fault or imprudence* being *often*, but not *necessarily* or *always* implied. || ὄρ', i. e. ὄρε. Cf. II. 8, 406. N.

414. τί νυ; = *quidnam?* Hartung (ii. 101) considers the particle as related to *nempe*, and derived from the same root. He also observes that it may be connected by means of ὄνυμα with *nam* (*name-ly*); or, as he elsewhere expresses it (in his Gr., p. 305), is used by the Epic poets in the sense of δῆτα and δήπου, particles which are unknown to them. Cf. 211. || αἰνά, i. e. αἰνῶς, ἐπὶ κακῷ, *to unhappiness*. Cf. v. 418, κατ' αἴσιν. C.

415. αἰθ' ὄφελος = *utinam*. 210, 113. Schol. says: φησὶ δὲ οἷ προεθέμην ἂν σὲ ἀπρακτον βίον ζῆσαι. This is incorrect: the wish is not παρὰ νηυσὶν ἦσθαι, but ἀδάκρυτον καὶ ἀπῆμονα ἦσθαι. N.

416. ἐπεὶ νυ, *since, seeing that*. C. || αἶσα, your allotted term of life, your life. C. || μίνυνθά περ, οὐ τι μάλα δὴν. In ancient speech the same thought is often expressed, first affirmatively, then negatively [cf. 3, 59]. The adverbs are here, as often, put adjectively, as ὥς for τοῖος, 4, 319. C. To speak more accurately, they are used *predicatively*, Gr. 637, § 375, 3; so in Latin, e. g. Ter. *Heaut.* 1: *nuper notitia admodum est*. F. || πέρ, *valde*. N.

418. ἐπλεο, *thou art; properly, thou becamest, and still art*. This imperf. has commonly the signification of the present. C. *Od.* 2, 363: τίπτε δέ τοι, φίλε τέκνον, ἐνὶ φρεσὶ τοῦτο νόημα ἐπλετο; N.—Quamquam hoc ipso loco ut v. 506 et alibi sua imperfecto (an aoristo?) notio servari potest, dummodo verbo πέλεισθαι non solum ea quæ *sunt*, sed etiam quæ *fiunt*, signi-

ficari sumamus, cujus generis manifesta exempla habemus, II. 13, 632. Od. 1, 393. 13, 60, ut taceam de aliis, a Dammio citatis, plus minusve ambiguis. *F.* || τῶ = διὰ τοῦτο. *C.* || κατὰ αἶσιν: ut 5, 209. 16, 441. 22, 477. Od. 19, 259. Dammius *ablativi* significationem statuit; imo his dativis significari videtur *conditio* ac *finis*, ad quem quis sive destinatus est sive aliquid facit. Cf. αἰνά, v. 414. *F.* || ἐν μεγάροις: additamentum tritissimum in utroque carmine, quando agitur de liberorum partu, educatione, de nuptiis, morte aliisque de rebus, quæ ad privatam hominum vitam pertinent, ad nostrum sensum sæpe illud supervacaneum. *F.*

419. τερπικεραῖνψ. Zeus rejoices in his lightning, as Briareus above in his strength (v. 405), because it is only through the possession of it that he rules over gods and men.—*K. C.* || τοι is a *dativus commodi*, in your favour, for your satisfaction. *N.*

420. ἀγάννηφον, fully snowed over, snow-clad. This epithet and νηφέεις are often given by the poet to Olympus; and according to the assertion of modern travellers, the peak of Olympus is never free from snow. The contradiction, in which the representation of an eternal spring on Olympus in Od. 6, 44, appears to stand with this epithet, arises thus; that the poet takes Olympus here as a mountain, and in the Od. as the superterrestrial seat of the gods. Cf. Cammann, p. 157. *C.*

423. ἐς Ὀκ. μετ' αἶμ. Αἰθιοπῆας. "The earth was thought a flat under the vault of heaven, with the stream of Oceanus running round it." In the furthest south, from east round to west, dwelt the Ethiopians, innocent favourites of the gods, like other fabulous folks. Cf. Od. 1, 23. 4, 83.—According to Zoega, he calls the Ethiopians ἀμύμονες, *innocent, blameless*; probably for the like reason that he elsewhere calls certain Scythians δικαιοτάτους ἀνθρώπων, viz. from the obscure notion that mankind has in all times had of the innocence and justice of half savage and little known people, unless possessed with the opposite supposition, belief in their utter savageness. Cf. Volcker, p. 90. *C.* || Αἰθιοπῆας, from Αἰθιοπεύς, 148. Cf. 222.

424. χθιζός, *hesternus*, = *heri*. So the Greeks commonly use adjectives for adverbs of time. Cf. v. 479. Cf. Gr. 971, § 714, b.—Similiter Virg. Geo. iii. 538: *gregibus nocturnus obambulat*. Æn. viii. 465: *Æneas se matutinus agebat*. Horat. Sat. ii. 6, 99: *Urbis aventes mœnia nocturni subrepere*. *F.* || κατὰ δαῖτα. This is the reading of Wolf, Heyne, and Bekker, after Aristarchus, in order to avoid the double μερά. Spitzner has brought back again the old reading, defended by most MSS., as Voss. in Obs., p. 16, had previously desired. He

argues that *μερὰ δαῖτα* is like *μερὰ δειπνον*, 19, 346, they go to breakfast, to take the morning meal, Od. 1, 184, *μερὰ χαλκόν*: but that *κατὰ δαῖτα*, on the other hand, would signify, *ad cibum sibi parandum exire*, if it be compared with Od. 3, 72. 9, 253. 3, 106, *κατὰ πρῆξιν, κατὰ ληίδα πλάζεσθαι*. This, he says, suits well for a beggar, as Ulysses was among the suitors, but not for the king of the gods. We find similar repetitions of the same prepositions, 17, 432. Od. 1, 183. C.—S. justifies *κατὰ* by *κατὰ θίαν ἤκειν*, Th. 6, 30.

425. *δωδεκάτῃ, ἡμέρᾳ* understood, cf. v. 54. The number twelve stands also for after several days. Cf. 21, 46. 24, 31. 665. The poet here makes Zeus with the gods (as he does Poseidon, Od. 1, 23, 24) go to the Ethiopians, in order to gain time for the things which, according to his plan, were to take place. Agamemnon's resolve to attack the Trojans, which Zeus brought about in order to avenge Achilles, could not be carried into effect till several days after the quarrel with Achilles; for the army had first to recover itself from the consequences of the sickness, and make itself ready for battle. The twelve days' stay of the gods with the Ethiopians was explained by the ancients, either of a twelve days' feast, to which they carried the statues of Zeus and the rest of the gods out of the temple at Diospolis, comp. Diodor. 1, 97, or allegorically of the sun and the twelve signs of the zodiac. C. The fut. *ἔλεύσομαι* is not used by the best Attic writers, who preferred *ἔμι* or *ἔξω*. F. after Buttm. and Lobeck (Phryn., p. 37, sqq.).

426. *καί—καί—καί* ter positum observetur. Bis positum ap. Hom. negat Passov. F. || *χαλκοβατές δῶ* (i. e. *δῶμα*, 148), *to the brazen mansion*. So the poet styles also the palace of Alcinous, Od. 13, 4. Decorations of metal belonged in those times to the pomp of palaces. Cf. Od. 4, 71. 785. C. Al. the *brass-paved mansion*. Thus, Od. 7, 83, he speaks of the *χάλκεον οὐδόν* of the palace of Alcinous. Liddell and Scott also suggest: *with brazen*, i. e. *firm, base*; which is, I think, improbable.

427. *γυνάσσομαι. γυνάζεσθαι* (γόνυ), *to embrace any one's knees*; hence *to supplicate at his feet*. || *πίσεισθαι*, cf. v. 289. Bekker and Spitzner adopt *ἀπεβήσαιο* for *ἀπεβήσατο* as the older form: 178. For *μιν πίσεισθαι* Bothe reads *μιν* (= *μήν*), unnecessarily.

429. *εὐζωνος, ον*, Ep. *εὐζωνος* (ζώνη), *having a beautiful girdle, well-girded*; epith. of noble women, because the girdle about the breast gave a graceful form to the robe. C. || *εὐζωνος γυναικός*, cf. v. 180. C. Ad genitivum explicandum Schol. A. supplet *περί*: rectius hic casus ex notione primitiva genitivi

repetitur, qua unde aliquid ortum sit, significatur. Causa autem iræ a puella profecta cogitatur, ut Il. 9, 565: ἐξ ἀρίων μητρὸς κεχολωμένος. F.

430. βίη ἀέκοντος, *by force, against his will*. The genit. ἀέκοντος is dependent on βίη, or is the genit. absol. αὐτοῦ understood. Cf. Od. 4, 646. C.—Sed nusquam apud Hom. βίη τινός, quod perperam poëtæ a Passovio et Bernh., p. 162, trihuit. Casum adjectivi ἀέκων regi verbo (ἀπηύρα) non βίη, docent, Il. 7, 197. 15, 186. Od. 9, 403, et ἀπαυρᾶν cum genitivo personæ, ut cognatum ἐπαυρίσκεισθαι (Buttm. ind. verb. s. ΑΥΡ-) pro accusativo, quamvis rarius, tamen non inauditum: cf. Il. 19, 89. Od. 18, 273, ut taceam de usu posteriorum poëtarum. Obstare interpretationi nostræ videtur Od. 4, 646, cujus loci fortasse corrupti, (quam suspicionem forma vulgatæ lectionis ἀπηύρατο auget, de qua Buttm. Lexil. i. p. 76,) difficultatem Nitzschii annotatio nequaquam amolitur. Ceterum ἀπηύρα significatione aoristi positum. Cf. Buttm. l. c. F.

431. ἐς Χρύσην, cf. v. 37. According to Strabo, from Chryse to the camp was a day's journey, or 700 stadia. C.

432. ὅτε δὴ. On δὴ with adverbs of time cf. Gr. 1459, § 720. || λιμένος πολυβ. ἐντός. "With a favorable wind they might sail into the deep navigable water of the haven; but there, after taking in sail, they cautiously rowed to their landing-place, ὁρμός, v. 435. So also the suitors, Od. 16, 352."—V. C. || πολυβενθής, ἐς, poet. (βένθος), *very deep*; epith. of the sea. C.

433. ἱστία — στείλαντο, *vela contraxerunt*, cf. Od. 3, 10. The sails were rolled about the sprit, and fastened to the mast, which was then often taken down and laid in the ship. C. The active στέλλειν is used elsewhere, e. g. Od. 3, 11.

434. ἱστὸν — ὑφίντες. The mast stood in a socket in the midship, and was held fast fore and aft by stay-lines (προτόνισσι), cf. Od. 15, 289. With these lines they lowered it (ὑφίντες), and brought it into the ἱστοδόκη, i. e. the *mast-hold*; the place in which the mast was stowed away, when lowered; apparently a kind of *raised case* or *bed*: ξύλον κατὰ πρύμναν ἐξέχον. Eust. || πρότονος, ὁ (τείνω), in the plur.; a rope, primar. the two great ropes that extend from the top of the mast, the one to the bow and the other to the stern of a ship, to support the mast and also to lower it. C.

435. καρπάλμως, *quickly, speedily, rapidly*. καρπάλμος said to be for ἀρπάλμος, from ἀρπάζω, rapio. || ὄρμος, anchorage, road, haven (ὄρνυμι?). || προέρισσαν [προερίσσω (ἐρίσσω), aor. 1. προέρισα, Ep. σσ, to row forwards, onwards], al. προέρυσσαν: but προέρειν is not to push on with oars, but to pull forwards, as v. 308. προερίσσαι was, according to Eustath. at

Od. 9, 73, the reading of Aristarchus, and is alone suitable here. C.

436. εὐνάς ἱβαλον. The oldest anchors were large stones (εὐναι), which were let down ahead, while the stern was lashed to the strand. Cf. Od. 9, 137. C. || *πρυμνήσιος*, η, ον (*πρύμνη*), *belonging to the stern or poop*; comm. τὰ πρυμνήσια (*retinacula*), a *hawser*, the rope with which a ship was made fast when she lay at the shore; also *πίσματα* [the two words are, however, distinguished Od. 9, 136, 137; cf. *πίσμα*], the *stern-ropes*. Upon departure they were loosed; hence *πρ. λείων*, Od. 2, 418. The oppos. is *καταδῆσαι, ἀνάψαι*, here and Od. 9, 137. C.

437. ἐπὶ ῥηγμῖνι θαλ. “*ῥηγμῖν* is properly the name, not of the shore, as the Grammarians have alleged, but of the sea as it breaks on the shore, the breakers, the surf. Cf. 20, 229. Od. 12, 214.”—V. C.

438. ἐκ — βῆσαν = ἐξίβησαν. *ἔβησα* has the *transitive* meaning.

445. πολύστονος, ον (*στίνω*), *much-groaning, unfortunate*. Act. *causing many groans*. C.

447. κλειτός, ἡ, όν (*κλείω*), *famous, glorious, excellent, illustrious*; spoken of persons, Il. 3, 451. Od. 6, 54; of things: *ἐκατόμβη*, often Il.; *Πανοπεύς*, Il. 17, 307. C.

448. ἐξίως, adv. (poet. for ἐξῆς), *in course, in succession, in order*, Il. and Od. C.

449, 450. In these verses and vv. 457—466, we have the mode of offering exactly described. Cf. Od. 2, 439, ff., 14, 419. || *χειρνίψαντο*, they washed their hands, as was the practice before meals, and before any religious rite. Cf. Od. 1, 136, 2, 261. || *ούλοχύτας ἀνέλουντο*, they took the fore-offering of whole barley from the basket, Od. 4, 761: barley, as being the oldest field-produce of the Greeks; whole, as it was eaten before the invention of grinding. The Romans took salted spelt-meal, *mola salsa*, cf. Virg. Ecl. viii. 82. Both sorts of fore-offering were a thankful remembrance of the benefits of cultivation.—V. Butt., in his Lexil., derives *ούλαι* from *έλω*, the root of *άλέω*, *to grind* (C.): so that *όλή, όλαι* = *mola*, according to him, the old name for *grain in general*; in its strictest sense that which was prepared for food by *treading or grinding*.

450. τοῖσιν, cf. v. 58. C.

451, 452. Cf. v. 37, 38. C.

453. ἤμην δῆ. Spitzner reads *ἡ μὲν δῆ* after two other places, 16, 256, and 14, 234.

454. ἔψαο, from *έπτομαι*, *to press, distress, chastise*. Cf. 2, 195.—W. C. Related to *έπος, έπώω*.

456. ἤδη νῦν, *jam tandem*. C.

458. προβάλοντο. Cf. Od. 3, 445. 14, 422. The fore-offering was sprinkled on the animal to be offered on the altar, Od. 3, 445, and the hair cut from the animal's head was thrown into the fire by way of consecration. C.

459. αὔρυσαν, they bent back, was in sacrificial language accented as one word. The sacrificial animals had the neck bent for slaughter, upwards for the superior, downwards for the inferior deities.—V. C. On ἱρύω cf. p. 153, note 6. || σφάζω, -ξω, to *slay*: δέρω, to *flay*.

460. μηρούς, = *μηρία*, v. 40. According to old practice, these thigh-pieces were not offered on the altar till after they had been covered above and below with a layer of fat (*κνίστη*), and overlaid with raw slices from all the joints (*ώμοθήτησαν*), that with these they might be entirely consumed in the fire, which was considered a good omen. C.

461. δίπτυχα ποιήσαντες. Schol. διπλώσαντες τὴν κνίσσαν. It is the accus. sing. of a form διπτυξ, κνίσσαν understood. C. So N.: others consider it the *neut. pl.* used either *adverbially* or *substantively* (making a double of it, *laying it double*); the regular form being δίπτυχος.

462. αἶθωπα οἶνον, *the sparkling wine*; according to Athen. 1, p. 26, *the dark-red*; the first explanation is, however, the more correct, because this epithet, Od. 17, 19, is joined with ἱερυθρός. Cf. Gell., lib. 17, c. 8. C. It is applied to χαλκός, and once to καπνός, prob. = *ruddy*, mixed with *flame* [αἶθω = *uro* and *ardeo*. αἶθός, *fiery*].

463. νίοι — πεμπύβολα [πέντε ὀβελός, *spit*]. With these five-pronged forks they held the nobler viscera fast, and laid right again the parts that fell out of place, in order to avoid evil omen. Cf. 2, 426. K.

464. σπλάγχν' ἐπάσαντο, the nobler viscera (*σπλάγχνα*), as heart, lungs, liver, were burnt at once as fore-offering. Cf. Od. 3, 9. C. || πατίομαι, Ep. depon. mid. aor. ἐπασάμην, Ep. πασσάμην, pluperf. πεπάσμην, to *taste*, to *eat*, to *consume*, with accus. σπλάγχνα, Δαμήτερος ἀκτὴν; elsewhere with gen. οἴοιο, οἶονοιο, δείκνου (pres. not found in Hom.). C.

465. μίστυλλον. μιστόλλω (akin to μίτυλος), to *cut in small pieces*, to *cut up*; spoken of carving flesh. Cf. Virg. Aen. 1, 212, *in frusta secant*. C. || τάλλα, Spitzner. τάλλο, according to Buttm. 29, 2; Rem. 2. C. || ἀμφ' ὀβελοῖσιν ἔπειραν, a pregnant construction; on the spits, so that the flesh stuck round about them. C. Cf. 1433, § 645.

466. ὀπτάω, aor. 1. ὥπτῃσα, to *roast*; spoken of flesh (never, to *boil*). C. || περιφραδής, ἐς (περιφράζομαι), *very considerate*,

prudent, wise, h. Merc. 464; often adv. περιφραδίως, *thoughtfully, considerately*. C. || ἐρύσαντό τε πάντα, *off the spoils*. C.

467. *τετεύκοντο, appararunt*. Cf. τεύχω, 210, 147. κ. Ionicum, ut in δεικίσθαι. Neque ἐτυχον neque ἐτυχόμεν unquam hac significatione pro ἐνευξάμεν. F.

468. δαιτός ἔστις, Schol. ἰσομοίρου καὶ μεριστῆς. δαῖς ἔστι, poet. from ἴση, is an equally portioned, common feast. For the sacrifices were properly banquets, to which the gods were invited, and to them, as to the rest of the guests, their portion of the meat was assigned. Cf. Od. 3, 44, 46. 14, 434.—V. Others explain it after Zenodotus by ἀγαθή. C.

469. αὐτὰρ — ἔντρο, a frequently recurring verse, comp. Virg. Æn. viii. 184: *Postquam exempta fames et amor compressus edendi* (ἐξ — ἔντρο, from ἔημι, Schol. ἐξίβαλον). C.

470. κρητῆρας ἐπιστῆψ. ποτοῖο. ἐπιστῆφσθαι, as Voss. and Buttm., Lexil., show, signifies in Homer, not to crown with garlands, but to make so full, that the liquid, like a crown, rises above the brim; or to fill up to the brim. Thus we find, Od. 2, 431, κρατῆρας ἐπιστεφίας οἶνοιο. The practice of crowning (with garlands) sprung up later, comp. Virg. Georg. ii. 528: *socii cratera coronant*. C.

471. ἐπαρξάμενοι δεπάσσω, *after pouring the first of the wine into the goblets*. [Cf. Od. 18, 408: οἶνοχόος ἐπαρξάσθω δεπάσσω.] This, according to Buttm., Lexil., 168, is the exact translation of this word; for ἀρχεσθαι, and some of its compounds, are, as he shows, used in a religious sense, and signify, to take the first of any thing whatever, in order to devote it to the Deity, Od. 3, 445, 446. ἐπάρχεσθαι is continually employed in regard to the libation, and expresses the taking away or pouring out for the purpose of devotion; and ἐπὶ relates here to the individual persons, to or amongst whom the distribution was made. Voss., in his Obs. and Translation, takes δεπάσσει as the dative of the instrument, and translates, after the explanation of Eustath., πάλιν ἀρξάμενοι: beginning afresh with the cups, viz. beginning again from the end, to which the cup-bearer went on to the right hand. C. Observe that the youths in attendance (κούροι) poured the wine into the cups for the libation, but distributed them (νύμηναν) to the guests for the actual libation. (So F.)

472. πανηγύριοι. Cf. 424. C.

473. παιήνα, Ion. from παῖνα. The Pæon, a song in which prayer was made for health, or thanks given for health, as 22, 391; without reference to the healing god Pæon, 6, 401, who afterwards was confounded with Apollo.—V. C.

475. ἦμος (prop. = ἡμαρ), Ep. for ὅτε: the apodosis begins

with *δὴ τότε, καὶ τότε*, cf. v. 478: *καὶ τὸρ' ἔπειτα*. C. *δὴ τότε* or *δὴ ῥα τὸρ'* (at the beginning of the verse) are Homeric (for *τότε δῖη*); the metre having obviously suggested this order. "De particulis *ἤμος δέ* in transitu narrationis positis Nitzsch. Odyss. i. p. 272. Observamus *ἤμος* apud Hom. tantum diei temporibus indicandis inservire; neque tamen idcirco *ἤμος* et *τῆμος* ausim ad etymon *ἡμαρ* revocare, quod Buttm. fecit Lexil. ii. p. 228.—*ἐνέφας* cognatum vocabulo *νέφος*. Litteram palatinam, quam dicunt, in multis priscæ linguæ vocabulis fuisse initialem, paulatim ob soni asperitatem abjectam, certis vestigiis intelligitur ex *κῶν* — *ῶν*, *καπάνη* — *ἀπήνη* (illud Thessalicum; cf. Athen. x. 4, p. 418 E.) *γαῖα* — *αῖα*, *Γάβριοι* — *Ἀβριοι*, *καυλός* — *αὐλός*, *ξύν* — *σύν*, *κυπέω* — *τύπτω*, *γδουπέω* — *δουπέω*, γ loco spiritus asperi positum in nonnullis glossis apud Hesych. (cf. Th. § 153) præterea *κμέλεθρον* — *μέλαθρον*, *κότταβος* — *δτταβος*, *γνώναι* — *νοίω*, *γλάγος* — *λας*, *γλήμη* — *λήμη*, *χλαρός* — *λαρός*, *χλιαρός* — *λιαρός*, *χλαινα* — *λενα*, quorum partem habemus apud Eust. p. 1722, 46, qui prothesin ponit, ubi nos potius aphæresin statuamus; adde Etym. M. p. 494, 1. Fisch. Well. i. p. 161 et 219. De Latinis *gnarus*, *gnatus*, *gnatus* etc. Schneideri Grammat. Latin. vol. ii. p. 485, sqq." F.

477. *ἡριγένεια*, Schol. *ἡ τὸν ὄρθρον γεννώσα ἡ ἡ ὑπὸ τοῦ ὄρθρου γεννωμένη*, the dawn-born, i. e. appearing at the morning. Cf. Od. 19, 320. C.

478. *μετὰ στρατόν*. Thus Spitzner, after the Cod. Venet. from *κατὰ στρατόν* in Wolf. (*ἰκίσθαι μετὰ στρατόν*, significat ad exercitum venire, ic. κατὰ στρ. per exercitum. Cf. 2, 730. 5, 495). C.

479. *ἔκμενον οὔρον*, a favorable wind, fair wind: *ἔκμενος* always in connexion with *οὔρος*, cf. Od. 2, 240. 15, 292, probably from *ἰκίσθαι*, from *ἰκόμενος*, one that comes on the ship, *ventus secundus*, Schol. *πορευτικός*. Others, after Hesych. Etym. M., would derive it from *ἑκμάς*, the damp; so that it would signify wet, damp. Nitzsch on Od. finds in *ἑκμάς* the notion of slippery, and by it understands a smooth and gliding fair wind. C. || *Ἀπόλλων ἔει*. In Hom. not only the superior gods, as Apollo here, and Athene, Od. 2, 522, but also the less important ones, as Calypso, Od. 7, 206; Circe, Od. 12, 146, were able to send a favorable wind. C.

481. *ἐν δ' ἀνεμ. πρήσεν μέσ. ιστίον*. The Schol. explains *πρήσθην* by *φυσᾶν*, prop. to puff up; here of the wind, to swell. C. Variæ verbi *πρήσαι* significationes *comburendi*, *flandi*, *spargendi* quam difficile ad communem notionem revocentur, ostendit Buttm. Lexil. coll. grammat. indic. verbor. *πύμπρημι*.

Döderl. lect. Homeric. ii. *πρήθειν*, cf. *πιμπράναι* tantum *duriore* pronuntiatione a *πλήθειν* et *πιμπλάναι* differre. Nunquam *πρήθειν* significare *incendere*, neque unquam sine additamento (*πυρός* vel *πυρί*) comburendi vim habere existimat; num recte observaverit, cognoscas collato loco II. 13, 319. *F.* || *μέσον ἰστίον* = *mediam veli partem*. *F.* || *κῦμα* — *πορφύρειον*, the *purple wave*, because the sea in waves inclines to a dark-red or purple. The expression *οἶνοψ πόντος*, 23, 316, alludes also to this dark redness of the sea in motion. *C.*

484. *μετὰ στρατόν*, Wolf.: *κατὰ στρατόν*, cf. v. 478. *C.*

485. *ἐπ' ἡπείροιο ἔρυσσαν*. The Greeks drew their ships to land, and whenever they stopped long any where, they turned them round, and set props, shores (*ἔρματα*) under them, that they might dry the better. *K.*

486. *ἐπὶ ψαμάθοις*, dat. with *ἐπὶ* after the verb of *motion*, on the principle explained in Gr. 1433, § 645. *ψάμαθος*, or in another form of speech *ἄμαθος*, the *sand*, especially on shores, hence the *sea-shore* itself. || *ἔρμα* (prob. from obsol. *ἐρδειν* or *ἔρδειν* = *ἐριδειν*), not *ἐρδειν*, to do, but a *prop*, *stay*, *support*. Cf. Buttm. Lexil. 300. || *τανύω* is used not only of *extending* any thing in length or breadth, but also of *laying down* any *broad* or *long* object.

489. *Πηλῖος* (*ιος* with synizesis), 20, *a.* Voss. and Thiersch prefer the reading of some MSS. *Πηλῆος νῖος*, in which the last word is to be read as an lambus, as 4, 473. *C.*

490. *πωλίσκετο*, 210, 117: in hoc quidam manifesto inest vis iterativa; sed in *φθινύθεσκε* et *ποθέσκε* vv. sqq. non possumus, quin longiorem actionis moram agnoscamus, non multo illam diversam ab simplici imperfecto, quippe qua describatur animi affectio. Quæ hujus formæ vis non *iterativa* sed, ut ita dicam, *durativa*, non tam rara est, quam Buttm. videtur § 94, ann. 3. Cf. II. 5, 708: *ὅς ῥ' ἐν ὕλῃ ναίεσκε*. 16, 719: *ὅς Φρυγίῃ ναίεσκε*. Sic *ναιετάσκειν*, II. 2, 539, 841: *τέξον κέσκετ' ἐνὶ μεγάροισι*, Od. 21, 41: *μένος δ' πρὶν ἔχεσκες*, II. 5, 212; quos duo locos in iterativam significationem detorquet Buttmannus. Præterea *δαήρ αὐτ' ἐμὸς ἔσκε*, II. 3, 180: *νῆος ἐν μεσάτῳ ἔσκε*, 8, 223, idem *ἔσκε* multis aliis locis; *φιλίσκειν*, II. 3, 388; *φιλίσκειν*, *ἀτιμάζεσκεν*, 9, 450, &c. Tum observa syn-copen factam in *πωλίσκετο*, et formam pleniorē, quæ quasi legitima est, in *ποθέσκεν*, qua de re Buttm. § 105, ann. 19. Spohn. extrem. Od. p. 164, sqq. *F.* || *κυδαίνεσαν*. Homer calls the public meeting and the battle man-ennobling; because by means of these two things man might gain himself glory. Cf. v. 258. *C.* Vides jam tum non solum bellicæ virtuti sed *forensi operæ* aliquid tribuisse Græcos. *F.*

491. φθινύθεσκε (174) φίλ. κῆρ. φθινύθειν is both trans. and intrans.: here the first, as Od. 1, 250, to *consume his heart* (= life) away. C. Cf. note on 1, 490.

492. αὐθι, for αὐτόθι, αὐτοῦ, there where he was. C. (Never = αὐθις in Hom.)

493-4. ὅτε δὴ . . . καὶ τότε δὴ. So 22, 209. Od. 2, 108. 4, 420. 5, 459. According to N. the force of καὶ is given by thus paraphrasing the lines: οὐ μόνον ἡὼς ἐγένετο, ἀλλὰ καὶ πρὸς Ὀλ. ἴσαν θεοί. But though this may account for the original use of καὶ, it should be observed that it *retained* this place at the beginning of the apodosis after a temporal clause in several forms of Attic Greek: e. g. ἅμα τοῦτο ἐγένετο, —καὶ (or καὶ δὴ). || ἐκ τοῦτο, χρόνον understood, *ex eo tempore*. C. In 425 the form δωδεκάτη was used. 156, g.

495. Ζεὺς ἤρχε, *Zeus led the way*. Homer paints his gods quite after the manners of the heroic age. Just so Alcinoüs takes the lead, when with his inferior chieftains he goes to the assembly. Cf. Od. 8, 4. Cf. v. 601. C.

496. ἀνέδυστο κύμα θαλ., *she rose up on the wave*, i. e. on the surface of the sea. Cf. v. 359. C. *Emersit supra undas*. F. Formam *ιδύσαστο* cum compositis iis tantum locis vindicat, quibus significatur actio *inducendi* s. *vestiendi*; formam *ιδύσσετο* (= *ἔδν*, cf. v. 359) autem praefert, ubi subest notio *intrandi*, *emergendi* et *immergendi*, *oriendi* et *occidendi* (de sideribus). On the form *ιδύσσετο*, cf. 178.

497. ἡερίη, Schol. ἐωθινή, ὁρθρινή, *in the morning mist*, at the dawn: from ἀήρ, the *thick, hazy* atmosphere; espec. *morning mist*. Buttm. Lexil. 8, derives it immediately from ἡρι, *early*: which is less probable, though ἡρι itself comes from ἀήρ [ἡίρι, dat. Ep.]. Cf. note on v. 424, and Gr. 971, § 714, b. || οὐρανὸν Οὐλυμπόν τε. "Οὐρανός is here the upper clear region of air, the ether, into which Olympus soared up." V. Cf. Od. 20, 103. C. On the form Οὐλυμπος, cf. 66.

498. εὐρύσπα, according to the Schol. εὐρύωψ, is either the wide-seeing, wide-looking (from ὄψ or ὠψ), or the wide-thundering (from ὄψ). Voss., Heyne, and Th. (§ 181, 47) give the preference to the first explanation, because ὄψ is used only of the articulate voice, and this epithet in the Hymn to Ceres, 441, is coupled with βαρύκευπος. C. εὐρύσπα (here acc.) is also nom. or voc. for εὐρύοπης.

499. ἀκροτάτη κορυφή. The palace of Zeus was on the highest peak. Cf. v. 605, sq. C.

501. ὑπ' ἀνθριῶνος ἰλουσα. Ὑπό here implies *rest* under the object, combined with a *genitive* relation (Gr. 1428, 2, § 639, 1), *she laid hold of him under the chin* (and her hand rested there). Cf. v. 197. Cf. Plin. xi. 45: *Antiquis Græcis in*

supplicando mentum attingere mos erat. C. || ἀνθιερῶν, the *okis*, prob. from ἀνθεῖν, *florere*.

503. θυῖσα—ἐργῶ. Cf. v. 395.

504. τόδε—εἰλδωρ. Cf. v. 45.

505. ὠκυμορώτατος, of *speediest death*, here = doomed to the earliest death, most short-lived. Cf. v. 352. C. On the-superl. cf. Gr. 1516, 25, e, § 502, 3.

506. ἐπλετο, 210, 117.

507. ἐλὼν—ἀπούρας. Cf. v. 354.

508. οὐ κίρ μιν ῖσον, *do thou, at all events, honour him*, i. e. *though others dishonour him*. Cf. v. 353. C. ἀράρ ἡρίμῃσιν gives the ground on which she founds her request of *τίμησόν μοι υἱόν*, in the form of an *explanatory statement*. *Honore filium orna: est autem nunc quidem ducis injuriâ privatus honore.* N. The force of κίρ (according to Hartung) is, that the thing is true, &c., *precisely because another thing is true; or in spite of another thing's not being true*. The relation between the two clauses is either *concessive* = *quamvis* (especially with participles) or *adversative*, especially in *appeals, exhortations, &c.* Il. 11, 796: ἀλλά σὶ περ πρότω, *yet let him allow you at least to go* (if he will not assist us himself).

509. τόρρα ἐπὶ Τρ. ῖθι, *tnesis for ἐπιῖθι, tamdiu adijce Trojanis*. || κράτος, *might*, here upper hand, superiority, "strength for victory." V. Cf. 17, 210. The form ῖθι is never found in Hom. || ὅρ' ἄν, *until*, with the subjunct., points out an end in view, or an *uncertain event*. Gr. 1263, § 841, 2.

510. δφέλλωσιν τί ἐ τιμῇ, i. e. *till they have paid him still greater honour than ever*. The construction δφέλλειν τινα τιμῇ, as in Latin, *augere aliquem honore*, is found only here; elsewhere Homer's construction is δφέλλειν τί τινι. C. [ἀρετῇν ἀνδρεσσιν δφέλλει. Cf. 210, 113. 20, 242.]

511. νεφεληγερέτα, Ep. for νεφεληγερέτης, i. e. *θε δς ἀγείρει τὰς νεφέλας, the cloud-gatherer (C.)*; *the cloud-assembler* (Cowper).

512. ἀκίων, *mute, silent*. 211. || δήν, 211. || ὥς—ὡς ἔχει, viz. γούνων, *ut genua ejus apprehenderat, sic tenebat ea*; thus ὥς=ὡς, 14, 294. 19, 16. "Simplex comparatio: *ut—sic*. Alia est ratio eorum locorum, quos Matth. § 628, 4, citat, ubi actio altera alteram continuo subsecuta significatur, velut Il. 19, 16: ὥς εἶδ', ὥς μιν, etc. *simulac—statim*; atque alia Virgiliani illius, quod Wolfius cum hoc Homericō loco parum apposite comparat, Eclog. viii. 41: *ut vidi, ut perii, ut me malus abstulit error*; profectum enim illud ex Theocrit. Nyll. ii. 82: ὥς ἶδον, ὥς ἐμάνην, ὥς μιν περὶ θυμὸς ἰάφθη (cf. eund. iii. 42) ubi prius est temporale, *simulac*, alterum et tertium exclamantia, *quam, sive quantopere*. Ceterum observa h. l. demonstrativæ et rela-

tivæ particulae formam eandem, sicut v. 125, pronominis demonstrativi et relativi." F.

513. *ἱμπερυνία*, fast clinging to; prop. grown to, 210, 158. This verb is often thus used. Cf. 6, 253: *ἐν δ' ἄρα οἱ φῦ χεῖροι*. || *εἰπερο*, 210, 53. || *δευτερον αὐτῆς*: vulgaris pleonasmus. Cf. Pass. in *αὐθις*. Sic *ἀλφα δραλῆως*, 19, 317. Latinum: *rursus denovo*, et quæ sunt generis ejusdem. F.

514. *μὲν δὴ*, only now; do but now . . . *Μὲν δὴ* often stands thus with the imperative, in order to denote the hasty conclusion of a thing. The *μὲν* urges the demand; the *δὴ* requires that the thing may be at once executed and done with (*δὴ* has often this terminating or conclusive force). Cf. *ἐκτός μὲν δὴ λέξο*, 24, 650. N.

515. *οὐ τοι (σοι) ἐπι (ἐπισσι) δίος*, thou hast no need to fear. *δέος* is here *causa metuendæ*, as Od. 8, 563. C.

516. *ὅσον*, how far, in what degree. Cf. v. 186. C.

517. *μέγ' ὀχθήσας*. Cf. 11, 403. *ὀχθήσαι* (Schol. *δευνοπαθήσαι*), related to *ἄχθεσθαι*, has the fundamental notion of an oppressive burden which one hardly supports, feels with ill-humour. V.; hence, to be vexed, displeased (denoting any violent emotion). Cf. Buttm. Lexil. 464. C.

518. *ἦ δὴ λοιγία ἔργα*, sc. *ἔστι* (C.); better *ἔσσεαι* (N., F.), truly it will be a bad business. (Nägelsbach: "Verily it will be a fine story.") C. || *ὅτε*, in that, since. Cf. v. 245. C. || *ἰχθοδοπήσαι*, ἄπ. *εἰρ.*: the Grammarians derive it from *ἰχθός* and *δοῦπος*, to break out into hostility. Buttm., Lexil. 321, explains *ἰχθοδοπός* as a lengthened form of *ἰχθρός*, like *ἀλλοδαπός*. *ἰχθοδοπήσαι* is to treat, deal with in a hostile manner. 'Εφῆσεις also points out this: Zeus foresees that, if he does what Thetis requires, Hēra will chide him, and that he then, in word or deed, shall treat her as an enemy. C.

519. *ὅτ' ἂν*, when. Cf. Gr. 1263, § 841, 2.

520. *καὶ αὐτως*, even thus, i. e. without this cause (*vel sic; ultro; non laessita*. F.). Cf. v. 134. C. 211.

521. *καὶ τί μὲ φησι. καὶ τε* = *atque* (i. e. *ad-que*). The *καὶ* states an *additional* (here a more *specific*) fact; the *τί* intimates that it is *homogeneous* with the preceding (more general) statement (Hart.). It is not *peculiar* to Epic poets (as Matth. and T. say), being found in Theogn. 138 and 662. F.

522. *ἀπέστιχε. ἀποστείχων*, to go away, depart. Aor. 2. *ἀπέστιχον*. || *μή σε νοήσῃ* is the usual reading: instead of which, Aristarchus read *μή τι νοήσῃ*: which Bekker adopts. || *τι* is adverbial. Cf. on v. 550.

523. *ἔμοι δέ κε — μελήσειαι*. Cf. v. 173. || *μελήσειαι*, non: *curabit*, qui posteriorum usus est, sed *curæ erit*, ut *μελήσει*: multo rarius tamen medium hac significatione. F.

524. εἰ δ' ἄγε. Cf. v. 302. || *κατανεύσαι*. Nodding down is in accordance with the position; for Thetis was embracing the knees of Zeus, for which reason Aristarchus rejected the other reading *ἐκτανεύσαι*. C. The usual fut. is *νεύσω*.

526. *τίκμωρ*, according to Buttm. Lexil. 98, is not *any sign*, but a sign expressly appointed for a particular purpose; with solemn confirmation; or, as Voss. expresses it, the most sacred pledge of my promise. C. || *ἔμὸν*. The Schol. supply τὸ ἔπος ἢ τι τοιοῦτον. F. prefers *τίκμωρ*. || *οὐ* — *παλινάγρετον* (from *ἀγρεύ* = *αἰρέω*), not to be retracted. V.; not to be altered by change of resolution. || *ἀπαρηλόν*, *deceitful*, by false promise. || *ἀνελεύητον*, *unfulfilled*, through inability. C.

528. *κυανέησιν ὄφρ*. By *κυάνεος* is denoted blueish-black, then in general dark, blackish. C. || *ὄφρῦσι*: in *superciliis enim pars animi*, ut docet Plin. H. N. xi. 37, 51. Cf. quæ in eandem rem afferuntur a Pass. et Forcell. in vv. F.

529. *ἀμβρόσιος* (*βροτός*), *immortal, divine*. Cf. Buttm. Lexil. 79. || *ἐπιβρώσαντο*, 210, 129. *ἐπιβρώεσθαι* is used of any strong movement, cf. Od. 20, 107; here of the hair of the head; to *stream* or *roll down*. C. Buttm. says it denotes any *undulating, wavy* motion, as of a *crowd*, the *hair*, &c. The *ἐπι* denotes that the hair follows the nod. N.

530. *κρατός*, 148 (*κάρ*, p. 110). || *ἐλέλειξεν Ὀλυμπον*. Cf. Virg. Æn. x. 115: *Annuit, et totum nutu tremefecit Olympum*. "Quicum conf. eundem Æn. ii. 207. Horat. Od. iii. 1, 8: *Cuncta supercilio moventis*. Ovid. Met. i. 179:

*Terrificam capitis concussit terque quaterque
Cæsariem, cum quâ terram, mare, sidera movit.* F.

"The Grammarians derive the miracle, that merely a nod shook Olympus (comp. 8, 109, 13, 18), only from the bodily power of the gigantic god. It was not this huge growth, but the soul-stirring Omnipotence, that inspired Phidias for his sublime statue." V. Cf. Macrob., lib. v. c. 13. C.

531. *διέμαγεν*, i. e. *διεμάγησαν*, *discesserunt*. C. 210, 141.

532. *ἄλρο*, *desiliit* (210, 13). Cf. 18, 615: *ἦ δ', ἱρηξ ὥς ἄλρο*. C. || *αἰγλήεντος*: optime hoc Olympi epitheton explicatur loco, Od. 6, 42, ubi Olympus οὐτ' ἀνέμοισι τινάσσειται, οὔτε ποτ' ὕμῳ δέυεται, οὔτε χῶν ἐκίπλυνται· ἀλλὰ μάλ' αἶθρη πέπταται ἀνέμελος, λευκὴ δ' ἐπιδίδρομεν αἰγλή. Cf. ann. ad v. 420. Parum apposite Wolfius confert *nitentes Cycladas*, Horat. Od. i. 14, 19, quod epitheton ab albicantibus rupibus calcaris repetendum. F. Bentley conjectured *ἄλαδ' ἄλρο* to avoid the hiatus. But F. observes, that *no* management can get rid of the hiatus in Hom. entirely; it is better, therefore,

to acquiesce in what we find, than adopt merely conjectural changes.

533. ἐόν πρός δῶμα, ἐβη understood; the notion of which is to be taken from ἄλτο and attached to these words. Cf. Od. 8, 107. Il. 10, 407. V. The superior gods had their dwellings on the mountain-windings of Olympus, and on the loftiest peak stood the palace of Zeus, in which they daily, after the heroic usage, assembled for banquet and counsel; 11, 76. 18, 186. Od. 1, 26. C. || ἀνίσταν ἐξ ἐδίων, this sign of reverence the gods showed to Apollo also (h. in Apoll. 3), and the Lacedæmonians to their kings. Xen. de Rep. Laced. 15.—K. C.

535. ἀντίος ἴσταν, i. e. ἀντίος ἦλθον: for σῆναι, spoken of movement, is to place oneself, to step to. Cf. 5, 497. Od. 17, 447. C.

536. ἐπὶ θρόνου. The θρόνος was a large chair with a high seat, so that a footstool, ῥήνυς, was necessary. Cf. 14, 238, sqq. C.

538. ἀλίοιο γέροντος, i. e. Nereus. Cf. v. 358. C.

539. κερτομίοισι, ἔπαισι understood. So μελιχίοισι, 4, 256. C.

540. τίς δ' αὖ; who now again? Cf. v. 131: Is δ' for δὴ or δέ? On the force of δέ in questions cf. Gr. 1458, m, § 768. "Δί animi affectum significare putat Matth. § 616, 2. Cf. Herm. Soph. Electr. 147. Porson. advers. p. 199. Haud scio an præstet δέ, qua particula majus interrogationi pondus additur, ut Il. 2, 339. 4, 351, et alibi. Th. § 351. A librariis synizesin δὴ αὖ moleste ferentibus δὴ facile mutari poterat in δ'." F. (= δὴ [N, C, S.], is probably right.)

541. ἐμεῦ ἄπον. ἰόντα, for ἰόντι, which properly should be used in reference to σοί. Attraction is, however, often neglected, and the accus. follows with the infin. Cf. Gr. 1062, § 674, obs.

542. οὐδέ πω τίτληκας comprehends the present with the past, for which reason follows ὁ ττι νόησας. V. Cf. v. 230. C.

546. εἰδήσειν, Ep. for εἰσεσθαι. C. 210, 50, p. 149. || χαλεποί, Schol. βλαβεροί, *hurtful*, i. e. "thou mightest learn something that would provoke thee, and lead to words or actions which I should resent."—K. Others: "My decrees are too high for thy female understanding;" because thus only the antithesis ἀλόχῳ περ εἰούσῃ receives significance. C. [The second meaning is preferable: *gravabunt mentem tuam* (N.): non dolores futuros præsignificat Jupiter . . . sed *difficultatem explorandi*. F.]

547. δν (μῦθον understood) μέν κ' ἐπικρίεις, ᾗ understood. An unusual ellipsis. C.

548. τόν γ'. The τόν recapitulates the ὄν with emphasis, and therefore necessarily takes γέ. Cf. e. g. Il. 24, 530. N.

546. δν (μῦθον) δέ κ' ἐγών. "Conjunctivus h. l. pene neces-

sarius videtur. Neque enim Jupiter hoc dicit: *ego si vellem consilium capere . . . tu non cognosceres*, qua ratione Hermannus de *äv*, p. 172: optativum tuetur, neque ut Matth. vult, qui § 527, ann. 1, item vulgatam defendit, Jupiter incertum relinquit, num quid consilii ἀπάνευθε θεῶν capere velit. Atqui Jupiter omnino alia consilia cum Junone communicare, alia eam celare in animo habet; ‘*quæcunque consilia*, inquit, *te scire par erit, omnium prima tu cognoscas; quæcunque vero separatim capere velim* (cf. *volo*), *ea noli*, etc.’ Si autem verum est discrimen, quod Hermannus statuit l. c., p. 77: ‘*conjunctionis est debere quid fieri intelligentis, ac propterea expectantis, quid eveniat; optativus cogitantis quid fieri, sed neque an fiat, neque an possit fieri, querentis*’ si hæc, inquam, vera sunt, optativum hoc loco ferri non posse, conjunctivum autem ut in re vere futura, unico aptum esse consentaneum est. Cf. præterea Th. § 346, 13, a. et 347, 5, a. Ex multis exemplis ab illo citatis imprimis comparanda sunt, ut simillima, Il. 2, 391. 8, 10. 15, 348, ad quæ accedit, si orbi demonstrationis venia datur, v. 547, ᾗ, non ἐη, omisum.” F. || ἰθὺλωµ, i. e. ἰθὺλω. Cf. 183. Si quem — collectively, as 4, 362: ταῦτα δ’ ὁπισθεν ἀρροσέµεθ’ εἰ γὰρ κακὸν νῦν εἰρηται.

550. μήτηρ fortius quam simplex μή, quemadmodum οὐτὶ pro οὐ, et a Latinis nihil, *nequidquam* pro non ponitur. F.

551. βοῶπις, the large-eyed, prop. ox-eyed; for from the great size, or, as Varro says, from the majesty of the ox, the Grecian pastoral age borrowed the augmentative syllable βου or βο, without any lowering notion attached.—F. C.; *ample-eyed*, Cowper.

553. καὶ λίην, yea, surely; yea, by all means. Thus often in answers. Cf. 19, 408. C. Utinque cupis (v. Pass. in καί, 9). F. || πάρος, ever heretofore, with the present. Cf. v. 610. C.

554. ἐκηλος apud Homerum animantium, non rerum, epitheton. Tantum digamma Æolico transposito differre ab ἐηλος (Ἔκηλος) docet Buttm. Lexil. i. p. 145, sqq. Cf. ann. ad v. 134. F. || ἄσος, i. e. ἄτινα. Cf. v. 230. C. 165.

555. αἰνῶς, non prorsus idem quod λίην, propius accedit ad σφόδρα, quo posteriores utuntur; ponitur autem plerumque, non semper, de animi affectibus, metu, ira, gaudio, cupiditate, etc. ut Latinum vehementer. F. || δειδοικα: nunquam apud Hom. δίδουκα. Buttm. § 7, ann. 21, et indic. verb. F. || μή σε παρείπῃ. παρείπειν is to talk a person over in a tricky way, to wheedle. Cf. Od. 14, 290. C.

557. ἡρίη. Cf. v. 424.

558. ὥς Ἀχ. τμήσας, δλίσας δέ. “Here ὥς with the subjunct. follows a preterite, because the resolve to which assent

was nodded remains in force: that thou *willst*, not merely that thou then *wouldst* honour Achilles." V. "Ὡς autem quod præcedit, h. l. non significat finem vel consilium, quo Jupiter annuit, sed inservit enuntiandæ rei promissæ; est igitur non i. q. ἵνα: sed fere idem valet, quod *ἔτι*, sive constructio cum infinitivo: *ἀννυσὶ te honoraturum esse* (cf. Matth. § 534, ann. 2) ita ut aorist. conjunct. h. l. quodammodo partes futuri (cf. ann. ad v. 80) sustineat. Itaque scriptio cod. Viindob. *τιμήσεις* haud contemnenda videtur." F.

561. *δαμονίη*, wondrous, strange; *δαμόνιος*, led by the demon; so that one must act strangely, be it well or ill. Schol. *νῦν κακῇ κεφαλῇ*. || *οἶται*, "thou hast always something to suspect, art always hinting at something." W.

562. *ἀπὸ θυμοῦ* — *ἔσται*, thou wilt be far from my heart, i. e. hated. C.

564. *εἰ δ' οὖν* — *ἔστιν*, i. e. if I have really been conferring with Thetis. C.

566. *μή νύ τοι ὀφθαλμοῖσιν*. Cf. v. 28.

567. *ἄσπον ἰώνθ'*, i. e. *ἰόντε*, viz. dual for plur.; as 5, 487. So after Eustath. and the Schol., Buttm. (Lexil. i. p. 3), Bothe and others explain this place, and without doubt rightly, if we compare 15, 104: *ἡ ἔτι μιν (Δία) μέμαμεν καταπανσίμεν ἄσπον ἰόντες*, and 18, 62: *οὐδέ τί οἱ δόναμαι χραισμῆσαι λοῦσα*. *ἄσπον ἰόναι* is used of an approach, whether friendly (v. 335, 9, 508; 23, 8), or hostile, as here. As to the dual standing for the plural in the Epic language, several examples of it are to be found; e. g. *ἀλόντε*, 5, 487. "The dual and pl. forms were originally the same, as in *ἔμμε* and *ὕμας*." B. Others, as Heyne, Köppen, and Spitzner, after the Leipsic Schol., take *ἰώνθ'* as the accus. *ἰόντα*, and supply *ἐμέ* (= *ne te non defendant dii ab appropinquante me*. Sp.), although it is the only instance where the object to be ward off is a person. Zeus reminds his refractory wife of her former chastisement when he scourged her with two anvils hung to her feet, and turned out of Olympus the deities that helped her. Cf. 15, 16—24. V. C. || *ὄρε* — *ἔσται*, i. e. *ἔφω*. C.

571. *Ἡφαίστος* (Vulcan), son of Zeus and Hera, the god of fire, and of the art of working in metals, in conjunction with his skilful sister Athene, instructs mankind in the whole domain of art, cf. Od. 6, 232; he is therefore called *κλυτοτόχνης*, the art-famed; and extraordinary works of art in metal are always the work of Hephaestus. Cf. v. 607. C.

572. *ἐπὶ ἥρα φέρων*, i. e. *χαρίζομενος*. According to Buttm. Lexil. 336, it is more correct to write separately *ἐπὶ ἥρα φέρ.*, than *ἐπιήρα*; for *ἥρα* is, he thinks, the accus. of a substant. *ἥρ* (≈ *ἄρω*, *ἀπέσχω*), having much the same meaning as *χάρεις*.

ἡσα φέρειν τινί is to do what is acceptable to a person, to be agreeable to him. The Scholiasts take it as the accus. plur. of ἐπίηρος. C. Cf. 148.

573. λείγνα ἔργα. Cf. v. 518.

574. ἰριδαίνω, Ep. (ἰρίζω), aor. 1. mid. ἰριδήσασθαι, 1) to contend, to dispute, to quarrel, with dat. and ἀντία τινός, Od. 1, 79; and μετὰ τινε, Od. 21, 310; primarily spoken of a contest with words, ἐπίεσσι, Il. 2, 342. 1, 574; metaph. of winds, ἀλλήλοιν, Il. 16, 765. 2) to fight, to struggle, Od. 2, 206: ἰριδαίνομεν εἵνεκα τῆς ἀρετῆς, we struggle on account of the virtue, viz. of Penelope, as Aristarchus rightly explains it. C.

575. ἐν δὲ θεοῖσι, for εἰς θεούς: with κολφὸν ἐλαύνειν, to introduce or cause uproar, confusion among persons. ἐν stands here in a pregnant sense for εἰς with accus. Cf. 1433, § 645. || κολφός, οὔ, poet. a shriek, a cry, scolding, strife. κολφὸν ἐλαύνειν, to make an uproar, to quarrel, Il. 1, 575 (accord. to Buttm. Lexil. related to κολοῖός, κέλω, κέλωμαι; but, according to Doederlein L. Hom. Sp. 1, p. 4, κολῶω is a form of κέλλω). C. So F. || ἐλαύνοντο: Wolf. comparat. νηπιᾶς ὀχέειν, Od. 1, 297. Similibus nomnullis dictionibus inservit verbum Latinum agendi (cf. Forcell. in v.) et Germanicum treiben. F. || δαιρός, the enjoyment of a feast.

576. ἦδος, εἰς, τό, pleasure, joy, enjoyment. ἡμίων ἦδος, our joy, Il. 11, 318. C. || τὰ χερσίονα, the worse (155), i. e. quarrel, strife. Cf. Od. 18, 229. C.

577. παράφημι (φημί), to which belong the aor. παρέπικον, mid. παρᾶφαιμι (παρᾶφαιμος for παρᾶφαι., παρᾶφάσθαι), to persuade, to counsel, τινί: mostly mid. with accus. τινά ἐπιέσσειν, to persuade any one by words, to wheedle, with the notion of craft, Il. 12, 249. Od. 2, 189. C. || καὶ αὐτῇ περ νοεούσῃ. Cf. v. 217 and 508.

579. νεικίραι = νεικῇ, 183. || σὺν — ταρατῇ (210, 137), times. || ἡμιν (= nobis) is not dependent on the prep. F.

580. εἰ περ γάρ — στυφελίζαι. The Scholia contain different explanations of this passage. According to the punctuation of the text, which Wolf and Spitzner also adopt, there is a suppression of the apodosis; viz., why then he can do it. Cf. Gr. 1303, 4, § 860. Voss., in Obs., p. 25, concludes the protasis with ἀστεροπηγῆς, and takes the words ἐξ ἐδίων στυφελίζαι in the optat. as the apodosis; for in case the Olympian lightning-flasher should please, he might hurl us from our seats. Cf. 5, 303. C. || ἀστεροπηγῆς, οὗ, ὁ, the hurler of lightning, the thunderer; appellat. of Zeus. C.

581. στυφελίζω (στυφελός), fut. στυφελίξω, aor. ἐστυφλίξα, Ep. στυφλίξα. 1) to strike, to thrust, to shake, ἀσπίδα: e. g. τινά; νίψα, to scatter the clouds, Il. 11, 305. 2) to thrust or

chase away, τινά ἐξ ἰδίων, ἐκ δαιμόνος, ἐκτός ἀπαρκινού, Il. 1, 581. Od. 17, 234. 2) Gener. *to push hither and thither, to abuse, to insult*. C.

582. καθάπτεσθαι (infin. for imperat.), *to touch*, is used in good and bad sense; here, accost with friendly words. Cf. Od. 2, 39. C.

584. δίπας ἀμφικύπελλον, a double cup with a common bottom in the middle. Aristotle also, Hist. Anim. 9, 10, was acquainted with such. Cf. Buttm. Lexil. 93. C.

585. ἐν χειρί. Thus Aristarch. for ἐν χειροί. Cf. v. 575. C.

586. κηδομένη περ. The particle περ after a participle is = *καίπερ, however much, although*. Cf. 211. C.

587. φίλην περ, *very dear*. Cf. v. 131, 352. || ἐν ὀφθαλμοῖσιν ἰδ. "To strengthen the notion of *seeing*, ὀφθαλμοῖς is added, *with one's own eyes, suis oculis*, 3, 28, and ἐν ὀφθαλμοῖς, *before one's eyes*." V.

589. ἀργαλὸς Ὀλύμπιος ἀντιφέρεισθαι ("difficilis est cui resistatur." W.): = ἀργαλίον ἐστὶ Ὀλυμπίῳ ἀντιφέρεισθαι. C. 'Αντιφέρεισθαι is the infin. of *purpose* (as in ἀνὴρ χαλεπὸς συζῆν, *homo quocum non facile vivas*), Gr. 1044, § 667, a).

591. τεταγών is, according to the Schol., = λαβών, and is probably related to τάω, τείνω, and perhaps *tango*, and the Eng. *take*, Danish *tage*. Cf. Buttm. Lexil. 504. C.

592. φερόμην, *ferēbar*, sc. *deorsum*. "The Scholiasts wrongly suppose that he became lame through this fall, for he was lame from his birth. Cf. 18, 395—405. Od. 8, 310—312." V.

593. κάκπισον = κατίπισον, the Sinties (the robbers); a Thracian race of people, rough in manners and speech [ἀγρίοφωνοι, Od. 8, 294], probably distinguished themselves early in smith-craft. Lemnos, now *Stalimene*, in the north of the Aegean sea, was the favourite abode of Hephaestus, Od. 8, 283. The volcanic mountain *Moschylus* probably gave occasion to this legend. C.

594. ἄφαρ κομίσαντο πιδόντα = πιδόντα ἄφαρ κομίσαντο. Κομίζεσθαι = *to receive and tend*. N.

596. παιδός — κύπελλον. Construe κύπελλον χειρὶ ἰδίῳ παυδός, *from her son*. Terminus a quo. N. Cf. 24, 305 (νιψάμενος δὲ κύπελλον ἰδίῳ ἤς ἀλόχοιο).

597. ἐνδία, or ἐπιδία, *on to the right* (in rotation); *from the left to the right hand*, or, according to Buttm., Lexil. 289, *from the right from the place where stood the goblet from which the wine was poured out, and by which he who presided over the sacred ceremonies sat*. This turning to the right onwards, was to the Greeks sacred, and of favorable omen, cf. 7, 184. Od. 17, 365. 21, 141. The signification εὖ καὶ πισταμένως, as the Scholiasts explain it, belongs to the later language (C.); but

Buttm. allows that, as the motion from left to right was enjoined both by religion and custom, this, added to the greater readiness naturally felt to go in that direction, gave the person who did so the appearance of *dexterity*; so that the passage implies that he moved from left to right like an *experienced* cup-bearer.

598. οἶνοχόῃ (sc. νέκταρ. N.). Thus Aristarch. for ἐφνοχόῃ. Cf. 168, p. 123.

599. ἀσβέστος, prop. *inextinguishable*; then fig. *incessant*, *immoderate*, cf. 11, 50. The same verse is found Od. 8, 236. C. || ἐνῶπτο. Cf. ἔπτο in 210, 111.

600. ποικνύοντα, Schol. σπουδαίως ἰόντα, διακονοῦντα, *bustling about*. Cf. Buttm. Lexil. 482, who considers ποικνύω (= to move and bustle about) a primitive (related to πνίω, πίνυμι), which became obsolete soon after Homer's time, and was even then softened down to the notion of *great exertion*, from that of *being out of breath*. Plato, in his Treatise de Rep., iii. p. 389, finds this laughter of the gods indecorous; and Klotz repeated the same charge, Letters on Homer, p. 24, sqq. Köppen on this passage rightly observes: "This laughter, according to my feeling, is no derision of the limping Vulcan, but a laugh of pleasure at the good-natured alacrity with which he ran up and down the banquet-hall and handed the nectar. The laughter is indeed indecorous, if we judge the matter according to our notions," &c. Cf. Herder's Kritische Wäldchen, ii. p. 23, sqq. C.

601. ὃς τότῃ, κ.τ.λ., cf. v. 531. "Glad of the reconciliation, the gods held an after-revel, with nectar-drinking and a dance in circle, at which Apollo touched the lyre [cf. Hor.: *dapibus supremi grata testudo Jovis*. F.]: all in accordance with the heroic manners. So Phemius and Demodocus played to the guests whilst they sang and danced in circle, Od. 1, 150. 422. 8, 72. 262." V.

603. οὐ μὲν, nor surely = ἀλλ' οὐδέ. Cf. Od. 24, 246: οὐδέ τι πάμπαν, οὐ φυτόν, οὐ σκεῆ, οὐκ ἄμπελος, οὐ μὲν ἑλαίη, κ.τ.λ.

604. ἀμειβόμεναι = *reciproce*; *alternis*, *responsive to one another*. Cf. Od. 24, 60. "One is to imagine, not merely lute-playing, but, according to Grecian usage, a circle, in which singing was joined with dancing or lively mimicry." Voss., Obs., p. 28. C.

606. κακκίοντες, for *κατακκίοντες*, *decubituari*. Cf. 210, 74. C.

607. ἧχι = ἧ, *where*. [Not ἧχι, Aristarch., Dionys. Thrax; B., N. Sp. (who compares πῆ, ὅπη, πῆ), Bek.] "It is probable that, if not φι, yet at least χι is identical with the dat. termination ι; so that ἧχι = ἧι." B. "Before ἧχι supply a *demonstrative* adv. (= *thither*). οἰκόνδε, since each god had his own palace on Olympus." N.

608. *ἰθὺγει*, Ep. for *εἰδύγει*, from *εἰδώς*, *skilful*. The *πρωίδες* are the same as *φρένες*, 10, 578. C.

610. *πράος*, at other times. Cf. v. 553. || *ὅτε . . . ἱάνοι*, opt. of indefinite frequency.

611. *καθιδύδ'*, *sought to sleep, laid himself down to sleep*. Cf. 2, 2: if not *dormiebat*, yet, at least, in *lectulo recubabat*. N.

BOOK II.

1. *ἄλλοι θεοί*, *alii præter Jovem*. The Grammarians reject as late Ionic the *ἄλλοι* or *ῶλλοι* (i. e. *οἱ ἄλλοι*) of Zenodotus. || *ἱπποκορυσταί*; in the same sense as *ἱππόδαμοι*, *ἱππηλάται*, i. e. *ἀφ' ἱππῶν μαχόμενοι*. Homer's heroes fought on cars, cf. 8, 256. 21, 208. We are not to think of the armed knights or horse-soldiers of later times.

2. *Δία οὐκ ἔχει νῆδ. ὕπνος. ἔχει, habebat = tenebat*. This passage does not contradict 1, 611, for *καθιδύειν* there is to *lay oneself down to sleep*. || *νῆδυμος*. The Schol. explain it partly by *ἡδύς*, *sweet, refreshing*; partly by *ἀνέκδυτος* [from *νῆ, δύω*], *not to be awakened, deep*. According to Buttm., Lexil. 414, the original form was probably *ἡδυμος* with the digamma (which *ἡδύς* confessedly had); this digamma being dropt in later times, the rhapsodists probably softened the hiatus by introducing the *ν*, *ἱφελυστικόν*, where that could be done; and from *ἔχενῆδυμος* (for instance), as the ear caught the words, the sound *νῆδυμος* became familiar, and *this word* was afterwards substituted for the original *ἡδυμος* even where no other *ν* was near. Götting derives the word from *νῆ* and *ἀδέω* (= *quo quis ægre satiatur*). Ad Hes. Theog. 171.

3. *μερμήρις* (cf. i. 189). || *ὥς Ἀχ. τιμήσει, δλέσαι δέ*. The syntax requires the optat. after the imperf.; for which reason Spitzner, after Vossius, has admitted it instead of the subjunct. So Bekker.

6. *πέμψαι ἐπ' Ἀργεῖδν*, i. e. *ἐπιπέμψαι Ἀργ.* || *οἶλος*, *horrible, pernicious*, Ep. for *δλοός*, from *δλεῖν*. Cf. 5, 461. 21, 536. So the dream is styled from the design with which it was sent, cf. Buttm. Lexil. 456; wherefore the other explanation (which connects it with *ὄλος*), *lively, palpable* (opposed to *unsubstantial*), is unsuitable. "Ordinary dreams dwell at the entrance of the infernal regions, cf. Od. 24, 12, whence they, both the false and the true, issue by the well-known gates. Cf. Od. 19, 502. Zeus moreover has foreboding dream-gods about

himself in Olympus, 1, 62." Liddell and Scott, Pape, &c., oppose the meaning *δλῆθριος*. F. says: "Utrum intelligendus sit *δνειρος* *ἐναργής* an *δλῆθριος* non facile dijudices, quin tantum h. l. et v. 8, hoc somnii epitheton legatur, et utraque interpretatio naturæ somnii bene conveniat; posterior tamen, qua vocabulum ab *δλῆιν* ducunt, simplicior ideoque veri similior, quam altera, qua etymon *ἔλος* traditur. Accedit quod ab Jove *μερμηρίζοντι* ὡς *δλῆσγ* (v. 4) magis consentaneum est mitti somnium *perniciosum*, quam *manifestum*." Liddell and Scott (with Pape) consider the *dream-god* to be sent; N. maintains (correctly, I think) that Homer knows no such notion as that of a *personal god of dreams*.

8. *βάσκ' ἰθι*: this *ἰθι* is equivalent to *ἄγε*, like Virgil's *vade*, *age*. Cf. 210, 28.

11. *καρηκομώντας*, *long-haired*. The Achæans, as well for ornament as for terroure in battle, let the hair flow down long. The Abantes, v. 542, and the Thracians, 4, 533, wore it differently.

12. *πανσυδίγ*, *with all speed; with all your might*; Schol. *πανστρατί*, or *μετὰ πάσης σπουδῆς*. 211.

13. *οὐ γὰρ ἔτ' ἀμφίς — φράζονται* (Schol. *διχογνωμοῦσι περὶ τῆς Ἰλίου*), *dissentiunt*. 211.

15. *τρώεσσι κήδε' ἐφῆπται*, i. e. *ἐπείκειται*. The perf. pass. of *ἐφάπτεσθαι* is often used thus in the sense of *to impend*, *to be near at hand*.

20. *στῇ — ὑπὲρ κεφαλῆς*, cf. Od. 4, 803. Sic plerumque ab Homero somniorum visa inducuntur supra caput adstantia, velut, Il. 6, 21, 10, 496, 23, 68, 24, 682. Od. 4, 803. Etiam apud posteriores eandem opinionem obtinuisse memorat Heyn., adscribens Herod. vii. 10: *τὸ δνειρον ὑπερσὲν τοῦ Ἀραβάζου*. Sic Virg. Æn. iv. 702. Iris Didoni somnianti "*supra caput adstilit*." Valer. Flacc. iv. 24. Hylas Herculi videtur "*stans super carum tales caput edere voces*." Ex quo colligitur, somnia non in animo dormientis nata, sed extrinsecus, maxime divinitus, missa cogitari. F. || *Νηληϊῶ νῆι τοικῶς*. "In the mouth of Nestor this counsel must have had much weight." K.

21. *γερόντων*, Schol. *ἐντίμων*, *πρεσβυτέρων*. The word *γέροντες*, the *elders*, denotes here dignity, not age; for it is used of younger princes also. Cf. 404—408.

22. *τῷ μιν εἰσάμ.*, construe: *τῷ εἰσάμενος* (210, 50) *προσέφωνε* μιν.

23. *Ἀτρεὺς υἱέ*: *Atræus*, son of Pelops, according to Homer, father, according to Apollod., 3, 2, 2, grandfather of Agamemnon and Menelaus. || *δαίφρονος*, the *skilled in battle, fighting, warlike*. Thus Buttm. Lexil. 209, after the Schol., explains it in the Iliad; while in the Od. he adopts the meaning

sage, prudent, full of knowledge and experience (from *δαῖναι*); cf. on the other hand, Nitzsch on Od. 1, 48, who thinks the sole meaning *the experienced, approved, tried; of approved valour, &c.*

24. *παννύχιον*: ad 1, 424. Hujus versus sententiam sæpe a posterioribus loci communis instar usurpatam et variatam esse narrat Heyn. citans Æschyl. Sept. init.: *δοτις φυλάσσει πρᾶγος ἐν πρύμνῃ πῶλεως οἶακα νωμῶν, βλέφαρα μὴ κοιμῶν ἔπνῳ*, etc. Prope ad verbum expressit, quem Heyn. addere poterat, Sil. Ital. iii. 172: *turpe duci totam somno consumere noctem*. Cf. Erasmi Adag. 2795. F.

25. *ἐπιτεράφαται*, *to whom are entrusted*. Cf. 210, 150, and 181.

26. *ξύνες*, Schol. *ἄκουσον*. 201.

28—32. Cf. v. 11—15. On this repetition of the message, cf. 1, 372.

33. *μηδὲ σε λήθη αἰρείτω*, *let no forgetfulness seize thee*, i. e. *μηδὲ λήθης*. The verb *αἰρεῖν* is often used in circumlocutions, cf. 4, 23, *χόλος δὲ μιν ἄγριος ἤρει*: 17, 67, *δέος*.

34. *εὗτ' ἂν = ἔταν*, cf. 1, 242. || *ἀνῆγ*, Ep. for *ἀνῆ*, Schol. *καταλίπη*, 202.

35. *ἀπειβήσεο*, 178. *W. ἀπειβήσατο*. Cf. 1, 428.

36. *ἀνὰ θυμόν*, *in his spirit*. Cf. v. 250. “*Aliibi vel θυμῷ vel κατὰ θυμόν verbis sentiendi, intelligendi, cogitandi et animi affectuum additur, multo rarius ἐνὶ θυμῷ: ἀνὰ θυμόν vero ex usu Homérico non adjicitur nisi verbis ὁρμαίνειν, οἰεσθαι et φρονεῖν. Argutius autem quam verius videtur discrimen, quod ab Hermanno Opusc. v. p. 49, statuitur, ἀνὰ θυμόν de studio dici, quod quasi surgat in animo; κατὰ θυμόν autem cum iis verbis conjungi, quæ cogitationem, deliberationem, curam, sollicitudinem significant, ideoque huc illuc versari aliquid animo ostendant.*” F. || *ἃ ῥ' οὐ τέλ. ἐμελλον*, *which were not to be performed*. Zenodot. read *ἐμελλε*. The plural, as the older connexion, deserves the preference. Cf. Od. 2, 156. N. thinks that the poet, having the free choice of using either the *sing.* or *pl.* after neut. plurals, uses the form most convenient for his verse; hence, at the end of lines: *πέλονται, ἔχονται, φύονται, κέονται, πέλονται, λέλονται, μελόντων, ἔασιν, γίνοντο, ἐμελλον*.

37. *φῆ*, i. e. *ἔφη*, *putavit*. So frequently, 7, 118. 5, 103.

39. *θήσειν γὰρ ἔτ' ἐμελλεν ἐπ' ἄλγ.*, i. e. *ἐπιθήσειν ἐμελλεν*.

40. *διὰ κρατερὰς ὕσμινας*: *διὰ* with accus. of the place is properly *through, throughout*. *κατὰ κρατ. ὕσμ.* is the usual form. “*Voss. Sched. Crit. i. p. 234, præfert κατὰ; sed vulgata, quæ sine codd. discrepantia legitur Hes. Theog. 631, 712, melius convenire videtur huic loco, quoniam præliorum mentione non*

tam locus significatur ubi, quam ratio et quasi instrumentum, quo 'plectuntur Achivi.' F.

41. ἔγχε (210, 47), aorist. non imperf.: Præterea attende vim continuantem particulae δὲ (cf. 1, 43—49. 345—348), oeties repetitæ, quantas frequentationis aliud exemplum equidem novi nullum, atque imperfectorum et aoristorum in his vss. variationem, cujus præter versus rationes nulla alia causa subesse videtur. Cf. ann. ad 1, 437. F. || θεῖη δὲ μιν ἀμφέχου' ὀμφή, *the divine voice had shed itself about him*, i. e. it still sounded in his ears, he believed that he still heard it, cf. v. 19. || ὀμφή, *the voice of the gods, or of destiny: the prophetic voice*, which was believed to be discernible in dreams, the flight of birds, &c.

42. Observa discrimen inter ἐνδύνειν et ἀμφιβάλλεσθαι, *indumentum* et *amictum*, de quo Böttiger Sabinæ, vol. ii. p. 162, sqq. F. The χιτών, *tunic*, the under-garment of the ancients, was a vest without alooves, which was worn next to the body; φάρος, on the other hand, was a cloak or upper garment, which was thrown over the χιτών. The χιτών, according to Od. 1, 437, was taken off at bed-time.

43. νηγάριον, new. Sch. A. says: ἡ ἀγένηνητον, ἡ λεπτόν, ἡ τὸν νεωστὶ γεγονότα, νεογάτεόν τι δυν' ἡ ὥσπερ παρὰ τὸ εἶναι ταρῆς, οὕτως γείνομαι γατός, νηγάτος, καὶ ὑπερβίσει τοῦ εἰ νηγάριος. A. Postremam etymologiam, si non veram, at certe reliquis probabiliorem probat Buttm. Lexil. i. p. 203, sqq. aliam Döderleinii, a νη intensivo (de quo Grammaticorum commento Fiech. Well. iii. p. 241), et ἀγαμαι repetitam recte refutat Passov. in v. F. Buttm. (loc. cit.) considers that it arose by transposition of the ε from the proper form νηγάτος, the change being made for the metre's sake.

45. ἀμφὶ ὤμ. βάλετο ξίφος. Properly, *he threw his sword-belt, ῥαλαμών, over his shoulders*; the sword being suspended to this. C. So in *to gird one's sword* around one (*ceindre la glaive*), we have a similar substitution of what is *virtually* for what is *literally* done. So Db.

46. ἀφθιρον αἰεὶ, *ever imperishable*; for it was a work of Hephaestus. Cf. vv. 101—108.

47. κατὰ νῆας, viz. to Nestor's tent. Cf. v. 54.

48. ἠώς — προσεβήσεντο (178) — Ὀλυμπον. Eos, the goddess of the dawn, or breaking day, dwells with her spouse Tithonus on the Ocean, out of which she in the morning drives up in a car drawn by a pair of horses (Od. 23, 245) under the vault of heaven, to bring light to gods and mortals.

49. ἱρίουσα, Schol. ἀπαγγελοῦσα, *nuntiatura*, to announce, i. e. bring. Cf. 19, 2. Agamemnon, therefore, had his dream towards morning. Dreams at that hour were held as prophetic;

before that they might be caused by the process of digestion. Cf. Od. 4, 481.

50—52. Cf. Od. 2, 6—8; comp. 1, 248. || εἰλενσιν, with dat. and infin. is poetical.

53. βουλῇ—ἴξε. So Bekker, with Wolf and Spitzner, after Aristarchus, instead of βουλήν ἴξε; because ἴξεν is commonly found intrans. = *to sit, seat oneself*. || πρῶτον. He first assembled the princes as his council of war, afterwards the whole people, v. 91. || γερόντων, cf. v. 21.

54. Νεστορίη π. νηί. The genit. Πυλ. βασιλῆος is in apposition to Νέστορος, implied by Νεστορίη, as 5, 741: Γοργείη κεφαλὴ δεινόιο πελώρου. F. || Πυλογενέος: ὡς ὀδοιπόρος καὶ χοροετής. BL. Πυλογενέης adde exemplis Buttm., § 120, ann. 10, qui plura petere potuit ex Lobeckii Parerg. Phryn., p. 647, sqq. Ceterum vulgata scriptio Πυλγενέος non, ut Vossius vult, ab analogia Græci sermonis deficere videbitur collata cum vocabulis Homericis ἐπηγενέης, νηιγενέης, aliis; exempla suppeditantur a Lobeckio, lib. i. p. 649, sqq. 653. Attamen præoptavimus Πυλογενέος, quod plus auctoritatis habet a codd. propter loci significationem, de qua Th. § 166, 4, ann. F.

55. πυκινὴν ἡρτύνετο βουλήν, not, as Damm translates, *frangentem convenire fecit senatum*, but ἀρτύνεσθαι βουλήν, *to state or propose a counsel, a resolution*; cf. Od. 11, 366: ἀρτύνειν ψεύδεα. || πυκινός, *densus*: hence, *solid*; and of counsels, *sound, prudent*. || ἀρτύνεσθαι = ἀπηρτισμένον τι ποιεῖν. Eust. F. ἀρτύνω and ἀρτύνω (άρω), fut. ἀρτύνῃω, ἡρτύνω, ἀρτύνῃην, ἡρτύνάμην, 1) *to join together, to annex, to arrange*; σφίας αὐτούς, *to form themselves in close array*, Il. 12, 86. 2) *Gener. to prepare, to make ready, to put in order, ὑσμίνην, &c.*; λόχον, Od. 14, 469; espec. spoken of every thing for which *craft and cunning* are requisite, δόλον, ψεύδεα, θάνατόν τινι, Od. 24, 153. 3) *to join, to prepare, to arrange for oneself*. ἐρετμά τροποῖς ἐν δερματίνοισιν, *to fasten the oars in leathern thongs*, Od. 4, 782; here metaph. βουλήν, *to arrange, to deliver counsel or advice*.

56. θεῖός μοι ἐνύπν. ἦλθεν ὄνειρος. Ἐνύπνιον is an adverb: *in sleep*, ἐν ὕπνῳ, or according to Thiersch, § 269, at the time of sleep. Zenodot. read θεῖον, he therefore took ἐνύπνιον for a substant., “as a *divine apparition in a dream*.” “Vero hæc interpretatio habet, quo se tueatur, locum similem, Il. 6, 519, ubi Paris οὐκ ἦλθεν ἐναισίμον. At quidni ἐνύπνιον (sc. φάσμα) intelligamus meram vocabuli ὄνειρος appositionem? cf. ann. ad v. 204. Pass. in ἐνύπνιον, qui paullo confidentius de HomERICA vocabuli significatione ex uno hoc versu (repet. Od. 14, 495). decernere videtur. θεῖος autem vel propter v. 22 præferendum. F.

58. ἔδος. Cf. 1, 115. || ἀγγιστος, η, ον (superl. from ἀγγι), *the nearest*; in Hom. only neut. sing. ἀγγιστον, *very near*. 59. ῖ γ' ἀγγιστον πῖλεν αὐτῷ, where it was very near to him, Od. 5, 280; and pl. ἀγγιστα, with gen.; tropically, spoken of a great similarity = *to resemble very closely*. ἀγγιστα αὐτῷ ἴσκει, he was remarkably like him.

59. καὶ με πρὸς μῦθον, i. e. καὶ προσέειπέν με μῦθον, with double accus., as v. 156, and often.

60—70. Cf. vv. 23—34. Zenodot., as Eustath. states, rejected this repetition, and contracted the whole into two verses.

71. ῥχετ' ἀποπτάμενος (210, 111), *flew away* (and was gone). On οἰχομαι (= *abii*) with a particip. cf. Gr. 1108, § 396.

72. ἄγετ', αἱ κέν πως θωρήσομεν = θωρήξωμεν, *come, let us try whether we, &c.* Cf. 1, 66, and Gr. 1464, 1.

73. ἡ θίμυς ἰστίν, *quod fas est (as is befitting)*. So Bekker and Spitzner read for ἡ θίμυς ἰστίν, as also Buttm. and Thiersch: ἡ having always, as they suppose, a *local* meaning (= *ubi*) in Hom.

75. ἐρητύειν, for ἐρητύετε, *cohibete*. "Agamemnon knew that the people were dispirited on account of the duration of the war and the secession of Achilles. The ordering them out to battle at once might excite opposition, and the falling off of several. To try whether a change of feeling could be brought about, he thought it advisable to propose the retreat, but cautiously, so far as it might appear safe to venture." V. Cf. 11, 17, sqq.

77. ἡμαθίης, *the sandy*. Pylos obtained this surname because it lay on the sea-coast. Cf. 2, 252. The derivation from a river Ἰμαθος is against the analogy of the language.

79. ὦ φίλοι — μέδοντες (*princes*), a verse often recurring. Cf. 9, 17. 10, 301.

80. εἰ μὲν — ἐνισπεν (210, 52), i. e. εἶπεν (from ἐνίπω). On εἰ with the indic. of an historical tense in the premiss, and the optat. with ἂν in the apodosis, cf. § 856, b.

81. καὶ νοσφιζοίμεθα, *we should withdraw ourselves from him*; i. e. not assent to him. Thus in Latin, *discedere a sententiâ*. || μᾶλλον, *magis* (= eo magis), *only so much the more*. Nitzsch (ad Od. 4, 292).—N. F. W. and V. consider it equivalent to μάλα or μάλιστα. This is less correct.

82. νῦν δ' ἴδεν: ὄνειρον understood. νῦν δέ (as in Lat. *nunc vero*) = *ut nunc sunt res*. Gr. 1485, a. § 719, 2.

85. ποιμὴν λαῶν, i. e. Agamemnon. Cf. v. 243.

87. ἦότε, *as when*; according to Buttm. Lexil. it arose out of ἡ εὔτε, and is i. q. ὥς ὅτε. "The point of comparison lies in the coming like a swarm." N. Cf. Virg. *Æn.* 1, 433. || ἔθνη — μελισσῶν, *hosts of bees*, like ἔθνος μυιάων, 469. Cf. Hes. fr. 22, φύλα μελισσῶν: and δῆμος ὀρνέων, ἰχθύων, &c. Wüstem.

ad Theocr. 24, 114. *F.* || ἀδινός, *crowded, close-set*, either in number or in power, *dense, compact*; hence (in other combinations) *plentiful, strong, loud, &c.* The sameness of sound in μελισσάων, ἀδινάων, ἐρχομενάων, strengthens the notion of thronging. *V.*

88. γλαφυρός, ἡ, ὄν (γλάφω), *excavated, hollow, arched*; epith. of grottoes, ships, and of the φόρμιγξ, πύργη, Il. 2, 88; also λιμὴν, a deep, spacious harbour, Od. 12, 305.

89. βοτρυδόν, *in clusters*. So Virg. Geor. iv. 556: *stridere opes . . . et lentis uvam demittere ramis.*

90. αἱ μὴν τε — αἱ δὲ τε. See on I, 403, 406. The members of the opposition have, as *such*, a mutual relation; but this relation is *also* pointed out externally by the double τε, which indicates the *equality* of these relations, i.e. that what is said of the one is *just as true* as what is said of the other. || πεποτῆσθαι = πεποτῆναι (210, 119), not for ποτῆσθαι: but with emphasis, *they are flown*. Cf. I, 221.

91. κλισιάων. Cf. I, 185.

92. ἡίων, ονος, ἡ, Ep. for ἡών, *the sea-shore, the sea-coast, the coast, the strand*. ἡϊόνες προέχουσai, projecting shores, or downs running into the sea. || στιχάσθαι, mid. poet. (στιχός), only 3 plur. imperf. ἱστιχάωντο for ἱστιχάντο, *to proceed in a line, gener. to march, to advance*; spoken of warriors, εἰς ἀγορήν: ἐς μέσασιν, 3, 266; of ships, Il. 2, 516, 602.

93. λαδόν, adv (ἰλη), *in crowds, in troops, troop by troop*, Il. 2, 93. Cf. Buttm. Lexil. 256. κατὰ τάξιν, *in bands*: || ὅσσα δεδήει. A presaging rumour (for, from what had taken place, it was suspected that Agamemnon would propose the return home) ran hotly through the people, so that they hastened the more eagerly to the assembly. Such a rumour was conceived as the goddess Ossa, whom Zeus sent about (Διὸς ἄγγελος). Cf. Od. 24, 412. *K.* || δεδήει, *was kindled, was in hot activity*. Cf. 12, 35. Cf. 210, 38, end, note 1, (3.)

94. ἀγέροντο, aor. not impf. *F.*

95. τετρήχει δ' ἀγορή. The assembly was turbulent, tossed and mixed confusedly, like 7, 346, the anxious assembly of the Trojans. On the form, cf. 210, 137, under ταρασσω.

96. ὄμαδος δ' ἦν. There was a confused clamour of the multitude, which just afterwards is styled αὐτῇ and κλαγγή. ὄμαδος, v. 97, αὐτῇ, v. 100, κλαγγή non prorsus idem significant. Discri-men fortasse sic statuendum erit, ut ὄμαδον interpretemur *strepitum*, ex confusis multorum sive vocibus sive actionibus ortum; αὐτῇν *clamorem*; κλαγγήν, ἀναρθρον θόρυβον (Eust.) qui bestiis quoque tribuitur, quum duo prima vocabula tantum hominum sint propria, excepto loco Il. 13, 797, ubi ὄμαδος. *F.*

97. εἰ ποτ', *if by any means*.

98. σχολαί' = σχολίνο: σχολῆσαι ἀντὶς, as in v. 100, παύσθαι ἐλαγγῆς.

99. ἐρήνυθεν. Cf. 1, 192. || καθ' ἑδρας, *every one on his seat*.

101. σκήπτρον ἔχων. Cf. 1, 58. Nimirum illo publicæ actionis insigni, (ut postea ῥάβδος in rhapsodorum manibus) nemo ad dicendum exsurgens caruisse videtur. Quæ sequuntur, a Thuc. i. 9, vocatur ἡ σκήπτρον παράδοσις, in qua non solum baculi sed etiam imperii traditionem intelligendam esse et per se liquet, et ex versu 108 cognoscitur. F. || "Ἡφαιστος κάμει νέκυν, Schol. καμὼν ἱενεῖν, *magno labore fabricavit*. Cf. 7, 290. All very curious works of art in metal are the works of Hephaestus. Cf. Od. 15, 118. Cf. Strab. i. p. 70. Every thing excellent was in general traced to the gods. Cf. 5, 266. The people of Charonea, even in the time of Pausanias, asserted that they possessed this sceptre. Cf. Pausan. 9, 40.

104. Ἑρμῆας, *Hermes*, son of Zeus and Maia, the herald and peace-messenger of the gods, is styled the *Argus-slayer*, or *Argicide*, Ἀργεῖόντης, because he had slain the many-eyed Argus, the keeper of Io. Cf. Ov. Met. i. 624. || Πίλοπ, *Pelops*, son of the Phrygian Tantalus, migrated into Peloponnesus, and succeeded his wife's father Ænomaus in the dominion of Elis.

105. Ἀτρεΐ. Pelops had two sons, Atreus and Thyestes. After the death of Atreus, Thyestes governed as the guardian of Agamemnon, till he was of age to take the government. So the Schol. and Eustath. Of the horrible discord between the brothers Homer knew nothing.

106. πολύαρνι, *rich in flocks*. The riches of Homer's heroes consisted chiefly of numerous flocks.

107. Θυῖσιν' = θυῖστα, Æol. for θυῖστας.

108. πολλῶσιν νήσοισι, in the Argolic and Saronic gulfs. K. || Ἀργαῖ παντί, cf. 1, 30; γὰρ σκήπτρῳ understood.

110. Δαναοί. Cf. 1, 42.

111. μέγα — ἀγρ ἐνέδησι, *has involved me in deep distress*. Verbs such as ἐνδεῖν, πεδᾶν, Lat. *implicare*, are thus used of the operation of a deity, cf. 16, 434. The verses 111—118 are found also 9, 18—25.

112. στήθεας, properly what holds out against or withstands a thing; thence, *etern*, *despotic*, of Zeus; *hard*, *cruel*.

113. ἐκτίσαντ', i. e. ἐκτίσαντα. Cf. 1, 541. *Trojâ demum evasit*. F.

115. δυσκλία, for δυσκλεία, from δυσκλής, *inglorious*, 137.

116. ὑπερμηνής, *εἰς*, gen. *εἰς* (μῆνος), *superior in strength*, *powerful*, *almighty*; epith. of Zeus and of kings, Il. 8, 236. Od. 13, 205.

117. *δε δὴ, qui jam.* N. || *πολίων — κάρηνα, the heads of cities, i. e. the citadels or towers; Schol. ἀκροπόλεις, cf. 16, 100.*

119. *αἰσχροὺν γάρ.* The γάρ refers to and explains *δύσελεια*, v. 115; the lines 116—118 being a sort of parenthesis. N. *ἑλπίσθαι = ἰσχυρῶς audire, &c.*

120. *μᾶψ (311) οὕτω :* cf. Pass. *οὕτω* 2, v. 214, *μᾶψ, ἀτὰρ οὕτω κατὰ κόσμον.* Quum Il. 20, 348, et Od. 16, 111, scriptum sit *μᾶψ αὐτως*, et apud Homerum *οὕτως* sic nudum nusquam idem significet, quod *αὐτως*, h. e. *sic temere*, forsitan hoc quoque loco *μᾶψ αὐτως* reponendum sit; quod tamen audentioribus Criticis relinquimus. De conjungendis *οὕτω τοιόνδε* nemo cogitabit. F.

121. *πῶλεμον πολεμίζειν*, a well-known idiom. Cf. 10, 147.

122. *ἀνδράσι παντοῖοις.* The Trojans and their allies were 50,000 (8, 558); the Achæans were reckoned by some at 120,000, by others at 140,000.—V. || *πέφανται (from φαίνω), has yet appeared.*

123. *εἰ περ γάρ κ' ἰθὺλομεν.* On *εἰ* with *κτν*, and the optat. in the antecedent sentence, cf. 1, 60. Thiersch (§ 330, 5, δ) rejects the particle *εἰ*, and would read γάρ κ', i. e. γάρ καί. On *ἰθὺλομεν* depend the infinitives *δριθμηθῆναι, λίσσασθαι*; but with *ἡμεῖς*, v. 126, the construction is changed, and *εἰ* must be repeated.

124. *ἔρκια πιστὰ ταμόντες (210, 141).* In the phrase *ἔρκια ταμῖν*, to conclude an agreement, *ταμῖν*, as in the Lat. *fœdus ferire* (a condensed expression = *feriendâ hostid fœdus facere*), refers to the victim which was slain in ratification of the covenant. K. (*ἔρκιον* is not, as Buttm. would consider it, Lexil., p. 433, a deriv. diminutive, but prob. a neut. of adj. *ἔρκιος*, belonging to an oath.) || *δριθμηθῆναι*, i. e. *δριθμηθῆναι*.

125. *τρώας — λίσσασθαι.* The mid. signifies here *to pick out for oneself, to choose, to select.* Cf. Od. 24, 108. || *ἰπίστοι*, i. e. *οἱ οἰκίαν ἔχοντες, who are settled, or have a hearth (i. e. home).* “*οἱ οἰκίαν (οὐρίστειν οἰκίας) αὐτόθι (i. e. in urbe Troja) διανέμονται.* A. Noli Passovii arbitrato interpretari: *quosquot in castris (ut Il. 10, 418) excubias ad focos agunt.* Nulla enim h. l. castrorum Trojanorum mentio facta est. Scholiastæ interpretatio, cui assentitur Eust., confirmatur v. 130. Accedit, quod ex comparatione reliquorum Homericorum locorum, Od. 3, 234. 7, 248. 23, 55, et ex usu posterioris ætatis adjectivum *ἰπίστιος* non ad castrensem sed ad domesticum focum pertinere apparet.” F. || *ἑσιν = εἰσιν.* 200.

127. *τρώων — οὐλόχευεῖν*, i. e. *if we took every single man of the Trojans to pour out wine for us; viz. one for every decade.* Voss., in Obs., p. 37, with Bth. and F., reads *ἑκαστοί*, i. e. *sin-*

- *guli* for *decuriæ singulæ*, &c. The singular ἕκαστον ἄνδρα is, however, more agreeable to Homeric usage, cf. v. 164, 180. 7, 424.

128. *πολλὰι κεν — οἰνοχόοι*. This is the apodosis: *δενόλατο* = *δέδοικτο* (210, 43), *would go without, would be without*. Eustath. finds in this determination of the numerical proportion between the Trojans and Argives a haughty contempt of the Trojans, because waiting at table was an employment of slaves. This, however, was not the case in Homer's time. Cf. 9, 202. Od. 15, 141.

129. *πλίας, plures* = *πλίονας*, 154.

130. *ἐπικούροι, auxiliaries*. If the number of the Achæans, reckoned as 120,000 men, is to the Trojans in the ratio of ten to one, the Trojans' proper number would then be 12,000, who, with 38,000 allies, make up the given sum of 50,000; 8, 558. V.

131. *ἐγχείσπαλοι, wielding the spear* (ἐγχος' πάλῳ, 104): *hujusmodi composita ne ex syncope orta credas, quæ est vulgaris opinio*, cf. Lobeck. *Parerg. Phryn.*, p. 672, sqq. Buttm., § 120, ann. 11. Fortes hoc adjectivo significari milites, cognoscas ex Pass. in ἐγχος. F.

132. *πλάζουσι*, Schol. *ἀποπλανῶσι τοῦ σκοποῦ, make me miss my mark*, i. e. *hinder or thwart me*.

133. Ἰλίου — *πολιέθρον*. Thus usually *πολιέθρον* with genit. Cf. 2, 538. 4, 33. Voas., after Aristarch., desires Ἰλιον.

134. *ἐννέα ἐνιαυτοί, nine years*. Ἐννέα is here the actual number, *nine*: cf. 329, 330.

134. Διός. From Zeus, the father of the Hours, come the Years, Days, and Nights, cf. Od. 14, 93.

135. *καὶ — σπάρα λέλυνται, funes dissoluti sunt*. Σπάρα are properly ropes of spartum (*spartum scoparium*, Linn., or *genista*, Plin.); then generally *ropes, tow-lines*. "*Frustra dubitat Varro ap. Gell. 17, 3, de Hispanico illo sparto cogitans, quod Romam advehi solebat, cum isto nomine plura fruticis genera significentur.*" B. On the plural λέλυνται with the neut. plur. cf. Gr. 644, § 385.

137. εἶατ' = εἵαται, ἦνται, *sedent*. 202. || *προσδέχομαι*, depon. mid. Dor. and Ep. *ποτιδέχ.* (*δέχομαι*), only part. aor. sync. *ποτιδέγμενος*, prop. to receive, to take up; only metaph. *to expect, to await*, τινά or τί, ll. 10, 123. 19, 234. Od. 2, 403. Cf. 210, 41 (7).

138. αὐτως, 211, p. 177. Cf. 1, 133.

143. *πᾶσι μετὰ πληθύν, to all among the crowd, round about*. Thus μετὰ with accus. even of a state of rest. 17, 149.

144. *κινήθη δ' ἄγ. ὡς κύματα*. Instead of ὡς κύμ. Zenodotus read *φή* or *φή κύματα*. This *φή*, an old Ep. particle, said to

mean *as, like as*, and supposed by Buttmann to be related to $\pi\eta$ = *quomodo*, that critic, in Lexil. 534, wishes to be admitted here and 14, 499.

145. $\piόντον$ Ἰκαρίου. The Icarian sea, which takes its name from the island Icaria before Samos, was notorious for storms. Cf. Horat. Od. i. 1, 15.

146. ὥρορ', *concitare solet*. On this signification of the aorist cf. Gr. 752, § 402, 1. The sing. ὥρορε relates grammatically to the nearest subject, but virtually to both. Cf. 210, 111.

147. ὥς ὅτε κινήσῃ: expectamus aut suum ex utraque particula verbum aptum, aut simplex ὥς, quod Il. 5, 161. 9, 323, et alibi sufficere videmus; sed utraque ad κινήσῃ pertinet, quale loquendi genus, Homero in comparationibus usitatissimum, elliptica ratione, ita ut idem verbum repetitum mente suppletur, explicat Hermann. Viger., p. 919. Cf. Buttm. Lexil. ii. p. 228. Nitzsch. Odyss. 2, 281. Frank. ad Hymn. Apoll. 139, qui crebro usu particulas illas sensim ita coaluisse docet, ut unam tantum notionem (*quemadmodum*) efficerent. *F.* In prose, ὅταν with the subj. is used to denote *indefinite frequency*, with reference to a verb in the present or future. $\pi\rho\iota\nu$, $\mu\acute{\epsilon}\chi\rho\iota$, $\dot{\epsilon}\omega\varsigma$, $\dot{\epsilon}\sigma\tau\epsilon$, are found without $\dot{\alpha}\nu$ in the Attic poets, and $\pi\rho\iota\nu$, $\mu\acute{\epsilon}\chi\rho\iota$ ($\dot{\alpha}\nu$) even in a few passages of Attic prose; but $\dot{\epsilon}\pi\epsilon\acute{\iota}$ and $\delta\tau\epsilon$ only in Ionic poets: $\dot{\epsilon}\pi\epsilon\acute{\iota}\tau\epsilon$ in Hdt. (*Madvig.*)—In the adverbial clauses of H.'s similes, ὥς ὅτε, c. subj. is common; e.g. 14, 16: ὥς δ' ὅτε πορφύρῃ $\pi\acute{\iota}\lambda\alpha\gamma\omicron\varsigma$ — ὥς ὁ γέρον $\dot{\omega}\rho\mu\alpha\iota\nu\epsilon$. So 13, 334. Jelf, § 841, 4. || Ζέφυρος. The west wind was for the people of Asia Minor a violent, stormy wind, cf. 4, 276. 7, 63. According to 21, 334. Od. 12, 289, it and Notus are the most dangerous on the sea.

148. λάβρος, *ον*, *vehement, strong, violent, rapid*; here of wind, $\kappa\acute{\upsilon}\mu\alpha$, Il. 15, 625; $\pi\omicron\tau\alpha\mu\acute{\omicron}\varsigma$, Il. 21, 271; and of rain, $\lambda\alpha\beta\rho\acute{\omicron}\tau\alpha\tau\omicron\nu$ $\chi\acute{\epsilon}\iota$ $\dot{\upsilon}\delta\omega\rho$ Ζεύς, Il. 16, 385. (The deriv. is obscure; the Gramm. derive it from $\lambda\alpha$ and $\beta\omicron\rho\acute{\alpha}$, very *voracious, greedy*; this is, however, a post-Hom. notion; accord. to Passow from $\Delta\Lambda\Omega$.) || λάβρος $\dot{\epsilon}\pi\alpha\iota\gamma\acute{\iota}\zeta\omega\nu$, *boisterously rushing on*; for Homer uses $\dot{\epsilon}\pi\alpha\iota\gamma\acute{\iota}\zeta\alpha\iota\nu$ of a strong violent wind, driving or dashing against a thing ($\alpha\acute{\iota}\gamma\acute{\iota}\delta\epsilon\varsigma$, according to the Schol., are whirlwinds, wind-gusts). The poet probably here intends the ekpnephas, or cloud-storm. Cf. Völcker, Geogr. of Homer, p. 82. || $\eta\mu\acute{\upsilon}\omega$ ($\mu\acute{\upsilon}\omega$), aor. $\eta\mu\acute{\upsilon}\sigma\alpha$, *to nod, to incline, to sink*. || $\dot{\iota}\kappa\iota\tau'$ $\eta\mu\acute{\upsilon}\epsilon$ $\dot{\alpha}\sigma\tau\alpha\chi\acute{\upsilon}\sigma\sigma\iota\nu$, and ($\tau\acute{o}$ $\lambda\eta\acute{\iota}\omicron\nu$, *the corn-field*) *bows itself down with its ears*. Thus 19, 405: $\eta\mu\upsilon\sigma\epsilon$ $\kappa\alpha\rho\acute{\eta}\alpha\tau\iota$. By-trait of a simile the poet generally puts in the indicative. Cf. 11, 156, and Nitzsch on Od. 5, 328. || $\dot{\alpha}\sigma\tau\alpha\chi\upsilon\varsigma$, voc, $\dot{\iota}$ = $\sigma\tau\acute{\alpha}\chi\upsilon\varsigma$ with a euphon., *an ear of corn*, Il. 2, 148, Cf.

ἀλαπαῶν, ἀλαλητός, ἀστεροπή, ἀγαιρός, ἀμανρός, ἀβληχρός, Ἀσπληθών, Ἀπαισός, Ἀδρήστια, Ἀπαρνοι, etc. F.

149. ἀλαλητός, ὁ (ἀλαλή), generally, a loud cry, a battle-cry, a shout of victory, Il. 4, 436. Od. 24, 463: but also a cry of distress, Il. 21, 10.

150. ποδ. δ' ὑπ. κονίη ἴστατ' ἀειρομένη. Construe κονίη δι' ἴστατο, ἀειρομένη ποδῶν ὑπένερθε. || κονίη, Ep. = κόνις, dust; the ι is long in the arsis of the sixth foot.

152. ἐλείμεν. Cf. 1, 248.

153. οὐρούς τ' ἐξεκάβαιρον. The ships were drawn up ashore through long trenches (οὐρός ~ OPQ, ποσσο), and, that they might stand dry, were propped with stays (ἔρματα).

155. ἐνθα κεν — ἐτόχθη, *contigisset*; de re non factâ. On this form of sentence cf. 1285, § 856. || ὑπέρμορα, Ep. *adv.* as if formed from an adj. *ὑπέρμορος*; = *ὑπέρμορον* [i. e. *ὑπέρ μέρος*, but joined for euphony. Nitzsch]. Od. 1, 34, *against fate*; for it was decided by fate that Troy should be destroyed by the Achæans.

157. πόποι. Cf. 1, 254. || ἀργυρώνη, *indefatigable, indomitable* (from ῥέω, i. q. *τέρω*). Cf. 5, 115.

158. σὺν δὴ, *siccine jam*. N.

160. καὶ δὲ κεν — λίποιεν, i. e. *καταλίποιεν* δ' ἂν, *and would leave*, &c. The optat. with ἂν is properly the apodosis of a supposition, and may not unfrequently be translated by the future. Cf. Gr. 813, 814, § 425, 1. || ἐχολήν, *matter for boasting, glory*; Schol. *καύχῃσιν*.

161. Ἀργεῖην Ἑλάνην. Helen is styled the Argive, because the kingdom of Argos embraced the whole Peloponnesus. Cf. v. 108.

162. ἀπὸ πατριδος, *far from*. Cf. 1, 562.

165. To avoid what F. calls the infinite and unprofitable labour of removing the hiatus from Homer's poems, Bentley read μηδ' ἰάα (but *αας*, *αα* for *αες*, *αε* are not found, though *ααν*, *αας*, &c., for *αειν*, *αεις*, are): Heyne suggests μηδὲ τ' ἰα, T. *μηδ' ἰα*. Hermann observes, that in the case of ἰᾶν there is often a hiatus after ε. (Ellipsis et Pleonasm., p. 210.)

167, 168. Cf. 1, 44. 2, 17. Line 168 is wanting in some MSS. Homer generally, on the departure of a deity from Olympus, mentions also his arrival at the place to which he was going. Cf. 1, 44—48. 2, 16, 17. 4, 74—78.

169. εὐρεν, *asyndeton*. This hasty *εὐρε* without *δέ* is also found in 4, 80, and 5, 169. V. "Prorsus nulla in asyndeto offensio; imo vivo deæ mandantis ingenio optime convenire videtur; atque ex Spitzneri observatione poetæ proprium est modo imperativo sequente vel nulla omnino uti particula, vel copulativam καὶ adsciscere, v. Il. 19, 347. 24, 144, coll. 22,

646. 24, 336." *F.* || ἀράλαντος, *poising the scale when weighed against another; like, equal.* Cf. 10, 138.

170. ἰδοσελμος, *ον*, Ep. ἰδοσελμος (οἶλμα), *well-furnished with oar-benches, or rowers.*

175. ἐν trahendum ad πειόντες, ut 16, 113: πῦρ ἐμπεισεν νηυσίν. Sic 9, 436, χάλος ἐμπεισεν θυμῷ, et 21, 385, ἐν θεοῖσιν ἔρις πίσει. Cf. 11, 155. 823. 15, 451. 17, 625. Pertinet igitur præpositio ad verba. Nunquam autem apud Hom. neque εἰσπίπτειν, neque πίπτειν εἰς, neque εἰσβάλλειν, neque εἰσθίναί, neque εἰσῆμι (quare etiam ἀπαξ εἰρημίζον illud εἰσόμεναι, Od. 22, 470, potius ad εἰσεμι trahendum videtur); frequentissima autem ἐμπίπτειν, ἐμβάλλειν, ἐντιθίναί, ἐνίημι vel composita, vel tmesi, quæ dicitur, dirempta. Cujus proprietatis causam si quaerimus, respiciendum est ad priusculum illud et obsoletum ΕΝΣ, quo præpositionum ἐν et εἰς formæ et significationes continerentur, qua de re nuper egregie disputavit Car. Göttl. Schmjdtius in Quæst. Grammat. de Præpos. Græc., p. 7, sqq. *F.*

179. μηδὲ ῥ' ἐρώει. Spitzner, after Voas., Obs., p. 41, has adopted the reading μηδ' ἐρ' ἐρώει, *and delay no longer* (210, 139), sc. τοῦ ἔργου, cf. 17, 422; μήπω τις ἐρωεῖται πολέμοιο, sc. ἐαυτόν, for it is usually trans. as 13, 57, ἐσόμενόν περ ἐρωεῖτω (*Bih.*). (Dicit enim poeta: vade jam per exercitum, neve diutius cuncteris. Spitzn.) Μηδὲ ῥ' occurs 1, 406. 11, 437. 12, 106, &c. *S.* Bth. refers to Herm. Vig., p. 836, and ad Trach. 936 (but the latter ref. is wrong).

183. βῆ δὲ θίειν, *he made ready to run; like βῆ δ' ἵσταί.* || ἀπὸ δὲ χλαῖναν βάλε. For expedition's sake he threw off his cloak, like Thoas, Od. 14, 500. || χλαῖνα, ἡ, *the upper garment, the mantle of the men; a piece of cloth, cut square or round, which was commonly passed from the left arm backwards under the right arm, and the end thrown over the left shoulder, where it was fastened with a buckle. It was worn chiefly as a protection against cold and stormy weather, hence ἀνεμοσκεπής and ἀλεξάνεμος. It was of wool, and thick (σπλή, πυκνή); often purple, double or single (διπλή, ἀπλοῖς).*

184. Εὐρυβάτης. This Eurubates is exactly described Od. 19, 244—248. Agamemnon also had a herald of this name, cf. 1, 320. || ὀπηδεῖν, poet. (ὀπηδός), Ion. for ὀπαδεῖν, only pres. and imperf. ὀπηδεῖ and ὀπῆδει, *to follow, to accompany, to go with, τινί*, spoken of persons, also ἅμα τινί.

186. διζαρό οἱ, *he took from him; as 15, 88: Θέμιστε δέτρο.* Porson ad Hec. 533, quotes several instances of this construction (called by Lesbonax, *Sicula figura*); e. g. Æsch. *Choeph.* 760: Ὅριστην ἐξειδάμην παρῶ. With Agamemnon's sceptre he received authority to give orders in the name of the commander-in-chief, cf. v. 207.

187. σὺν τῷ. Cf. v. 47.

188. ὃν τινα — κιχήη, i. e. εἴ τινα — κιχ. The optat. in relative sentences denotes *indefinite frequency*; therefore also the principal sentence stands in the iterative form. Gr. 1253, § 831, 3. The princes are meant who did not sit in the council of war, and the inferior officers. V. || ὃν τινα μὲν — τὸν δ'. This δὲ does not correspond to μὲν (which is answered by δὺν δ' αὖ, v. 198), but commences the *apodosis* (Gr. 1458, p. § 770). Cf. Hdt. 9, 63: ὅσον μὲν νῦν χρόνον Μαρδόνιος περιῆν, οἱ δὲ ἀντίχον — ὡς δὲ Μαρδόνιος ἀπέθανε κ.τ.λ. N.

189. ἐρητύσασκε, *detinebat*, iterative form of the aorist. Cf. 174.

190. δαμόνι'. Cf. 1, 561. || δειδίσσεσθαι, here intrans. to *shrink back, despond*; elsewhere commonly transit. *perterrefacere*. Cf. 4, 184. 18, 164.

191. ἰδρῶς, aor. 1 ἰδρῶσα, aor. 1 pass. ἰδρύνθην. Act. to *cause to sit, to seat, or bid to sit*.

192. Ἀτρείωνος. Spitzner, for Ἀτρείδαο, after Aristarchus.

193. ἵψεται, *castigabit*. Cf. 1, 454.

194. ἐν βουλῇ — εἶπεν. Construe οὐ πάντες ἀκούσαμεν οἷον εἶπεν ἐν βουλῇ, 'we have not all heard Agamemnon's real meaning in the council,' is more conciliatory than 'you have not all heard.' V. Cf. Od. 7, 307.

195. μή τι χολῶσ. ῥέξῃ, cf. 1, 26; a well-known ellipse.

196. θυμὸς δέ = virtually, γάρ. Cf. 1, 259.

197. τιμή, the *kingly dignity*, in Homer's view is a gift of Zeus. Cf. v. 205. 9; 38. Od. 1, 386.

198. δὺν — ἴδοι. Cf. v. 188. || δήμου ἀνδρα, i. e. δημότην, a *man of the people*. "Sic Xenoph. Cyrop. ii. 2, 22, ἀνδρα δήμον. Soph. Aj. 1044, ἀνὴρ στρατοῦ. Antig. 182, πόλειως ἀνδρες." F.

199. ἐλάσασκεν. Cf. v. 189. || ὁμοκλᾶω and ὁμοκλέω, poet. (ὁμοκλή), to *call to, to cry to, τινί*, in order to encourage, threaten, or rebuke him; hence, to *encourage, to urge on; to threaten, to reprimand*; often absol. in part. aor. and with μύθῳ, ἐπέεσσιν.

200. ἀτρέμας, *without stirring*, i. e. *quiet, still*. 211.

202. οὔτε ποτ' — ἐναριθμῖος, *thou art not reckoned*; as we speak of a person's being a mere *cipher*. Cf. also the Lat., in *nullo numero esse*. "For as we shall see below, the heroes alone decided the battle, they alone composed the council of war." K.

203. οὐ μὲν πως = οὕτως μὲν. Cf. ad 1, 77. || πάντες βασιλεύσομεν: οὐκ ἔσται δημοκρατία φησίν. ABL. Respicie ad v. 151, sqq. et 198. F. οὐ — βασιλεύσομεν, softer than βασιλεύετε. Cf. v. 194.

204. οὐκ ἀγαθὸν πολυκοιρανίῃ, like Virg. Ecl. iii. 80, *triste lupus stabulis*.

205. ἀγκυλομήτεω. Kronos is styled wily because he out-

witted his father. Cf. Hes. Theog. 168, 173. At *ἰδῶκε* conceive *βασιλεύειν*. ἀγκυλομήτης, εἰω, ὁ, ἡ, poet. (μῆτις), *that has crafty designs, cunning, artful*.

210. αἰγιαλῷ μεγάλῳ, *on the high beach*. Dative of place, cf. v. 396. αἰγιαλός, ὁ (prob. fr. ἀίξ and ἄλς, a place where the sea beats), *a coast, a shore, beach*. || βρίμεται: comparatis similibus locis, quos Th. citat § 322. 5, b. 6, 7, agnosces conjunctivum, cujus vocalis correpta, neque offenderis indicativo *σμαραγεῖ* coll. ann. ad v. 147, sqq. Nitzsch., qui secutus Hermannum, Opusc. ii. p. 48, βρίμεται pro indicativo habet, certioribus exemplis ad refellenda Thierschii præcepta uti debbat, quam illis, quæ profert ad Od. 4, 335. Quanquam non negligenda sunt, quæ idem ad Od. 5, 250, 328, et 433, subtiliter disputavit de formis sententiarum comparatarum, particulis ὥς ὅτε inductarum. F. || *σμαραγεῖν* (akin to *παράσσειν*), *to resound, to roar*; spoken of the sea, and once of thunder; of the meadow, which resounded with the cry of the cranes, ll. 2, 463.

211. ἐρήνυθεν, cf. 1, 192.

212—277. Modern critics, and especially Klotz, in his *Letters on Homer*, p. 27, sqq., have unjustly blamed this whole scene of Thersites. They find it low, unsuitable, and beneath the dignity of Epic poetry. How little foundation there is for such a judgement, is shown by Herder (*Kritische Wälder*, ii. 3); Köppen (in *Obs.*); Heyne, Jenisch (*Lectures on the Masterpieces of Greek Poetry*, part ii. p. 71). Dionysius of Halicarnassus, *Art. Rhet.*, c. 11, 9, defended the propriety of the whole; and Wolf observes, that we must look upon Thersites as a man deformed in body and mind alike. The poet does not aim at producing a comic effect, but at exciting disgust. Thersites is not *ridiculus*, but *deridendus*. Jacobs remarks, that the ugliness of Thersites contributes to the disgust which his proposal excites. Thersites was a common soldier; it is without any probability that some of the ancients took him for the same Thersites, son of Argæus, and uncle of Diomedes, who took part in the Calydonian boar-hunt. Cf. *Apollod.* i. 8, 6.

212. ἀμετροεπής, ἄπ. εἰρ., *immoderate in speaking, having an unbridled tongue*, is more precisely explained in the following verse.

213. ἔπεα—ἄκοσμά τε = πολλά ἄκοσμα, F., *unseemly, foolish talk*; i. q. οὐ κατὰ κόσμον. Εἰδέναι here denotes, not merely knowledge, but the *habitus* of uttering many senseless words, cf. 21, 414 (λίῳν δ' ὧς ἄγρια οἶδεν).

214. μὰψ (211) ἀτὰρ οὐ κατὰ κόσμον, *idly* (or *foolishly*), *and with no propriety*. ἀτὰρ οὐ = οὐκ. C. κόσμον in dictis fac-

tisque, quam nos *harmoniam* dicimus, jam antiquissimi Græci maxime æstimabant. F. || ἐριζόμεναι: it is not necessary (with W.) to supply ὥστε: the infin. is placed *epexegetically*, to denote a particular, in which the ἐπεα εἰδέναι displayed itself.

215. ἀλλ', quod Wolfio durum videtur, noli, ut eidem placet, interpretari *et* — *quidem*; imo usitata oppositionis significatio tenenda, *sed*, quæ recte se habet post οὐ, ita ut οὐ κατὰ κόσμον et ἀλλ' ὅ τι οἱ εἴσαιτο κ.τ.λ. inter se contraria sint. Namque difficultas, si qua est, in eo est sita, quod οὐ κατὰ κόσμον medium quodammodo pendet, ita ut ab altera parte cohæreant μᾶψ, ἀτὰρ οὐ κατὰ κόσμον, ab altera οὐ κατὰ κόσμον, ἀλλὰ κ.τ.λ. cujusmodi verborum conformationem ad anacoluthorum rationem, si lubet, referas. Cf. similia quædam apud Matth. § 631, 2. Ante ὅτι supple μνηστῆσαι, vel simile aliquod verbum ex superiore ἐριζόμεναι. F. || ὅ τι οἱ εἴσαιτο, *si quid eis videtur*. Cf. v. 215.

216. ὑπὸ Ἰλίον, *to Ilium*, cf. 4, 407 (ἀγαγεῖν ὑπὸ τείχος Ἄρειον); as in the Latin, *sub mœnia ire*. C.

217. φολκός, ἄπ. εἰρ., is derived by the Schol. from φάει and ἔκειν, according to which it is *squinting*. Buttm., in Lexil., p. 536, explains φολκός by *bandy-legged* (ΦΕΛΚΩ ~ a root identical with *flecto*, *plecto*, *πλέω*; as *flagrum*, *πληγὴ*), and compares it with *valgus*. This explanation suits well with the context; for the poet begins the description with the feet.

218. συνογκώτε, Schol. συμπεπτωκότες, *squeezed together towards the breast*, or *bent together*: "O'er his breast contracted." Cowp. It is the partcp. perf. from συνέχω with Attic reduplic. Cf. 210, 64.

219. φωξός, ἄπ. εἰρ., *peaked*. Cf. Buttm. Lexil., p. 537, who, rejecting the derivation from ὄξυς c. *digamm.*, refers it to φάγειν, *to dry*: quasi φωξός, *warped by heat*: (it denotes an unusual *pointedness* of the upper part of the head.) || ἐπενήνοθε (210, 20), Schol. ἐπὶ ἤν, ἐπέκειτο, *there lay thereon*: an old perfect form from an unused stem, ἐνθω or ἐνέθω. Cf. ἀπὸ τοῦ (ἐθω), ἐνέθω, ἦνοθα καὶ ἐπενήνοθα, ὅθεν καὶ ἐνοσις. AB. Similiter Buttm. Lexil., p. 110, sqq. ubi alia etymologiae refelluntur. Hoc loco manifesta est significatio imperf. F.

220. ἐχθρότατος, *inimicissimus* [immo *odiosissimus*. F.], *visissimus*. Bth.

221. νικέεισκε, *conviciari solebat*. Cf. v. 199.

222. λέγ' ὀνειδεα. Cf. ver. 435.

223. ἐκπᾶγλως, *terribly*; a hyperbolical expression for *very extraordinarily*. Cf. 3, 415.

225. río, i. e. *τίνας*. Cf. 1, 540. || ἐπιμέμφει. Cf. 1, 93.

|| χαρίζεις; *indiges*: "What dost thou miss? what dost thou want? Hast thou not enough?" *W.*

226. χαλκαῦ, *of brass*, i. e. brass, and works of art made of brass, as *æs*, for *vasa ex ære*. Cf. Virg. Georg. i. 430.

227. ἄς — δίδομεν. It is admirably characteristic of the boaster, that he includes himself, he who neither in council nor in battle was worth any thing. *K.*

228. εὖτ' ἂν. Cf. 1, 242.

229. ὅν κέ τις οἴσει. Cf. 1, 175.

230. υἱὸς ἀποινα, *as ransom for his son*. Thus Dolon promises Ulysses that his father would ransom him with much gold, 10, 378.

231. ὅν κεν, i. e. εἰ τίνα. Cf. 1, 139. || δήσας ἀγάγω: "*quem ego vincitum duxerim*." Sic Wolf. qui iudicat Græcam linguam eo præstare Latinæ, quod hac, quis vinxerit, non definiatur. *F.* || ἡ in thesi positum ante vocalem, neque tamen correptum, qualia sæpius in quarta quam in reliquis versus regionibus inveniuntur. Cf. 18. *F.*

232. γυναῖκα νέην, sc. ποθεῖς, though the *gen.* would be the correct form, since ἐπιτεύχαι preceded. Ὁ δὲ ποιητὴς ἐπιτηδὲς τὸν λιγὺν τοῦτον ἀγορητὴν καὶ ἀφαρτοσιπῆ ἐποίησε, τουτίστι σόλοιον. Eust. quod vix crediderim; magis placet, quod idem subiicit: ἴσως δὲ καὶ ἄλλως θυμούμενον ἀνθρώπων μιμούμενος, ποιεῖ τὸν θεράπτην ἐκλαθόμενον τῆς τοῦ λόγου ἀκολουθίας, καὶ διὰ τοῦτο εἰς κακοσυνταξίαν ἐκκλίναντα. *F.* || ἵνα μίσγεται = μίσηται.

233. ἦν τ': in pronomine relativo inclusa est finalis significatio, quæ conjunctivum καρίσχειαι (h. e. καρίσχηαι) requirit, quemadmodum apud Latinos *quis* ponitur pro *ut is*. *F.* In Attic Greek the *fut. indic.* is used with the relat. pronouns to denote a purpose; but H. has the subj. [τιμὴν δ' Ἀργείους ἀποτινέμεν . . . ἦτε . . . καὶ ἰσσομένοισι μετ' ἀνθρώποισι πέληται, 3, 287; and so Od. 18, 334]: and also with κέν, which refers to a suppressed protasis. Od. 15, 518, ἀλλὰ τοι ἄλλον φῶτα πιφαύσκομαι ὅν κεν ἴκηαι, not 'quem adeas,' but 'quem, si lubet, aditurus es' (N.); why not *quem si lubet, adeas*? After preterites the relative with *opt.* stands in final clauses of this kind. If ὅς κε is used with *fut. indic.*, the realization of the purpose is assumed, provided the condition be realized; whereas, with ὅς κε and the subjunctive, its realization is not declared *assumptively*, but indicated as an expectation waiting to be justified or disproved by the result. With ὅς κε and the *opt.* (cf. 1, 64) the purpose is stated in the form of a *pure* (though *conditionated*) supposition, without an indication of the speaker's opinion as to the probability of its being realized. *N.* || αὐτὸς ἀπὸνόςφι: τῶν ἄλλων understood, i. e. *for thyself alone*. Cf. 13, 729.

|| *κατίσχεται*; *reddere non debeas* (ut Chryseidem), et maligne sed per ambages Agamemnoni in membra vocat. *F.* || *οὐ μὲν* (= *μήν*) *ἔοικεν*, *immo vero non deo*

234. *ἐπιβασκόμεν* (= *ποιεῖν ἐπιβαίνειν*), with accusative person and genit. of the thing, prop. *to help one on to bring one to a thing*; transit. like *ἐπιβῆσαι τινά* (8, 285), *to bring a man to honour, to raise or elevate to renown*. || *κακά*, not *damna* (as the context shows), *but et pericula*. *N.*

235. *πίποντες*, Eustath. *ἐκλυτοί*. Homer uses the word *mitis, mollis*, sometimes in a good sense, *dear, friend*, sometimes, however, as here, in a bad one, *milksoft*. It expresses only a gentle sort of reproof. *W.* || *κά*, the abstract for the concrete, as in Latin, *opprobrium*; *arrant* towards. Cf. 5, 787. || *Ἀχαιῶδες, οὐκεν* 'A. Virg. *Æn.* 9, 617: *O vere Phrygiæ, neque enim Phrygiæ*. Tasso: *O Franchi non, ma Franche* (Cant. 11, 61). *Bi.*

236. *οἰκαδὲ περ*, *straight home at once*; or (as *1*) *home!* Cf. 1, 352.

237. *ἐνὶ Τροίῳ*, *in the territory of Troy*. *N.* || *γέρα* *to enjoy his honours at his ease*, and, as it were, *dig* or let them agree as they may with him. Cf. 1, 81. *πίσσειν* only in a bad sense. According to Herm. (1, 61) the metaphor is derived from actual *cooking* (*ὅ* which a long time is required to make the meat (or other substance) good. At all events, it is more poetical (to our notions) to derive the metaphor from *digestion*. *γέρα* with *ā* short (142).

238. *ἥ — χῆμεῖς προσαμύνομεν* = *ἥ κε ἡμ. προσ* *whether we are to defend him*. Others (with *N.*) *cor* *κ' = καί* (*κέ* being nowhere found separated from *ἥ*): *καί ἡμεῖς προσαμύνομεν* (*indic. præs.*, and so Sch. *προσβ* *num* *quid non a se suisque solum sed a nobis quoque (vel adjumenti) habeat*. In altera sententiæ parte *καί* *id quod sæpe fit post εἰ et particulam interrogativam* 2, 367. 8, 111. *Od.* 4, 712. 16, 137; maxime in locis *καί οὐκ*; præter exempla modo citata ad initium hujus *cf.* 2, 349. 15, 137. *Od.* 4, 632. *F.*

240. Cf. 1, 356, 507.

241. *ἀλλὰ — χόλος φρεσίν; ἔστιν* understood. *mentem βασιλῆων ἐωροφάγων*. Hesiod, *ἔργ.* 264. *F.* *μῶν*, one who from repugnance to exertion ventures on to slack, sluggish. Cf. *Od.* 6, 25.

242. Cf. 1, 232.

245. *ἠνίπαπε, increpavit*. Cf. *ἐνίπτω*, 210, 52 (end)

246. ἀπειρόμυθε, one whose μῦθοι are ἀπειροί, as v. 796; one who prates what is indistinct, confused, and jumbled. *W.* || λιγύς, *loud*. On πέρ, cf. 1, 586. || λιγύς περ ἰὼν ἀγορητής: quod in bonam partem tribuitur Nestori 1, 248, h. l. in malam accipiendum esse censet Wolf. ἡ εἰρωνικῶς εἶρηται, ἡ ὡς καὶ ὅξια κεεληγότος τοῦ Θερσίτου (vv. 222. μακρὰ βοῶν, 224). Eust. Sed propter additum πέρ acutæ vocis *laudem* ipsi Thersitæ ab Ulixæ tribui verisimile est. Laudes conviciis mixtas pronuntiari videmus 1, 122. 3, 39. *F.*

247. ἰσχεο, *hold! check yourself*, as 1, 214. || μῆδ' εἰθελ', *cave inducas in animum*. *N.*

248. οὐ φημι = *nego*. || χρεώτερος, 153.

250. τῷ, i. e. διὰ τοῦτο, *therefore*; as v. 254. || οὐκ ἂν — ἀγορεύεις, for μὴ ἀγόρευε. The optat. with ἂν being sometimes used as a milder form of command. *F.* objects to this, that Hermann and Thiersch *assert* this without establishing it by examples; but his explanation, by understanding (with *N.*) a conditional protasis (*qui nisi*, sc. *esses* [sc. *nequissimus*], non, &c.) does not agree with τῷ (= *wherefore*). And for an example cf. οὐκ ἂν δὴ μοι — ἐφοπλίσσαιτε, II. 24, 263. *S.* || δειλὸν στόματι ἔχων τοὺς βασιλεῖς. Cf. Bernh., p. 234. Usitatus διὰ στόματος ἔχειν. Similiter Latini: *in ore habere*, *in ore esse*, *in hominum ora venire*. Cæsura quarti pedis trochaica apostropho excusatur a Spitzn. Vers. Her., p. 12. Cf. ann. ad 1, 33.

251. νόστον φυλάσσειν, *to keep watch for the return home; to be for ever thinking of the return, keeping it in view*. Cf. 3, 408. 16, 686.

252—256. Some old grammarians declared these two verses to be spurious, as well as the three which are printed at the foot of the page, and were rejected by the Alexandrian critics.

252, 253. The sense of these two verses is: "You should say nothing of retreat; for it is not yet decided whether we shall be fortunate or unfortunate in our return." *K.*

257. Cf. 1, 212. 8, 286. *C.*

258. εἰ κ' ἔτι — κινήσομαι. According to *T.*, subjunct. with short mood-vowel. According to Herm., de partic. ἂν (Opusc. V. iv. p. 29), and Rost, it is the indic. fut., cf. Od. 5, 417. The latter opinion is the more probable. "Alia particularum εἰ κε cum futuro indicativi conjunctarum exempla citat Herin., p. 29. II. 15, 213. 17, 557." *F.* || ἀφράνειν, poet. (φρήν), *to be irrational, indiscreet, foolish; to behave in a senseless, indiscreet way*. II. 2, 257. Od. 20, 360. || ὡς νύ περ ᾧδε. The πέρ belongs to ὡς, *precisely as*, as (ὡς περ): cf. ὡς τὸ πάρος περ, ᾧδε = οὕτως.

Nó in H. is never the *now* of *time*, but that of *progress in the discourse, argument, &c.* It is not found with $\omega\varsigma$ except in this passage; but it is found with $\delta\varsigma$ (v. 365), and $\omega\varsigma$, Od. 2, 320. N. explains it by *nimirum*.

259. $\kappa\acute{\alpha}\rho\eta$, 148. || $\mu\eta\kappa\acute{\epsilon}\rho'$ — $\epsilon\pi\epsilon\iota\eta$, then may my head not sit, &c., i. e. then may I live no longer, if I do not chastise thee. Cf. the Lat. *ne sim saluus, ne vivam*. F. || 'Οδυσῆϊ, with emphasis for $\epsilon\mu\acute{o}\iota$; thus also Τηλεμάχιο πατὴρ, *Telemachus was the only son of Ulysses and Penelope, and still a child, when his father went to Troy*. Cf. Od. 11, 447.

261. $\phi\acute{\iota}\lambda\alpha$, equivalent to *thy*.

262. $\tau\acute{\alpha}$ τ' $\alpha\acute{\iota}\delta\omega$ ἀμφικαλύπτει, *what covers the loins*. This is probably the $\mu\acute{\iota}\tau\tau\alpha$, a broad bandage, which was placed round the belly. Cf. 4, 137. 139.

263. $\alpha\upsilon\tau\acute{o}\nu$ $\epsilon\acute{\iota}$, in opposition to $\epsilon\acute{\iota}\mu\alpha\tau\alpha$. Cf. 1, 4.

264. $\kappa\epsilon\pi\lambda\eta\gamma\acute{\omega}\varsigma$, to be connected with $\alpha\gamma\omicron\rho\eta\theta\epsilon\nu$, *out of the assembly*. The perf. $\kappa\acute{\epsilon}\pi\lambda\eta\gamma\alpha$ has constantly an active signification in Homer. Cf. 5, 763. Od. 10, 238. C.

266. $\iota\delta\nu\acute{o}\omega$, *I bend*. In aor. 1 pass., *I bend myself, cringe*. || $\theta\alpha\lambda\epsilon\rho\acute{o}\nu$ $\delta\acute{\alpha}\kappa\rho\nu$, *plenteous*; of tears, when they burst out strong and full; so of the hair, when it grows thick: cf. $\theta\alpha\lambda\epsilon\rho\acute{o}\varsigma$ γός, Od. 10, 457. $\theta\alpha\lambda\epsilon\rho\eta$ φωνή, Il. 17, 439.

267. $\sigma\mu\omega\delta\acute{\iota}\xi$ — $\epsilon\zeta\upsilon\pi\alpha\nu\acute{\iota}\sigma\tau\eta$, *the weal rose under the sceptre*, i. e. from the blow of the sceptre. || $\mu\epsilon\tau\acute{\alpha}\phi\rho\epsilon\nu\omicron\nu$, $\tau\acute{o}$ (φρήν), *the back*, especially the part between the shoulders, which lies above the diaphragm, Il. 5, 40. Od. 8, 528; also plur., Il. 12, 428.

269. $\acute{\alpha}\chi\rho\epsilon\acute{\iota}\omicron\nu$ $\iota\delta\acute{\omega}\nu$, Eustath. $\acute{\alpha}\kappa\alpha\acute{\iota}\rho\omega\varsigma$ $\upsilon\pi\omicron\beta\lambda\acute{\epsilon}\psi\alpha\varsigma$ $\kappa\alpha\iota$ $\epsilon\pi'$ οὐδεμῶ $\chi\rho\epsilon\acute{\iota}\alpha$. Heyne rightly explains $\acute{\alpha}\chi\rho\epsilon\acute{\iota}\omicron\nu$, prop. *helplessly, foolishly*, in connexion with $\iota\delta\acute{\omega}\nu$, of the stupid, abashed look of Thersites, who, after receiving the blows, stares aghast. Wolf: making rueful grimaces, wry faces. Cf. Od. 18, 162. Döderlein explains it *umbellis hominis speciem præbens vultu*. F. returns to Damm's explanation: *videns inutilem esse lacrimam suam* (which is surely improbable).

270. $\kappa\alpha\iota$ $\acute{\alpha}\chi\nu\acute{o}\mu\epsilon\nu\omicron\iota$ $\pi\epsilon\rho$, viz. because their hope of returning home was disappointed.

271. Cf. 3, 207. 319. 4, 81.

273. $\beta\omicron\upsilon\lambda\acute{\alpha}\varsigma$ τ' $\epsilon\acute{\zeta}\acute{\alpha}\rho\chi\omega\nu$. The accus. with $\epsilon\acute{\zeta}\acute{\alpha}\rho\chi\epsilon\iota\nu$ is rare. Cf. h. 27, 16; it is generally joined to a genit. Cf. 18, 605. || $\pi\acute{o}\lambda\epsilon\mu\acute{o}\nu$ $\tau\epsilon$ $\kappa\omicron\rho\acute{o}\varsigma\sigma\omega\nu$, *arming the war*, i. e. stirring up to battle. Cf. 21, 306. C. W.: *adornans bellum, suis quasi armis instruens*, considering πόλεμος to be personified (= Ἄρης).

275. $\delta\varsigma$ — $\epsilon\sigma\chi'$, *hoc omnium optimum fecit, quod cohibuit*. || $\tau\acute{o}\nu$ $\lambda\omega\beta\eta\tau\eta\rho\alpha$ $\epsilon\pi\epsilon\sigma\beta\acute{o}\lambda\omicron\nu$, *the prating slanderer*. || $\epsilon\pi\epsilon\sigma\beta\acute{o}\lambda\omicron\varsigma$,

Schol. λοιδορος. Thus the Latins, *jactare verba*, of prating and fault-finding; and Od. 4, 159, *ἱεσβολίας ἀναφαίνειν*. Döderlein observes, that the notion is not *ἔπεια ἐκβάλλων*, but *ἔπεια βάλλων* (= *λάπτων*). || *τόν, istum*. || *ἀγοραί, conciones*.

276. οὐ θήν, *surely not*; *θήν* mostly in an ironical, sarcastic sense (= *δήπου, Hartung*). Cf. Od. 5, 211.

278. ὡς φάσαν ἡ πληθύς. The plur. with a collective noun. So ἡ πληθύς — ἀπονίοντο, 15, 305. || *πολίπορος, the town-destroyer*: a usual surname of Ulysses, because Troy was taken chiefly through his craft. Cf. Od. 8, 372.

279. Ἀθήνη — εἰδομένη κήρυκι. Cf. 1, 174.

280. ἀνώγει, cf. 210, 21. Buttmann derives it from an old root ΑΓΓΩ, related to ἀγγέλλω. If ἀνώγει is not plupf. = impf. (as ἡνώγει certainly is, both in Hom. and Soph., Œd. Col. 1598), the optat. after ὡς must be explained by considering it a *præsens historicum*, or by Gr. 1306, § 807.

281. ὡς = ὅπως, *so that, in order that*. || *πρῶτοι καὶ ὑστατοι (proximi, remotissimi)*, i. e. all. || *υἱες*, 148.

282. ἐπιφρασσάμενο βουλὴν: ἐπιφράζεσθαι, *here to understand, become acquainted with*. Cf. 5, 665.

284. *Admirabilis oratio Ulyssis et omni virtute eloquentiæ perfecta*. Camerar. Cf. Quinct. 10, c. 1. || *νῦν δὲ, nunc jam eo ventum est, ut* —. N.

285. ἐλέγχιστον (152), ἀτιμότατον, *most despised, most disgraced*. || *πᾶσιν — βροτοῖσιν*, for *ἐν πᾶσιν βροτοῖσιν*. The dative also frequently stands thus for specification of the multitude, in which a thing is included. Cf. 2, 483.

286. ἦν περ ὑπίσταν, *notwithstanding that (although) they promised it*. In relative sentences, in which is contained a specification in antithesis to the antecedent sentence, *πέρ* has a signification like that of *καίπερ*, and *πέρ* with a particip. Cf. 6, 99.

287. ἐνθάδ' ἔτι στείχοντες, i. e. *yet during the voyage*. || *ἔτι = etiam tum*. || Ἀργεὺς ἱπποβότοιο. Argos is styled *steed-rearing*, because from its numerous well-watered plains it was adapted to breeding horses.

288. ἐκίρσαντ', i. e. *ἐκίρσαντρά σε*. "*Sposponderunt Achivi, Agamemnonem, Troja excisa, cum gloria rediturum*." Cf. 2, 113, 5, 716. Clarke.

290. ἀλλήλοισιν ὀδύρονται, i. e. *complaining one to another they wish*. Cf. 1, 22.

291. πόνος, in Hom. *labour, trouble, sorrow*. The sense: "It is assuredly (or undoubtedly; nimirum) a sad condition to have so long to endure hardships, and then to go homè," viz. with our object unaccomplished, of which notion there is here a glimpse,

although it is not expressly stated till v. 297. *W.* Köppen's explanation: "Forsooth they are working at returning home," is already contained in *οὔδ' ὀνύττειν*, &c. *Lehrs* (stud. *Aristarch.*, p. 88) translates the line thus: *nimirum laboribus fungimur, ut moleste ferentes redire velimus*. He remarks, that ἡ μὴν καὶ = *nimirum* (as in ἡ μὴν καὶ νίος ἰσσί), and are an *excusatory* formula: that ἀνιάσθαι is *molestia affici*, and πόνος *labor*.—The difficulty, however, is with the simple infinitive, as *defining* and *characterizing* the πόνος: the example *Lehrs* quotes, is, however, *not* like it, *ὅς δὲ [θάνατος] σχεδόν ἴσθιν, ἐπ' ἡματι πάντας δλίσσαι*. But still I am inclined (though against the judgement of *Nägelsbach* and *Freytag*) to accept it as correct. *The toil is undoubtedly one for returning home* from weariness and disgust; for it is a vexation to be away from wife, &c. even for a single year, and that, though one cannot help it; but we have been away nine, and *can* return when we please. One *Schol.* explains it thus: πολλὰς μὲν οὖν ἴσθιν, πόνος ὥστε λοιπὸν (sc. ἰσθί) ἀκηδιάσαντα νείσθαι. || ἀνηθίντα, viz. τινά, from dejection, vexation at the long delay.

292. καὶ γάρ τις θ' ἓνα: καὶ belongs to ἓνα μῆνα, *even for a single month*.

293. ὃν περ — εἰλέωσιν (*synzesis: εἰ*), i. e. *though storms shut him up in haven*; though the obstacle to his return is invincible, whereas we may return if we please. So *N.* Cf. v. 286.

295. ἡμῖν — μὴνόντεσσι. We must not join ἰσθί περιτροπίων as if it were a periphr. for *indic. pres.*, but ἰσθί ἡμῖν μὴνόντεσσι, *it is the ninth revolving year that we have been staying here*. The dat. (especially if it has a partcp. with it) is very common in this kind of date: cf. *Gr.* 1147, i. || μ-μνω for μένω only in *pres.* and *impf.* || περιτροπίων ἐνι-αυτός, like περιτελλόμενος, v. 551, *the revolving, ever returning year*.

296. τῷ. Cf. v. 250. || νεμεσιζεσθαι (νέμεσις) = νεμεσῶν, *to be angry*.

297. καὶ ἔμπης, *but still, nevertheless*. *W.*

298. δηρόν (neut. adj. as adv.), *long*. || κενοόν, *with empty ships, without booty*. Cf. *Od.* 10, 42; better *re infectā* (*N.*), since they *had* booty.

299. ἐπὶ χρόνον, *still for some time, yet a while*. Cf. *Od.* 15, 493. The following passage from vv. 299—330 is metrically translated by *Cicero*, *de Divinat.*, 2, 30. || ὅφρα δαῶμεν, *ut sciamus*. Cf. 210, 37; and note on p. 145.

302. μάρτυροι, viz. of that which then took place. || ὡς μὴ — φέρουσαι. || Κῆρες θανάτοιο, *the fates of death*, i. e. the

death-goddesses, who bring death in a particular shape. Cf. 352, and *Hesiod, Scut. Herc.*, v. 249, sqq., where the agency of these goddesses is described. *Db.* || οὗς — ἰβαν — φέρουσαι, *circumlocation*, for ἡνεγκον, *quos — rapuerunt*, viz. εἰς Ἀΐδαο δόμους. Cf. *Od.* 14, 207. Cf. *Virg. Ecl.* v. 34: *postquam te fata tulerunt*.

303. *χθιζά τε καὶ πρῶϊζ*, *yesterday and the day before*, is an expression of the old language for any time past, like *nuper* in Latin. Cf. *Cic. de Divin.* i. 39, 86; and, *quæ nuper, id est paucis ante sæculis, medicorum ingenii reperta sunt* (*Nat. Deor.* ii. 50). Thus *Herodot.* (2, 53) uses *χθις καὶ πρῶην* for a time of 400 years; and thus often in the Bible. Cf. *Exod.* iv. 10. If now we connect these words with the following ὅρ' ἐς — ἡγερῖθοντο, the sense is: *Formerly as the ships of the Achæans were collecting*; to which belongs as *apodosis* v. 308, ἐνθ' ἰφάνη, &c., and vv. 305—307 are parenthetical. Others, who do not allow this to be an Homeric mode of speaking, refer *χθιζά καὶ πρῶϊζ* to οὗς μὴ — φέρουσαι; and of these, some (a) refer them to the whole space of nine years [κατεμίκρυνε τὸν ἐνναετη χρόνον, ἵνα μὴ διὰ τῆς ἀναμνήσεως πλεῖον ποιήσῃ ἀγανά. κτῆσαι (ἀγωνιάσαι. D.) τοὺς Ἕλληνας AD]; others (b) to the time preceding the assembling at *Aulis*. Thus *S.*: *you, who did not, as many did, die shortly before the assembling of the vessels at Aulis*. Nägelsbach rejects both explanations, and supplies ἦν το *χθιζά τε καὶ πρῶϊζ*, i. e. it was, at the time of the sacrifice, some days ago, that the ships had been collected. Finally, *Lehrs* explains it thus: *vix cum Aulida advecti eramus, tum (v. 308) portentum accidit*. || *Ἀύλιδα, Aulis*, a place in *Boeotia*, with two harbours, a great and a small one, now *Vathi*.

304. ἡγερῖθοντο, *Ep.* for ἡγέροντο. Cf. 210, 3.

305. ἀμφὶ περί, *round about*. Thus *Homer* often puts two prepositions together, the former of which then stands as an adverb. Cf. 21, 10. 4, 330. Cf. *Gr.* 1430, § 640, 1.

306. ἔρδομεν — ἐκατόμβας. Cf. 1, 315. The spring and the remains of the plane-tree, at which this prodigy took place, were shown to *Pausanias* as still existing. Cf. *Pausan.* 9, 20: ἐπὶ νῶτα δαφονίος, *blood-red on the back*. The ἐπὶ c. acc. here marks *extension* over the whole surface of the back. On *δα- in δαφονίος*, cf. 211.

307. ὅθεν, *from under which*.

309. ἦκε φῶσδι, *he sent it to light*, = v. 318, ὅσπερ ἐφηνεν. Cf. *Cic. de Div.* ii. 30.

310. πρὸς ῥά πλατάνιστον ὄρουσιν, according to *N.* *sprang forth at once, or immediately, suddenly*. Cf. *Od.* 4, 51: ἐς ῥά θρόνον ἐζοντο; and *Il.* 6, 323: μετ' ἄρα δμῳῇσι γυναιξὶν ἦστα

πλατάνιστος = ἡ πλάτανος, the *platanus orientalis*. On ὄρουσιν cf. end of 210, 111.

312. πετάλοις ὑποπεπτηῶτες, *covering among the leaves, huddling together*; “for πτήσσειν, ὑποπτήσσειν are said of birds and beasts, which draw close together from fear, or to avoid cold.” K. ὑποπεπτηῶτες (= ὑποπεπτηκότες), 210, 119.

314. ἐλεινά, according to W., belongs to κατήσθιε, in a piteous way. It is better (with V., N., &c.) to connect it with τετριγῶτας; cf. ἐλεινά προσήδα, II. 22, 37. || τριζῶ, perf. τέτριγα, with pres. signif., part. Ep. τετριγῶτας for τετριγότας, a word formed to imitate the sound, to twitter, to chirp: hence (elsewhere), to squeak.

316. ἐλελιζάμενος. ἐλελίζειν in the mid. is said of the snake, when it coils itself into rings, and darts out its neck to lay hold of something. Cf. Buttm. Lexil., p. 287. Cf. Ovid, Met. xii. 41.

318. ἀρίζηλον, Ep. from ἀρίζηλον (since according to Æolic usage δ is changed into ζ), i. e. *very conspicuous* or *significant*; i. e. he turned the dragon into a portentous sign. Instead of this reading founded on the MSS., Bothe has adopted ἀίζηλον, i. e. ἀίδηλον, *invisible*, as the antithesis ὅσπερ ἔφηνεν seems to require. Cf. Buttm. Lexil., p. 56, who is of the same opinion, and adds, that Cicero, de Div. ii. 30, plainly so read the passage; for he translates, *qui luci ediderat genitor Saturnius, idem abdidit et claro firmavit tegmina saxo*.

318. ὅς περ ἔφηνεν. Cf. v. 309. F., however, remarks: “Quod idem [Buttmannus] verba ὅσπερ ἔφηνεν otiosa existimat, si ἀρίζηλον retineas, equidem adstipulari non possum; nam prorsus concinne idem deus, qui ἔφηνεν (cf. Ὀλύμπιος ἦε φῶσδε, v. 309) draconem, lapidea forma (v. sq.) *conspicuum*, s. *insignem* (ἀρίζηλον) eum fecisse dicitur, atque sic locum intellexit Ovidius in ejusdem fabulæ narratione, Metam. xii. 23: ‘*serpens fit lapis et servat serpentis imagine saxum*.’ Vocabulo ἀρίζηλος portenta divina (σήματα) significari declarant loci II. 13, 244. 22, 27, sqq. Alteri autem interpretationi, fortasse ab Aristarcho, miraculorum osore, profectæ ut vocabulum conveniret, leni mutatione scriptum esse videtur ἀίδηλον (quod — — — Cf. ad v. 455) sive ἀίζηλον (i. e. *ex oculis sublatum*), et v. insequens eandem ob causam in suspicionem adductus. Cf. ann. ad v. sqq.” || ὅσπερ: *ille ipse, qui* F.

319. ἀσχαλάω, *I am vexed, indignant*. According to Döderlein, ~ ἀχος, as ἰσχω to ἐχω.

320. οἶον, *for what, at what*; ὅτι τοῖον. It is too weak to construe it, *at what had been done*; rather *at the strange thing that had been done*: the surprising circumstance being, that

what had been done was *such, so great* a thing. || *ἐρύχθη* (*τεύχω*) only in indic., and never without augment, is properly *have been wrought or done*, but has often the meaning of *ἐτυχον, happened*.

321. *δεινὰ πέλωρα, terrific prodigies, fearful monsters*. The Greeks gave the name *πέλωρον* to every thing astonishing by its huge size, and with which the conception of the terrible is connected. So the men changed into wild animals, *Od.* 10, 219, are *αἰνὰ πέλωρα*. Connect *θεῶν* with *ἐκατόμβας* — *Κάλας*, cf 1, 69.

323. *ἀνεω (silent, still)*. Spitzner has adopted this instead of *ἀνεω*, for according to Aristarchus it is an adverb, like *οὕτω*. Cf. 211. Buttm. *Lexil.*, p. 107.

325. *ἔφημον ὀψιτάιστον*, i. e. that which is announced by this prodigy, is late in coming to its fulfilment. “*Utrumque apud Hom. ἄπαξ εἶρημ*. Synonyma conjungere amat poeta, velut *Od.* 1, 241, *ἄιστος, ἄπυστος*: 4, 788, *ἄσιτος, ἀπαστος*: II. 3, 95, *ἀκὴν σιωπῇ*, etc. Sic Latini: *volens propitius, forte temere*, etc. qualia vulgo in pleonasmis numerantur, rectius studio illi antiquissimorum poetarum tribuuntur, ad nostrum quidem sensum sæpe nimio, quo omnia quam maxime perspicue et plane exponere student.” *F.* || *ῥον*, i. e. *οὐ τέρας*.

328. *αὐθι ἐν Ἰλῳ ἀλλ’ οὐκ ἐν Αἰλίδι* (Sch.).

330. *δὴ νῦν, nunc eo ventum est, ut jam*. *N.*

332. *εἰσρέειν*, i. e. *εἰς ὃ κεν, until* (usque ad id tempus, quo capiemus. *N.*). Cf. *Gr.* 1263, § 841 (1), (2.)

336. *Γερήνιος: ὃ ἐν Γερήνῳ* (quæ urbs Messenia ab Hesiod. *Fragm.* 31. *Göttl.* *Γέρηνον*, a *Strabone* viii. p. 523, B, et p. 552, B. *τὰ Γέρηνα*, a *Pausania* iv. 26, et a *Steph. Byz.* *Γερηνία* vocatur) *κώμῳ γραφεῖς*. *F.* || *ἱππότα*: non solum ornatus causa hoc epitheton tribui Nestori, sed quod fuerit Neptuni, dei equestris, nepos, et imprimis peritus *ἱπποουνάων* (cf. v. 553; sqq.) docet *Nitzsch.*, *Od.* 3, 5. *F.*

337. *πόποι*. Cf. 1, 254.

339. *πῇ δὲ* — *βήσεται*, in prose *ἀποβήσεται*; *where will our oaths go?* i. e. *what will become of them?* [*quorsum tandem evadent pacta et fœdera?* Bth.] Thus, 8, 229, *πῇ ἔβαν ἐνχῶλαι*. By the treaties and oaths are to be understood the mutual promises which the princes assembled at Aulis gave one to another, cf. v. 286, not the compacts of Tyndareus with the suitors of Helen, of which Homer knew nothing. On *δὴ* in questions cf. *Gr.* 1459, i, § 721, 1 (end). || *συνθήκη (ῥίθμη)*, a compact, covenant, agreement.

340. *ἐν πυρὶ δὴ βουλαὶ γενοίαντο*. According to *T.* (§ 336, 3), an opt. of this kind without the hypothet. *κί* is a milder form for *then would (= will) they be nothing worth*. But Hermann remarks,

that when the speaker conceives the consequence as certain, the *κί* must be omitted: the opt. then declares an opinion unconditionally (*opinio sine conditione*. Herm.). Voss, Heyne, and Wolf take it as a question. *N.* and *Bth.* in the sense of an imperative, a wish expressive of displeasure: 'then away with our oaths, fling them, &c., into the fire:' γενέσθαι c. dat. and *iv* is never = *εἶναι*, but either *to be born*, or *to come into*; with the *terminus ad quem* expressed. *N.*

341. σπονδαὶ ἀκρητοί, offerings of pure wine, i.e. the treaties which were ratified by a libation of unmixed wine offered to the gods. || ἐπίπιθμεν, i.e. ἐπιποιθήμεν (πιθω).

342. μῆχος, in prose μηχανή, resource, help; i.e. means of bringing the war to an end. Cf. Od. 12, 392.

344. Ἀγρεῖδῃ, σὺ δ' ἔθ', i.e. ἔτε, further still. Cf. 1, 282.

345. ἀρχεῖν, i.e. ἀρχεῖν. Cf. Il. 5, 200.

346. τοῦσδε δ' ἔα φθινύθειν, let these go to their ruin; a formula of malediction, like ἔα ἔρρειν ἐς κόρακας. K. φθινύθειν, here intransit., cf. 1, 491. || ἔνα καὶ δύο, generally for a few. The Scholiasts refer it to Thersites and Achilles. Cf. 1, 169. || τοὶ κεν, si quis. Cf. 1, 139.

347. ἄνυσσις — αὐτῶν, they carry nothing into effect, i.e. they will accomplish nothing with their sedition, is to be taken as a parenthesis, and πρὶν Ἀργ. εἶναι is to be connected with βουλεύωσ'.

348. πρὶν — πρὶν, before. Cf. 1, 98.

349. ὑπόσχεσις, i.e. the presage refers to διός. || ἦ τε . . . ἦε οὐκί, Bek., for εἶτε . . . ἦε καὶ οὐκί. Cf. 11, 410: ἦτ' ἐβλήτ', ἦτ' ἐβάλ' ἄλλον; and 17, 42 (where, however, εἶτε — εἶτε is best supported). Spitz. retains εἶτε — ἦε καὶ οὐκί, but observes that there is no Homeric instance of εἶτε — εἶτε with a negative after the second εἶτε. He adds: Si res mei esset arbitrii, interpunctatione mutata scriberem γινώμεναι, ἦ κεν ψεύδος ὑπόσχεσις, ἦε καὶ οὐκί.

353. ἀστράπτων — φαίνων, by anacoluthon for ἀστράπτοντα φαίνοντα, for it refers to Κρονίωνα, v. 350. Such anacolutha arise from the entrance into the thought of a verb or phrase, different indeed from that which really stands in the leading sentence, but equivalent to it. The participles are constructed as if κατένευσε Κρονίων had preceded. || ἐπιδίξια, on the right, i.e. for a sign of good fortune. The Grecian augur turned himself with his face towards the north, so that he had the east on his right hand and the west on his left. Cf. Od. 20, 242. From the east came the signs of good fortune, from the west those of misfortune. Cf. 12, 239.

354. τῷ (idcirco), therefore. Cf. v. 250.

355. πρὶν τῖνα, before any one, i.e. every one, v. 382.

356. Ἑλίνης ὀρμήματά τε στοναχάς τε, *the cares and sorrows of Helen*, as also the oldest expositors interpret it. And so Buttm. || ὀρμήματα: from ὀρμαίνειν, *to reflect upon, think anxiously about*; which, however, denotes a deliberation, accompanied indeed with *quickness and warmth of feeling*, not with *veiation*. It *may*, however, mean any *violent mental emotion*, and usage may have connected it with στοναχαί, though it is come down to us in this one verse only. Buttm. Lex. 440, sqq. Etym. m. ἐνθυμήματα, φροντίδες. Hesych., μερίμνας. Others (Rost, N., F., and in Ed. 3. C.) find in this explanation a contradiction to other passages, in which Helen declares that she had voluntarily followed Paris, cf. Od. 4, 261, sqq.; they accordingly take the genit. Ἑλίνης as genit. of the *object*, i. e. the sorrows and sighs of the Greeks on Helen's account. That apparent contradiction is however removed by the passages in which Helen shows herself penitent and longing for home. Cf. 3, 176. Od. 4, 261. Eustath. gives a third explanation, which by ὀρμήματα understands the voluntary departure of Helen.

358. ἀπρίσθω, viz. in order to drag the ship into the sea.

359. θάνατον καὶ πότμον, *death and fate*; often joined together, like θάνατος καὶ μόρος Cf. Od. 9, 61. 11, 409.

361. ἀπόβλητον, *to be rejected*. Cf. 3, 65.

362. κατὰ φύλα, κατὰ φήρρας, *by clans, lineage, or relationship*. The Scholiasts explain, by nations and townships. The first explanation deserves the preference, because the ancient world, following nature, divided people into stocks and lineages. Cf. Herod. i. 125. Xenoph. Cyrop. viii. 3, 25. C. So Tac. of the Germans (Germ. 7): *non casus nec fortuita conglobatio turmam aut cuneum facit, sed familiæ et propinquitates*. F.

363. ὥς. Cf. v. 281.

366. κατὰ σφίας, *by themselves*, i. e. apart from others, or *pro virili parte*, which Wolf prefers. "ἔστι μὲν καὶ καθ' ἑαυτοὺς διακεκριμένοι, σημαίνει δὲ ἐκ τούτου ἕκαστον καθ' ἣν ἔχει δύναμιν ὁμοίον γάρ ἐστι τῷ 'καὶ μαχόμεν καθ' ἑμ' αὐτὸν ἐγώ' (Il. 1, 271), τουτέστι καθ' ἣν εἶχον δύναμιν. L. Priorem interpretationem approbant Th. et Pass. in κατὰ ii. 2; alteram Wolfius, et recte ille, siquidem non tam ex dispositione militum, quam ex virium contentione existimari potest, quantum quisque bello valeat. De virium autem contentione ex Nestoris mente dubitari non potest (cf. v. 363). Adde quod priore interpretatione Nestori inepta tribuitur hujusmodi tautologia: *dispone eos — tum cognosces — nam dispositi pugnabunt*." F.

367. θεσπεσίῳ: βουλῇ or μοίρᾳ understood, *by the will of the gods*. διωκίμῳ.

368. ἀρραδίῳ πολ., *through unskilfulness in war*. Cf. 16, 359.

370. *μάν*, Dor. and Ep. for *μήν*, *truly*. || *αὐτ'*, *again too*; not only in the assembly of the people, but also in the council of the princes.

371. *αἱ γάρ* — *Ἀπολλων*. On *αἱ γάρ* (= *εἰ γάρ*), c. opt. *utinam*, cf. Gr. 809, b, § 418. Zeus, with Athene and Apollo, are especially the deities who bring about the issues of things.

373, 374. Cf. 4, 290, 291. || *τῷ*, *then*, in the apodosis. Cf. Od. 1, 129. || *ἡμύσειε*, *it would fall*. Cf. v. 148.

374. *χειρὶν*, κ.τ.λ. *Capta sic, ut sub manibus nostris quasi prostrata jaceat*. N.

376. *μὲν* — *ἱριδας*, *into the midst of strife*. Cf. 17, 460. || *βάλλει*: quod Wolfius dicit, proprie perfectum debuisse poni, accuratius, ni fallor, sic statuatur, ut *βάλλει* h. l. significet: *præcipitavit atque etiamnum præcipitat*; *βέβληκεν* autem: *præcipitavit ita, ut etiamnum sim*, etc. F.

378. *χαλεπαίνων*. Cf. 1, 8, sqq.

379. *ἓς — μίαν*: sc. *βουλὴν*, *shall counsel unanimously*, i. e. be of one accord.

381. *ἐννάγωμεν* *Ἄρηα*, i. e. *μαχην*. *Ἄρης* often stands thus for *war, battle*. Cf. v. 271.

382. *τίς*, *each one*. Cf. v. 271. || *εὖ — θέσθω*, Schol. *εὐ-ρεπισάτω*, *let him hold his shield ready*.

384. *ἄρματος ἀμφὶς ἰδὼν*: *ἀμφὶς ἰδεῖν* is *to look round or all over a thing*. Cf. Buttm. Lexil., p. 94.

385. *ὥς* *εἰ*: non commode abesse potuit particula conditionalis; namque supplendum mente: *si opus sit*, vel simile a'iquid. F. || *κρινώμεθ'* *Ἄρῃ*: *κρίνεσθαι* is *to make a distinction*, as it were, between one side and the other; hence *to contend in open battle*, to decide a thing by arms. Cf. Od. 16, 269.

387. *εἰ μή*, *nisi quod*. N. || *μένος ἀνδρῶν*, *the courage of men*, for *the courageous men*.

388. *ἰδρὼς μὲν τευ (τινός) τελαμών*. The ancient shields were so large, that they nearly covered the whole man in front; thence the epithet *ἀμφιβρότη*, *man-covering*. From their weight they were borne on a thong (*τελαμών*) hanging over the breast. Cf. 16, 802. 18, 480.

389. *ἀμφιβρότης*: *τῆς πανταχόθεν τὸν βροτὸν, ὃ ἐστὶ τὸν ἀνθρώπον, περιχούσης καὶ σκεπούσης*; *ἀνδρομήκει γὰρ ἐχρῶντο ταῖς ἀσπίσιν οἱ παλαιοί*. D. || *περὶ — καμῖναι*: *τίς* understood. || *χεῖρα*, accus. of closer specification. Homer uses this construction for *ἡ δὲ χεὶρ π. ἔ. καμῖναι*. Cf. 21, 26. 23, 63.

390. *ἄρμα τειταίνων*, *drawing the car*. Cf. 13, 704.

391. *δὴν δὲ* — *νοήσω*, cf. 1, 218.

392. *οὐ* — *ἄρκιον* (Schol. *ικανόν*), prop. *not sufficing, enabling*, i. e. *not possible*. According to Buttm., Lexil., p. 163, Apollonius (in Lex.) places *ἔτοιμος* as the first meaning; *that which*

is within one's reach or power; so that (according to Buttm.) ἀρκίος (from ἀρκεῖν) = *able, willing to help*; thence, *that on which (or whom) one can rely*. "There shall be nothing on which he can rely; nothing to give him any well-grounded hope of escaping the dogs and birds."

394. ὥς ὅτε κύμα: *lächel* understood. Cf. 2, 209.

395. ὅτε κινήσῃ, cf. 1, 80: κύμα understood. || Νότος, cf. 2, 145. Join κύματα with παντοίων ἀνέμων, *the waves of every kind of wind*, i. e. raised by all the winds together. Thus Od. 5, 305: ἀελλαι παντοίων ἀνέμων.

396. προβλήῃ σκοπέλῳ, *on a far-projecting rock*; it is an apposition to ἀκτῇ ἐφ' ὠψηλῇ. The preposition is thus omitted in the apposition in 14, 227. Köppen incorrectly: "when the south drives them on far-projecting rocks."

398. ὀρέοντο, *they hastened*. Cf. 23, 212, and ὄρνυμι, 210, 111. This ὀρέοντο is to be closely connected with κεδασθέντες, and has here an adverbial force, like λήγειν, διατελεῖν, with a participle, "they dispersed themselves hastily."

400. ἐρεξε: de simplici ρ. Buttm., § 21, ann. 5. Additum ἱερά 1, 147. Sic ποιῆσαι Luc. Evang. ii. 27. Sic verbum *ficiendi* Virg. Geo. iii. 77, et alibi. Sic *operari*, de quo Forcell. F.

401. μῶλος, originally μόλος, cf. 7, 147, and related to the Latin *molior* and *moles*; *labor*; especially *labor bellicus*. W.

403. πενταέτηρον, *a five year old ox*, because it is then at its finest. Cf. 8, 315. Od. 19, 420.

404. γέροντας. Cf. v. 21. || Παναχαιῶν, *of the Achæans collectively*, for *of all the Greeks*, because the Achæans were the most widely spread race. Cf. 10, 1. Od. 1, 259. Thus below, v. 530, Πανέλληνας in a similar sense.

405. Νίστορα. Cf. 1, 247. || Ἰδομενῆα. Cf. 1, 145.

406. Αἴαντε δῶω, viz. one, the son of Telamon, cf. 1, 139; the other the son of Oileus, and leader of the Locrians, cf. 2, 527. He was less in stature than the former, but an excellent thrower of the lance. Cf. Od. 3, 135. 4, 499. || Τυδείος υἱόν, i. e. *Diomedes*, ruler at Argos, one of the bravest heroes, cf. 2, 563. His exploits are celebrated in the fifth book (Διομήδους ἀριστεία).

407. ἀτάλαντον. Cf. v. 169.

408. αὐτόματος, *of himself*, i. e. as being a brother he was not specially invited. || βοῇν ἀγαθός, *the loud-voiced*; an epithet of honour, which Homer gives to only the most distinguished heroes, cf. v. 563. 3, 221. A strong voice was for a hero in those times, both in the assembly and in the battle, an important advantage. It must be remembered, as the Schol. observes, that before the trumpet was in common use (it was

not *ἡκούων* to Hom., cf. II. 18, 219), the *voice of command* was of great importance, as well for *directing* as for *animating* the troops. Cf. 18, 220.

409. ᾗδε (210, 50) — *ἰκονεῖτο*, i. e. ᾗδε κ. θ. ὡς ἀδελφίος *ἰκονεῖτο*, an idiom of the Greek language as of the Latin. Cf. Gr. 1404, § 898, 2.

410. οὐλοχότας ἀνέλ. Cf. 1, 449.

412. αἰθέρι, in the *æther* (dativus localis). "Dei Olympum incolentes propter id ipsum in æthere habitantes fingebantur, quod Olympus, utpote altissimus, usque in æthera eminere credebatur. Sic Völcker. Cosmog. Hom., p. 17. Alia ratione Od. Müller. Proll. Mythol., p. 246; hoc versu utitur ad confirmandam opinionem suam de Jove dupliciter cogitato et effecto a poeta; alterum enim ait vir ingeniosissimus, Deum Optimum Maximum, deorum hominumque patrem, fata regentem, in æthere habitare; alterum patrem familias haud ita magnæ, fati inferiorum, in Olympo monte sedem ad domicilium habere, atque hanc plerumque in poesi Homerica Jovis cogitandam esse imaginem." F. Cf. v. 285.

413. μὴ πρὶν ἐπ' ἥλιον δύναι, *may the sun not go down before*. ἐπὶ — δύναι, of the *setting* sun, occurs only here in all Hom. N. suggests ἐπὶ — δύναι. Eustath. unnecessarily supplies ὅς, ἢ ποιήσων. In formulas of wishing and praying, the infinitive sometimes stands quite independently for the finite verb (as well as for the *imperative* in commands and requests), and in fact as a third person with the subject in the accus. Cf. Gr. 1052, but especially § 671, δ.

414. πρὶν με — μίλαθρ., i. e. πρὶν με καταβαλεῖν μίλαθρ. Πριάμοιο πρηνές, *before I have overthrown*. On πρὶν, cf. v. 348. Gr. 1274, § 848, obs. 4.

415. αἰθαλόεις, *sooty, black from smoke*. αἰθαλὸς κατὰ πρόληψιν τὸ αἰθαλωσόμενον, Sch. Cf. on ῥωγαλίον v. 417, and on πρηνές in 414. || πυρός, genit. of the material, *by* or *with* fire. || δηῖοιο, to be pronounced with *synizesis*, 22. So Spitz. Matth. *shortens* the first syll., § 23, δ.

417. χαλεπῷ ῥωγαλίον belongs *proleptically* to δαίξαι. N. Gr. 643, § 439, 2. || ῥωγαλῖος (ῥώξ, ~ ῥήγνυμι), *torn asunder, split or cut asunder*. || κολῖες, Ep. for πολλοί, 149.

418. ὀδᾶξ λαζ. γαῖαν. The expression ὀδᾶξ λάξεσθαι γαῖαν, like ὀδ. ἐλεῖν οὐδας (II, 749. Od. 22, 269), *to seize the earth with the teeth*, is a poet. expression for falling down dead. Cf. Virg. Æn. 11, 448: *humum semel ore momordit*. Köppen compares it with the German "ins Gras beissen," like the English "to bite the dust." C. JN. πρηνές ἐν κονίγσι. N.

419. ἐπικραίαινε, cf. 1, 419. Supply ἐλάδωρ.

420. δίκτο, Ep. aorist = ἐδίκατο. Cf. 210, 41, 7 (where there

should be a full stop after *ἔκρο*, to lie in wait. It seems to have been removed from the line below it). || *ἀμέγαρον*, according to the Schol. from *μεγαίρω*, i. e. *φθονίω*, therefore like *ἄφθονος*, *unstinted, abundant, great*: Voss, therefore, “*distress immeasurable*.” According to Buttm., Lexil., p. 409, *ἀμέγαρος* is prop. that which no one envies, i. e. *mournful, unfortunate, terrible*. Cf. Od. 11, 399. || *ἔφειλεν*, prop. *he increased*, is not to be considered as expressing simply *dedit, immisit*, as Plato, in *Cratylus*, p. 417, c. explains it. The aor. opt. *ἔφειλεν* is the only form that occurs except *pres.* and *impf.* || *ἀμέγαρον* is *proleptic*, as in *μέγα πένθος ἐνὶ στήθεσιν ἀΐξων*, 17, 139. Cf. Gr. 643, § 439, 2.

421—424. Cf. 1, 457—461, where the same verses are found.

426. *ἀμπεῖραντες*, i. e. *ἀναμπεῖραντες*, *having stuck on spits, having pierced with spits*. || *Ἐφαίστοιο*, i. e. *τοῦ πυρός*. Cf. v. 385.

435. *μηκέτι ν. δ. α. λεγόμεθα* is variously explained: Schol. hr. *διαλεγόμεθα*: Eustath. *καθήμεθα καὶ οἶονεὶ κείμεθα*: (W., die Hände in den Schooss legen = *sit idle*;) *λεγόμεθα*, however (cf. Buttm. Lexil.), cannot be “*remain lying*,” because only the aorist forms appear in this signification. It must signify *talk or tell*. Buttmann, therefore, requires that, with Zenodot., we should read *μηκέτι* [δὴ, he suggests, to complete the metre] *τῶν ταῦτα λεγόμεθα*, as is found in 13, 292. 20, 244. Od. 3, 240; it being a customary formula to break off a conversation that is begun. His opinion is, that in Hom. *λέγειν, -εσθαι* = to *say, speak, talk*, always has an *acc.*, which cannot be omitted unless obviously implied by the context. Spitzner (who is followed by Bek.), on the other hand, rightly defends the reading of Aristarch., *δὴθ' αὖθι*, because here there is no conversation going before, so that *ταῦτα* would have no reference to any thing. The translation, “*let us no longer be prating here*,” would be quite suitable, because the princes probably beguiled the time by conversation at their meal.

436. *ἔργον, ὃ δὴ θ. ἐγγυαλίζει*, i. e. *the battle which a god promises us*.

438. *ἀγειρόντων* = *ἀγειρέτωσαν*.

440. *ἴομεν* = *ἴωμεν*. || *ὄφρα κε* — *ἐγείρομεν*, i. e. *ἐγείρωμεν*. On *κέ* with *ὄφρα*, cf. Gr. 1310, § 810. || *θᾶσσον* = *primo quoque tempore*, in commands, final clauses, &c. N. || *ὀξύν Ἄρηα, hoι, impetuous, raging*. || *Ἄρηα*, cf. v. 385.

445. *οἱ δ' ἀμφ' Ἀτρείωνα*, *Atrides and the rest*.

446. *θύνον, ὥρμων*, *they hurried about*. Cf. v. 450. || *ἐρίνοντες*, *pulling in array*, Schol. *διακρίνοντες κατὰ φυλάς καὶ φρατρίας*. || *μετὰ δέ*, adverbially, *together, moreover, besides*.

|| Ἀθήνη. The rapidity of the putting in order was such, that it did not seem credible that it could be executed by the nobles alone. *W.* Cf. 1, 194.

447. αἰγὶδ' — ἐπίριμον, cf. 1, 202. The ægis, which properly belongs to Zeus, is given by him to other deities also, in order to create terrour, as here to Athene, and 5, 735; or in order to afford protection, as to Apollo, 15, 229.

448. τῆς, down from which. || θύσανοι, tassels, fringes, which were set on the border, especially of female apparel, cf. 14, 181. Such golden tassels hung for ornament on shields, corslets, and belts. Cf. 14, 181. || ἡερίθονραι, collateral form of αἰρίω, 210, 5 (end).

449. ἑκατόμβιος, worth a hundred oxen. The most ancient Greeks, who were acquainted with barter only, estimated the value of things by oxen. Cf. 6, 236. 23, 703, 705. Od. 1, 431.

450. παφάσσουσα, ἄπ. εἰρ., wildly looking around; from φαίω, to see, whence φάσσω, with redupl. παφάσσω. The Scholia explain it by ἐνθουσιῶσα, ὀρμῶσα, as later writers use it. 210, 151, 3. || δῖεσσυρο, she speeded through, cf. διασεύω. Inasmuch as Athene urged people to battle, she obtained the surname λαοσσόος, cf. 13, 128.

451. ἐκάστω καρδίῃ. Cf. 1, 24.

455, sqq. The similes now following give a very lively notion of the drawing out of the Achæans to battle; for the flashing of the weapons, the warriors with loud sound advancing in bands, their multitude, and the ranks of their array, show themselves so clearly to the eye, that there is no room for æsthetic criticism to find fault. *C.* || ἥντε, as when, cf. v. 87. The point of comparison lies in the words ἔκαθεν — αὐγή.

456. ἔκαθεν denotes the *terminus a quo* (not *terminus in quem*), since, though shining in the distance, yet to the spectator it shines from the distance to him; it shines to him from afar. In σχεδόνθεν ἰλθεῖν, ἐγγύθεν ὀρυσσθαι, ἀπάνευθεν ἵνα (φεύγειν), προπαρόιθε βάλλειν, there is always a *prolepsis*. Thus σχεδόνθεν ἰλθεῖν = *sic venire, ut sis ex propinquo*. Hartung über die Cas. N. || δὲ τε, as compared with δὲ only, implies that the particular so introduced is equal in importance, or homogeneous to, or simultaneous with, what preceded. It is often found in the introduction of new particulars in similes and lively descriptions. *S.* aft. *H.*

457. τῶν ἐρχομένων, genit. absol. *N.* || ἀπὸ χαλκοῦ θεσπεσίου, from the god-like, i. e. the glorious brass; for Homer calls all that is great and glorious θεσπέσιος, δῖος.

458. ἀγλη παυφανώσα, all-shining, clear-beaming glitter. Cf. 8, 435.

459. τῶν δ' prepares the way for the τῶν ἔθνια, v. 464, like τοὺς δ', v. 474.

461. Ἀσίῳ ἐν λειμῶνι, *on the Asian mead*. Wolf, after the Cod. Venet. and the Scholia, reads Ἀσίῳ ἐν λειμῶνι, viz. Ἀσίῳ as genit. of Ἀσίης, like ἑὺμμελίῳ from -ης. This spot, a fertile tract of land on the Caÿster, by Sardis, afterwards named Καÿστρου πεδῖον, according to Herodot. 4, 45, received its name from Asias, son of Atys, and grandson of Manes, the first king of Lydia. Hermann, on h. Apoll., pronounces this hero a fiction of the grammarians, and holds Ἀσίῳ as an adjective as alone Homeric, as in λειμῶνι Σκαμανδρίῳ, and Virgil's *Asia prata* (Georg. i. 385), for which reason Spitzner has adopted it. C. || Καÿστρίου ἀμφὶ ῥέεθρα. The Caÿster (now *Kardsu* or *Katschuk Meinder*), a considerable river in Lydia, falls into the sea by Ephesus.

462. ἀγαλλόμεναι πτερυγέσσι, *disporting with their wings*, i. e. strutting and flapping their pinions. Thus ἀγάλλεσθαι, of beasts, 20, 222. ἀγαλλόμεναι, construe κατὰ σύνεσιν: prop. it should be ἀγαλλόμενα, in reference to ἔθνια, but the particip. is pointed to the genit. ὀρνίθων, the particular described relating rather to individual birds than to the collective flocks.

463. προκαθίζοντων (sc. ὀρνίθων, v. 459): ἄλλον πρὸ ἄλλου καθιπταμένων μετὰ βοῆς. Heyn. et Schæf. ad Lamb. Bos., p. 865, supplent αὐτῶν, ita ut genitivus sit absolutus, quod Schæfero "non videtur durum" esse. Pace viri doctissimi dubito num particulæ δὲ τε, si genitivus sit absolutus, sic collocari potuerint, ac non potius post κλαγγηδόν collocandæ fuerint. F.

465. ἐς πεδίον Σκαμάνδριον. The plain of Scamander or of Troy, cf. 10, 21, between the rivers Scamander (now *Mendere-Su*) and Simois (now *Simas*), was the chief theatre of the Trojan war. On the violation of the *position* before Σκαμάνδριον, cf. 4.

466. ποδῶν, genit. of cause; and on this αὐτῶν (= *ipsorum*) τε καὶ ἵππων is dependent.

468. μυρίοι. Cf. 1, 2. || ὥρῃ, at the season = in the spring, ἐν ὥρῃ ἐισιρνῆ, v. 471.

469. ἀδινάων. Cf. v. 87. In this simile the point of comparison is not merely the multitude of the flies, as in v. 468, but chiefly the eagerness with which they swarm about the milk-pails, as Eustath. rightly observes.

470. σταθμός denotes not only the *stalls*, &c. of the cattle, but the dwelling of the shepherd. F. || ἡλάσκουσιν, they swarm, buzz about, a collateral form of ἡλάσθαι. Cf. 18, 281.

471. γλάγος, Ep. for γάλα. So 16, 643. || ἄγγια δένει, the

milk fills the vessels, prop. wets them. Thus Tibull. iii. 6, 5 : *madeant generoso pocula mero.* K.

473. διαρραῖσαι : Τρῶας understood. διαρραῖω (ραῖω), *to break in pieces, destroy utterly.*

474. αἰπόλιον (αῖξ, πολίω), *a herd of goats.* αἰπόλια αἰγῶν, a pleonasm, like συνὼν συβόσια, Od. 14, 101.

475. ρεία, 211. || διακρίνωσιν (διακρίνειν, *secernere*). On the *subjunctive* in Homeric comparisons, cf. Gr. 1326, § 419, 2. || ἐπεὶ κε, *soon as*, Ep. = ἐπὶν, *postquam, quum semel.* || νομῶ, *on the pasture.* Local dative.

477. μετὰ, *adv., among them*, i. e. among the leaders.

479. Cf. the more precise description of Agamemnon, 3, 166 : "Majesty and fire were in Agamemnon's eye and mien; broad was his breast, and strong were his reins." K. || ζώνην, Apoll. τὸν περὶ τὴν γαστέρα τόπον. Strength in the hips was the property of the god of war.

480. βοῦς — ταῦρος, *the breeding bull*; like σὺς κάπρος, Il. 17, 21. βρέφος ἡμίονον, 23, 266. || ἀγέληφ, i. e. ἐν ἀγέλῃ.

481. γάρ τε = *namque.* F.

483. ἔξοχον ἡρώεσσιν, *among the heroes.* Cf. 285.

484. As at the beginning of the poem, so also in the course of the tale, at the introduction of an important circumstance, Homer invokes the Muses (cf. v. 761. 11, 218. 508. 16, 112); for they alone, in their everlasting memory, preserve the names, the numbers, the lineage, and impart them to their favourites. Cf. 1, 1, and Virg. Æn. 7, 641. (*Pandite nunc Heliconæ Deæ, &c.*) || ἔσπετε = εἶπατε, 210, 52, (3). || Ὀλύμπια δώματ' ἔχουσαι, *the Muses dwell on Olympus.* Cf. Hesiod. Theog. 64. ἔχειν as in Lat. *habere* for *habitare.*

485. πάρεστε, viz. πᾶσιν, *adeste omnibus rebus.*

486. κλίος, *the fame, the tale preserved in the popular songs.* K.

488. πληθύν, *the whole host.* || οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομαίνω. On the subj. virtually = futur. cf. 1, 139.

489. οὐδ' εἰ μοι — εἰεν. Cf. Virg. Æn. vi. 625 : *Non, mihi si linguae centum sint, oraque centum, Ferrea vox, &c. Ten tongues, for many, as in Latin, the number a hundred.*

490. φωνὴ ἄρρηκτος, *a voice not to be broken down or worn out*: eo modo dictum est, ut Latini *pulmones rumpi* dicunt adeoque vocem debilitari. H.

492. μνησαίαθ' = *μνήσαιντο.*

494, sqq. The so-called Catalogue of the Ships (κατάλογος τῶν νεῶν) is not merely an episode, as Eustathius would have it, but is rather a necessary part of the complete narration, inasmuch as the incidental mention of many heroes and tribes presupposes a general survey of them all. Cf. 4, 517, sqq. Cf. Grotefend, in Ersch., and Gruber's Encyclop., art. *Homerus.*

Some modern critics, as Wolf, ascribe this catalogue to another author; but with the exception of certain interpolations of a later time, as 2, 547. 548. 552—554. 557, 558, there is nothing to be found in the catalogue which betrays an author of a later age. Among the ancients this section was also called *Βοιωτία*, because the poet begins with the Bœotians, and it was held by them in the greatest respect. In several cities the young had to learn it by heart, and even disputes about the boundaries of different states were decided according to the descriptions here contained. Cf. vv. 558 and 869. Several grammarians wrote ample commentaries on this catalogue, which however have all been lost. In this regard Strabo, viii. ix. and xiii., and Pausanias especially, deserve to be compared.

494. The poet begins with the Bœotians, because the general rendezvous of the fleet before the expedition sailed was the Bœotian harbour of Aulis.

496. Ὑρίη, an ancient town on the east coast, not far from Tanagra, cf. Strab. ix. p. 404. || Ἀύλιδα, cf. v. 303. || Ἐρεωνόν, afterwards *Scarphe* (according to Strabo), lay at the foot of Cithæron; hence πολύκνημος, *mountainous* (κνημός, a *woody mountain-pass*).

498. Θέσπειαν. So Spitzner, for the usual reading Θέσπιαν (with τ), *Thespia*, a town on the Helicon. || Γραΐαν, according to Strabo, a place close by Oropus; according to Pausanias (9, 20), the later *Tanagra*.

501. Ὠκαλίη, in prose Ὠκάλεια. In the neighbourhood of Ocalea was the tomb of the seer Tiresias.

502. Θέσβην, *Thisbe* (Strabo, Θισβαῖ), a sea-port town at the foot of Helicon, probably = Σίφαι (now *Gianiki*, according to Mannert). It is styled πολυτρήρων, *full of doves*, because numbers of doves nested in the rocks of the harbour.

505. Ὑποθήβας. Of the ancients, some understood by this the later Potniæ, or another place in the neighbourhood of Thebes; others, with greater probability, considered it to mean the lower town of Thebes, and wished therefore to read ὑπὸ θήβας, cf. Strabo, ix. p. 412; for the fortress destroyed by the Epigoni was not then rebuilt, cf. 4, 404, sqq.

506. Ὀγχηστον, *Onchestus* (now the convent *Mazaraki*), lay on the lake Copais, and had a famous temple and grove of Poseidon.

507. Ἄρνην: Strabo finds it in the later Acræphion, Pausanias in Chæroneæ. According to Thucyd. i. 60, Arne was not built till sixty years after the conquest of Troy by the Bœotians, who previously, on being driven out by the returning Pelasgi, fled to Arne in Thessaly. If this contradiction is to be

reconciled, we must assume that the Boeotians only restored a previously existing Arne.

508. Νῆσαν, probably a place near Helicon sacred to Dionysus; according to others it was properly called Νῆσα, as some also would read. Cf. Otf. Müller, Orchomenos, p. 381. || 'Ανθηδόνα ῖ ἰσχατόωσαν, *Anthedon*, with a harbour, the border-town in Homer's time, for in after ages it was not so according to Strabo. It is known also from the myth of Glaucus. || πολυστάφυλον — ἰσχατόωσαν (= ἰσχατώσαν), a frontier town. ἰσχατώ (according to Buttm. the correct term is ἰσχατώ), *I am the last*. So δῆϊων ἰσχατόων (a last man of the enemy =) *one of the rear-guard*.

511. Ὀρχομενὸν Μινύσιον. *Orchomenus* was then the capital of a distinct state, the kingdom of the *Minyæ*, cf. 9, 381. Its founder was *Orchomenus*, son of *Minyas*, who was the king of the *Minyæ*, a race that immigrated out of Thessaly.

513. οὗς τέκεν is to be joined with Ἀρηί κρατερῷ, v. 515. || ἈΖεΐδαο, i. e. son of Azeus.

518. Ἰφίτου, with ἱ, like Ἀμφιοῖς, v. 830.

519. Πυθῶνα, cf. Od. 11, 581. Πυθών or Πυθώ, the more ancient name of the city *Delphi*, on Parnassus (therefore πετρήεσσα), now *Castrì*, where was the famous oracle of Apollo.

520. Κριῶν τε Ζαθίην, *Crisa* (Strabo, Κρίσσα), a very ancient sea-port town, which afterwards was destroyed by a decree of the Amphictyons. From it the Crissæan gulf and the Crissæan plain had their names. According to all the more ancient writers, except Strabo and Pliny, *Crisa* is the city that afterwards was called *Cirrha*. Cf. Pausan. 10, 37, 4, and Otf. Müller, Orchom., p. 495.

522. οἱ ῖ ἄρα contendantur hæc cum Hermannii præcepto, qui ad hymn. Apoll. 390: ὅς τῖ ῖα Græcum esse negavit, semperque ὅς ῖα τς dici censuit. F. || Κηφισόν, later Κηφισίον. The Cephissus (now Mauro-Nero) rises by Lilæa, cf. v. 523, and falls into the lake Copais.

525. οἱ μὲν, viz. Schedius and Epistrophus. || ἴστατον (Bek.), *they set*, or *formed in order*; 3rd dual imperf., with ending of 2nd person (179). ἴστασαν, Spitzner, after the MSS., for ἴστασαν, which, as an abbreviation for ἴστησαν, is against all analogy (I); and the pluperf. ἴστασαν would be here quite out of place (B.). Against Thiersch F. refers to the *similarly* abbreviated form of οὐρασι for οὐρησε, &c.

526. ἐμπλην (= πλησίον), ἄπ. εἰρ., *close by, near*.

527. Λοκῶν. Homer here names only the Epicnemidian and Opuntian Locrians, who dwelt over against Eubœa. The

Ozolian Locrians in Western Locris appear unknown to him.
|| *Αἴας*, cf. v. 406.

529. *Λινοθώρηξ*, in *linen corslet*. In later time corslets of this sort (of several layers of linen) are frequently mentioned. Cf. Xen. Cyr. vi. 4, 2. In Hom. this is an exception to the general use of brazen cuirasses (*Ἀχαλκοχιτώνες*). Another occurs below, v. 830.

530. *ἐκέαστο*, cf. *καίνυμαι* (210, 72): *κεῖσθαι τινά τι*, to surpass a person in a thing.

531. *Ὀπόεντα*, Ep. for *Ὀπούντα*, *Opus*, the capital of the Opuntian Locrians, was the native town of Patroclus. Cf. 18, 326.

532. *Βῆσαν* or *Βήσσαν*, according to Strabo, merely a wooded plain.

535. *πέρην — Εὐβοίης*, over against Eubœa; opposite Eubœa, as Buttm. has proved, Lexil., p. 466. Wood and Heyne, who adopt the signification *beyond*, drew from these words the conclusion (which B. calls 'a fine-spun argument') that Homer must have lived in Asia or in one of the islands of Asia.

536. *μένα πνέοντες*, *robur spirantes*, i. e. strenui. Bth. || *Ἀβαντες*, the most ancient inhabitants of the island Eubœa (now Negropont). According to Strabo they were a Thracian race, and had immigrated from Abœ in Phocis.

537. *Ἰστίαίαν* (pronounce Histyaian in three syllables), *Histiæa*, later Oreos, on the north coast, famous for its excellent wine; hence *πολυστάφυλον*, rich in grapes.

538. *Δίου — πολίεθρον*, cf. v. 133. *Dion* lay on the promontory of the same name (now Agia).

541. *Χαλκωδοντιάδης*. Elephenor was a son of Chalcōdon. Cf. 4, 463.

542. *ἐπιθεν κομόωντες*, wearing hair on the back of the head (Abantiades in terga comantes. Stat. Theb. 7, 369. Cf. Herod. 4, 180. F.). The Abantes cut off their hair in front, and let it grow long behind only, in order that, as Strabo says, no enemy might lay hold of them by the hair.

543. *δρεκτῆσιν μέλινσιν*, with stretched, protended spears; i. e. they were *ἀγχιμάχοι*. *μέλιη*, ash. So Ov. Met. 5, 142: *nam Clyti per utrumque, gravi librata lacerto, Frazinus acta femur*. Bth.

546—549. The Athenians were very proud of these verses. || *δῆμον*, here land, territory, as in *Τρώων δῆμος*, Od. 1, 227. [Sic latine *gentes pro terris vel regionibus*. F. Intpp. Ov. Met. 2, 215.] *Erectheus* was, according to the more ancient story, a son of the earth (*γῆτόχθων*), and is by the later Mythographers named also Ericthonius. He was honoured at Athens as the heroic progenitor of their race, and to him was ascribed the in-

troductio of the Panathenæa. It is only later story that distinguishes between *Erectheus* or *Ericthonius*, son of Hephæstus and the Earth, and *Erectheus* II., the son of Pandion. Cf. Apollod. iii. 14, b. Plat. Menex. 7.

548. ἀρουρα = γαῖα.

549. καὶ ἔ—εἰσεν = καθίσεν, in æde suâ sedere fecit, collocavit, she (viz. Athene) took him into her temple; i.e. the Athenians honoured him in the temple conjointly with the goddess. F., however, remarks with truth that the statement asserts this to have been done according to the will or by the direction of Athene. Afterwards they appropriated to him a distinct temple, the so-named Ἐρέχθειον. Cf. Herod. 8, 55; Paus. 1, 26, and Od. 7, 81. || πῖονι, i.e. πλουσίῳ.

550. The Schol. take μὴν as ἀντόν and αὐτήν, viz. Athene. The first is preferable; for v. 519 is only a parenthesis, and Erectheus remains the principal person. The Athenians used also to sacrifice to this hero, cf. Herodot. 8, 55. 5, 82. Köppen and Wolf refer it to Athene, and understand it of the lesser Panathenæa, which were celebrated yearly at Athens.

552. Περεῶ, genit. of Περαιός, Att. Περειός. Cf. 133. *Meneestheus*, son of Peteōs, and great-grandson of Erectheus, was at that time king, cf. Plut. Thes. 32, 35. According to the life of Homer, which is attributed to Herodotus, the verses 552—554, and 557, 558, were inserted by the poet when he went to Athens. Cf. Müller's Hom. Vorschule, p. 81.

553. ὁμοίος with ἰσῆα κοσμήσαι. Cf. 2, 214, 290, 477. 10, 404, 437, &c. S.

557, 558. Αἶας, cf. 1, 138. According to Plutarch (Solon, i. 10) these two verses were inserted by Solon, when the Athenians and Megarians were contesting the possession of the island Salamis. The Spartans, having been named as umpires, assigned the island to the Athenians, on the ground that, according to these verses, Ajax drew up the Salaminian ships next to those of the Athenians. Cf. Strab. ix. p. 394. Quint. v. 11.

559. Ἄργος, here the city Argos in Argolis, the residence of Diomed, cf. v. 406. This prince had espoused Ægialæa, the daughter of king Adrastus, and succeeded his son Ægialeus in the sovereignty.

560. βαθὺν κατὰ κόλπον ἔχούσας, i.e. κατεχούσας βαθὺν κόλπον, which hem in (hence, encircle, occupy, or, are situated on) the deep gulf. Tiryns and Asine lay on the Argolic, *Hermionic* on the Hermionic gulf.

564. Σθένης, *Sthenelus*, the charioteer of Diomed, had already taken part in the expedition of the Epigōni against Thebes. Cf. 4, 565.

566. Εὐρύαλος, a valiant warrior and pugilist. Cf. 6, 20. 23, 680.

569. Μυκῆνας. *Mycenæ* (poet. also Μυκῆνη, 4, 52) was the residence of Agamemnon. Cf. 1, 30.

570. ἀφνειὸν Κόρινθον. This is an anachronism, because Corinth, before its capture by the Dorians (eighty years after the destruction of Troy), was called *Ephῆra*, as Homer also names it, 6, 152. The poet again names Corinth, 13, 664; it is either the name employed *ex personâ poetæ* (cf. Vellei. Pater. 1, 3), or the name Corinth was already in earlier use as well as *Ephῆra*.

571. Ἀραιθυρήν, according to Strabo the later *Phliæ*.

572. πρῶτα, *formerly* (W.), or *at first*, before he ruled in Argos. *Adrastus*, son of Talauus, being driven from Argos by Amphiarauus, fled to Sicyon, where he succeeded his maternal grandfather in the sovereignty. He was afterwards reconciled with Amphiarauus, and became king at Argos.

573. Ὑπερησίην, *Hyperesia*, is the later *Agira*.

575. Αἰγιαλόν, the coast-land, i. e. the later *Achaia*.

578. ἰδίσετο, 178. || νόρσπα, *glittering, dazzling*. The Grammarians derive νόρσφ from νή and ὤψ, ὀράω. Riemer from ἀνήρ and ὤψ.

579. κυδιόων, πᾶσιν δέ. Spitzner, Bekker, &c. after Aristarch., very properly adopt this reading for the old κυδιόων, ὅτι πᾶσι: for the ground on which he was distinguished above the rest is not assigned till v. 590.

580. ἀριστος, *the most eminent, the first*, not the bravest. Cf. 1, 91. 278.

581. Λακεδαιμόνα, here the name of the country which was afterwards called Laconia, though the poet also uses Lacedæmon for Sparta, cf. Od. 4, 1. B. thinks that the word always *means* the country, though its one principal city may be *implied*. It is called *the hollow*, κοίλη, because from the two mountain ranges that run down from Arcadia, it forms a cauldron-shaped valley. || κητώεσσαν. Most of the ancients explain this word by μεγάλην, *great, spacious*, from τὸ κῆτος (a huge sea animal). The preference is due to the signification pointed out by Buttm., Lexil. 382, according to which κητώεσσα is, *full of chasms, hollow*: for Lacedæmon has many clefts and chasms in its mountains.

582. Μίσσην, a city and harbour by Tænarus, cf. Pausan. iii. 25. Some of the ancients erroneously took it as an abbreviation for Μισσήνην.

585. Δάαν, Ep. for Δᾶν.

588. ἰν, adv. Cf. 1, 188.

590. Cf. v. 356.

591. Πύλον, cf. 1, 252. || 'Αρήνην, *Arene*, is probably, according to Strabo, viii. p. 336, the town that was afterwards called Samicum, on the Anigros. Cf. 11, 721.

592. Θρύον, or Θρυόεσσα, 11, 711, a town by a ford of the Alpheus in Elis; afterwards called *Epitalium*. || Αἰπύ, probably the later Αἰπιον.

593. 'Αμφιγένειαν, according to Stephan. the later 'Αμφεια, in Messenia. Strabo, on the contrary, transfers this town towards Macistia.

594. Δώριον, a place in Western Messenia, which, according to Strabo, viii. p. 350, some took for a tract of country or a mountain, others for *Oluris*, cf. Pausan. 8, 33.

595. τὸν Θρήϊκα (that noted Thracian). *Thamyris*, son of Philammon and the nymph Argiope, was a Thracian bard, like Orpheus, Linus, and others. Apollod. i. 3, 3.

596. Οἰχαλίηθεν, from Œchalia in Thessaly, which, according to v. 730, was the dwelling of Eurytus. Besides this, there was also an Œchalia, the later Carnesium, in Messenia, where the Odyssey (8, 226) seems to place Eurytus, and an Œchalia in Eubœa. || Εὐρύτου Οἰχαλῆος; cf. v. 730.

597. στεῦτο, κατὰ διάνοιαν ὠρίζετο (Sch. A.), *he stood out firmly*, i. e. he asserted positively, or he strongly fancied to himself. (στεῦμαι) ~ ἵσταμαι: only στεῦται and στεῦτο. From the notion of *standing* to begin any thing, it gets that of *assuming an air of*, and hence of *promising, threatening, believing confidently*. || εἰ περ ἄν. "Usum rariorem particularum εἰ ἄν cum optativo orationi obliquæ tribuunt, Th., § 330, 4. Herm. ἄν, p. 147, in eo discrepantes, quod Th. addita particula ἄν, Herm. vero optativi usu orationem obliquam fieri statuit. Particula autem ἄν quo pacto vim illam habere possit, neque Thiersch. docuit, neque ego rationem me assequi confiteor." F.

599. πηρόν, prop. maimed in a limb; then especially *blind*. Cf. Apollod. i. 3, 3.

600. ἐκέλευθον. This Ep. aorist (171) has a transit. signification, *to cause or make to forget*, as 15, 60.

601. Γερήνιος, cf. v. 336.

604. Αἰπύτιον παρὰ τύμβον. Æpytus, son of Elatus, was king at Phæšana in Arcadia. His tomb lay on the declivity of Mount Cyllene (now Zyria).

605. 'Ορχομενόν, to be distinguished from *Orchomenus* in Bœotia. Cf. v. 511.

606. ἡνεμόεσσαν, *the breezy*; an epith. which Homer gives to places that lie high, especially to Ilium, cf. 3, 305. Od. 9, 400. The positions of the towns *Rhipe*, *Stratia*, and *Enispe* were unknown in Strabo's time.

608. Παρράσιην, according to Strabo a circle in south-western Arcadia, cf. Pausan. 8, 27.

611. Ἀρκάδες — πολεμίζειν. The *Arcadians*, known in later times also as brave warriors, being dwellers in an island district, had no ships. Agamemnon, who ruled over many islands, could easily give them the required ships.

614. θαλάσσια ἔργα, *works of the sea*, i. e. navigation, but Od. 5, 67, fishery. (ἔργα, as *res* in Lat., is often used in circumlocutions. F.)

615. Βουπράσιον — Ἠλιδα, i. e. the northern part of Elis, which the Epeans inhabited; for this race dwelt in *Buprasium*, cf. 23, 631. The southern part belonged to Nestor's dominions.

616. ὅσον ἔφ', i. e. ἔφ' ὅσον, *as far as*. Cf. Od. 5, 251. || Μύρσινος, later *Myrtuntium*.

617. πέτρῃ Ὀλενίῃ, according to Strabo the mountain Scollis. || Ἀλείσιον, cf. 11, 756, later Ἀλυσιαῖον, a place on the borders of Arcadia. || ἐντὸς ἔργει: *αὐτήν* understood; for ἐντὸς ἔργειν, *to include within*, is generally used with the accus. of the boundary of a country. Cf. 2, 845. 8, 213.

621. ὁ μὲν — ὁ δ' ἄρ'. Against the *rule*, the ὁ μὲν relates to the *more remote*, the ὁ δὲ to the *nearer* subject. "Similis Latinorum inconstantia in usu pronominum *hic — ille*. Cf. Horat. Od. iii. 6, 15. Ovid. Trist. i. 2, 23. Perizon. Sanct. Min. ii. 9, p. 209. Cort. Cic. Epist. vii. 2, 5. Böttcheri Lex. Tacit., p. 387. F. || Κτεάτου — Εὐρύτου: attendant tirones vim arsis, qua producit syllaba τῶν ante vocalem in Κτεάτου, quum eadem syllaba in thesi posita ante vocalem corripiatur in Εὐρύτου." F. *Thalpius* was the son of Eurytus, and Amphimachus, son of Cteatus, cf. 13, 185. || Ἀκτορίωνε, poet. for Ἀκτοριῶνων. Both Cteatus and Eurytus were sons of Actor, cf. 11, 749.

624. Ἀγχιῖδαο. Augeas, king of the Epeans in Elis, father of Agasthenes and Phyleus, cf. v. 628, is mentioned again in a battle with Neleus.

625. Δουλιχίου. *Dulichium*, which in Strabo's time was called Δυλίχη, is either now a part of the main land, or the sunken island *Kakaba*. || Ἐχινάων, i. e. Ἐχινάδων, supply ἄλλων; for Dulichium also belonged to the Echinades, a group of islands fronting the mouth of the Achelous, and now called *Curzolari*.

626. ναῖονσι, intrans. *lie*, cf. v. 648. 6, 415. || πέρην ἁλός, cf. v. 505. πέρην non *contra* significat, sed *trans*. F.

628. ὦν — Φυλεύς. Phyleus, the son of Augeas, withdrew himself from his father, and went to Dulichium, because his father would not pay the reward promised to Hercules.

629. ἀπενάσσατο, *migravit*, 210, 96. Cf. Od. 15, 254.

631. Κεφαλλήνας. The Cephallenians are here the inhabitants of the Cephallenic kingdom, of which Ulysses was sovereign. To it belonged the islands *Same* or *Samos* (afterwards Cephallonia); *Ithaca* (now Theaki), *Zacynthos* (now Zante), in the Ionian sea, and a part of the main land.

632. Νήριτον, a mountain range in Ithaca, now Anoi.

633. Κροκύλει' — Αἰγίλιπα, according to Strabo, ix. p. 452, two places in Acarnania; others hold them for two small unknown islands. C. Kruse makes them, respectively, *Calamata* and *Nisiri*. F.

635. ἡπειρον ἔχον, ἢδ' ἀντιπέρα'. By the main land (for ἡπειρος in Hom. is no proper name) and the coast opposite to it, are perhaps to be understood Acarnania, with Leucadia, and a part of the later *Epirus*. Völcker (Hom. Geog., p. 62) improbably understands by it Elis; for Homer, according to his conception, sets these islands further south.

637. μυτοπάρχοι, *red-cheeked*, i. e. *having red sides*, like Od. 11, 123, φοινικοπάρχοι. The ships, Herodot. 3, 68, were streaked with ruddle or minium. Cf. Plin. h. n. xxxiii. 38: *jam Trojanis temporibus rubrica in honore erat, Homero teste, qui naves ea commendat, alias circa picturas pigmentaque rarus*. F.

638. Thoas, a son of Andræmon and Gorgo, the daughter of Ceneus (cf. v. 641), was one of the bravest heroes (cf. 4, 527. 7, 368). Among the cities of Ætolia, the most of note are *Calydon*, because of the Calydonian boar (9, 530), and *Pleuron* on the Evenus, as the seat of the Curetes. Cf. 11, 437.

641. οὐ γὰρ — ἦσαν. Ceneus, son of Portheus or Porthaon (cf. 13, 218), father of Meleager and Tydeus, was king in Calydon. According to the myth (Apollod. 1, 8, 1) he lived to a very great age. Of his children the poet mentions only Meleager, lately dead, cf. 9, 527—600. Some critics rejected v. 641, 642, because they thought it strange that Tydeus is not mentioned.

643. ῥῆ in ambiguo relinquitur utrum ad Meleagrum an ad Thoantem referendum sit; posterius tamen magis placet, quo pateat, cur Thoas Ætolorum copias duxerit. Pariter in sequentibus haud scio an præstiterit construere ἐπετέταλτο ἀνδράσιν πάντα (accus.) quam: πάντα (nominat.) ἐπετέταλτο (ὥστε) ἀνδράσιν, quod Schol. D. Eust. et Damm. volunt. Accusativum πάντα adverbii loco positum habes Il. 5, 181. 22, 491. 23, 483. Od. 8, 214. 17, 21, etc. Cf. Viger., p. 136. F. || ἐπὶ πάντ' ἐτέταλτο, i. e. ἐπετέταλτο πάντα. Cf. Od. 11, 524. 210, 140.

645. Κρητών. On the inhabitants of the island Crete (now Candia) cf. Od. 19, 172—179, and on Idomeneus cf. 1, 145.

647. ἀργιόεντα, the shining white Lycastus, probably from the white chalk rocks, on which it was built. Thus Virg. *Æn.* 3, 126, *Paron niveam*: "chalky-white," Cowp.

649. ἑκατόμπολιν, *having a hundred towns*: an epithet that denotes a great population. In *Od.* 19, 174, only ninety cities are assigned to Crete, which probably is also only a round number. The so-named Chozizontes concluded from this, that one poet had composed the *Iliad*, another the *Odyssey*.

651. Ἐνναλίω (*va* by synizesis, 22), i. e. Ares. Ἐννάλιος, prop. *the warlike*, is in Homer a name of Ares.

653. ἡός: cf. v. 662. Cave igitur de aliqua morum præstantia cogites hoc epitheto significata, in quod idem cadit, quod de aliorum adjectivorum laudantium Homericæ usu observatum est ab aliis (cf. ann. ad 1, 423, ubi ἀμύμων) maxime illis significari solere formæ corporisque præstantiam et virtutem bellicam. Cf. *Il.* 3, 165, 166: ubi Priamus Agamemnonem conspiciens, sed ignorans, ex Helena quærit, quis sit ille ἀνὴρ ἡός τε μέγας τε. Sic *ibid.* v. 226. *P. Telemus*, son of Hercules and Astiope, slew inadvertently his uncle Licymnius at Argos, and was therefore obliged to fly the country. In obedience to the response of an oracle, he went to Rhodes, and founded the cities Lindus, Ialysus, and Cameirus, cf. *Apollod.* ii. 7, 6; 8, 2. The island of *Rhodes* was then inhabited in three spots only; the city of Rhodes was not built till afterwards.

655. διὰ τρία κοσμηθέντες, i. e. τρία διακοσμηθέντες, *triplely distributed*, "in three separate bands," Cowp. Cf. v. 668.

658. Ἀστυχία, daughter of Phylas of Ephyra, cf. v. 659. || βίη Ἡρακλεΐη or Ἡρακλῆος (the might of Hercules for the mighty Hercules), a poetical and characteristic periphrasis for Ἡρακλῆϊ. This sort of periphrasis is formed by βία, σθένος, μένος, and other words, cf. 3, 105. 11, 268.

659. Ἐφύρης, ποταμοῦ ἀπὸ Σελλήεντος. *Ephyra* in Thesprotia, the later *Cichyrus*, is probably intended. For according to *Apollod.* ii. 7, 6, Hercules conquered Ephyra, in a campaign which he undertook with the Calydonians against the Thesprotians. Strabo (viii. p. 339) maintains, on the contrary, that Ephyra in Elis is here meant; for that near the Ephyra in Thesprotia there is no river Selleis.

660. αἰζηῶν, from *a* intens. and ζέω, ζάω? C. Döderlein derives it from αἰθω, prop. men in the flower of their age; then for heroes generally.

661. τράφη ἐν, others τράφ' ἐνί. [F. objects to this reading: Quod nunc legitur τράφη ἐν a Barnesio inventum, ab Clarkio receptum, ab Heynio testimonio Schol. ad Pind. Ol. vii. 36 approbatum, a Wolfio, Spitzn. aliis propagatum, recte refutatur a Buttm. indic. verb. in τρέφω.]

662. *αὐτίκα*, instantly, at once on the first blow. || *μήτρῳ*, (acc. of *μήτρως*), his mother's brother. Lycymnius was a bastard son of Electryon, the father of Alcmena.

665. *βῆ φεύγων*, viz. from blood-revenge, cf. 9, 630. || *οἱ* is dat. and enclitic; thence *γάρ* with the acute.

668. *ῥῆκεν*, they had settled = they dwelt. || *τρεῖς θὰ — καταφυλάδον*, triply, according to clans. In every Doric state there were three clans or tribes, the Hylleis, Dymanes, and Pamphyles, cf. Od. 19, 177. Strabo (xiv. p. 653) refers it, however, to the three cities named v. 656.

669. *ἱε*, for *ἰε*, with the passive, is rare in Hom.; frequent in Herodot.

670. Some ancient critics rejected this verse, because Homer knew nothing of the myth mentioned in Pindar, Ol. 7, 90, that Zeus, at the birth of Athene, had caused gold to rain on Rhodes. The reason is insufficient: Strabo (xiv. p. 655) acknowledges the verse as Homer's, and the expression *κατίχθει*, used metaphorically, appears much rather to have created the myth. Cf. Spitzner.

670—675. *Nireus* is not mentioned elsewhere in Homer; therefore the grammarians say, that, in order to bring him duly to mind, the poet names him thrice. Wolf finds the reason rather in his beauty, a quality which was always held in honour by the Greeks. *Syme*, a small island on the coast of Caria, now Simi.

675. *ἀλαπαδνός* [*λαπάζω*]: *ὡς παίζω παιδνός*, *δλοφύζω δλοφδνός*. Eust. qui *ἀσθενῇ* intelligi vult, qua interpretatione in ambiguo relinquitur, utrum ad exiguum comitatum, an ad ipsius ducis personam pertineat epitheton, id quod Hesychius vult, apud quem *ἀνανδρός* est. Utrum poeta voluerit, difficile est dictu. Quanquam ex opposita pulchritudinis mentione et Achillis comparatione potius ad Nirei personam referendum videtur. F.

676, 677. The islands here named lie in the Carpathian and the Icarian sea. *Κράπαθον*, Ep. for *Κάρπαθον* (now Skarpanto).

677. *Κῶν*, *Εὐρυπύλοιο πόλιν*. *Eurypylus*, son of Poseidōn and Astypalēa, was king of the island *Cos*. By his daughter Chalciope Hercules had issue Thessalus. Cf. Apollod. 2, 7. 1. 8.

681. *νῦν αὖ τοῦς*: *λίξω* understood, or, according to Köppen, *ἔσται*, from v. 484. The Thessalian tribes are here distinguished, and reckoned up in nine divisions. || *τό*: agnoscendus articulus, neque interpretandum ut *Uster*. vult, *notum illud*; quare enim celebrius *Πελασγικόν Ἄργος* quam *Ἀχαικόν*? cui 9. 141, articulus non præfigitur. F. || *τὸ Πελασγικόν Ἄργος*.

Argos, surnamed *Pelasgic*, to distinguish it from *Argos* in *Peloponnesus*, was a town in *Thessaly*, in the district of the later *Larissa Cremaste*. In *Strabo's* time it was no longer existing.

682. Τρηχῖν', Ep. for Τραχῖν'. *Trachis*, the later *Heraclea*, is a town on *Ceta*.

683. Φθίην, cf. 1, 135. || 'Ελλάδα, *Hellas*, was, like *Phthia*, a town with its territory, the inhabitants of which are the *Hel- lenes* of *Homer*, cf. v. 684.

684. Μυρμιδόνες, cf. 1, 180.

685. ἀρχὸς Ἀχιλλεύς. Under him, as commander-in-chief, stood five leaders, cf. 16, 168—197.

686. πολέμοιο δυσηχίος : pugnae "*horrisonus fremitus*," *Virg. Aen. ix. 54*. Similia pugnae epitheta HomERICA δυσηλεγής, κακός, λευγαλέος, δλοός, στυγερός, πολύδακρυς, ἀργαλέος, cet. || ἰμνῶντο = ἰμνῶντο, 194. F.

687. οὐ γὰρ ἔην, ὅς τις κ.τ.λ. : sic saepius; nusquam, si recte praecepit *Elmsl.* *Eurip. Med. 775*, οὐτις ἐστίν, ὅστις. F.

688. κῆτο, he lay inactive. Thus often κῆσθαι, cf. 694. 7, 230.

689. Βρισηίδος, cf. 1, 184.

690. ἐκ Λυρνησσού. The town *Lyrnessus* lay in the later *Adramyttene*, not far from *Thebe*. Here ruled *Mynes*, prince of the *Cilicians*, whose spouse was *Briseis*, according to the *Schol.* Cf. 19, 291.

691. Θήβης, cf. 1, 365.

692. κἀδ — ἐβαλε = κατέβαλε, he slew them.

693. Εὐηνοῖο Σεληπιάδαο. *Mynes* and *Epistrophus* were sons of *Evenus*, and grandsons of *Sclepius*.

695. The dominions of *Protesilaus* lay in the eastern part of *Phthiotis*. The capital was *Phylace*, the country of *Iphiclus*. Cf. v. 705.

696. Δήμητρος τίμενος, the sacred ground of *Demeter*. This spot, called also *Δημήτριον*, lay two stadia from the town *Pyra- sus*, and was noted for corn-growing. || μητέρα μήλων, i. e. rich in sheep, like μητέρα θηρῶν, 8, 47.

699. ἔχεν κάτω γαῖα, i. e. γαῖα κατεῖχεν : αὐτόν understood, cf. 3, 243. *Protesilaus*, son of *Iphiclus*, just after his marriage went off to *Troy*. As the Greeks were landing at *Troy*, he sprang first to land, and soon afterwards fell by the hand of a *Trojan*. Cf. v. 701. 13, 681.

700. ἀμφερυφής, lit. *lacerated all round* : cf. δρυψαμένη τὰς παρειάς, cf. 11, 393, i. e. deeply woe-begone; for thus, even in later times, the Grecian wife expressed her sorrow : "a wife he left, To rend in *Phylace* her bleeding cheeks." *Cowp.*

701. ἡμτελής, half finished. *Wolf*, after *Strabo* and *Apollon.*, takes this to mean a house that is inhabited by only one of a

married pair. Heyne understands it of a house which is not yet entirely built; for it was the custom that after their wedding people built themselves a new dwelling-house. Although the latter explanation is the simplest, yet a good deal may be said for the first. Köppen, after Hemsterhuis, *incomplete*, i. e. without children. || Δάρδανος ἀνὴρ, a Dardan; according to Quint. Smyrn. i. 817, it was Hector; according to others, Euphorbos.

703. οὐδὲ μὲν οὐδ' οἱ, i. e. ἀλλ' οὐ μὴν οὐδ' οὗτοι. On the double negative cf. Gr. 1193, § 747, 1. || πόθειόν γε μέν. γέ μέν = γέ μὴν, *certe vero*, Ionicæ dialecto, ut videtur, proprium. F.

704. ὕζος Ἄρης, a sprout or sprig of Ares, an ancient expression for a brave warrior. Cf. v. 663.

705. Φυλακίδαο, Iphiclus, son of Phylacus, was a famous prize-runner. Cf. 23, 636. Od. 11, 289, sqq.

707. πρότερος, viz. γενεῇ, elder, opp. to ὀπλότερος, younger.

708, 709. W. and K. find these verses unendurable on account of the repetition. The ancients were of another opinion about them.

711. The dominions of Eumelus lay in Pelasgiotis and the peninsula Magnesia. || Φεράς, Phææ, the dwelling-place of Admetus, is to be distinguished from Phææ (Φηραί) in Messenia, cf. 5, 543. Od. 3, 448. || Βοιβηίδα λίμνην. "Vocabuli λίμνης propriam ex Homericis quidem consuetudine significationem statuit Nitzsch. Od. 3, 1, *aquas, quarum ripæ propinquæ*. Longitudo stadiorum fere quadraginta, latitudo viginti stadiorum, si fidem habemus Reichardi tabulæ geogr." F.

712. Ἰωλκόν, Ep. for Ἰωλκόν. Iolcus, the rendezvous of the Argonauts, now Volo, cf. Od. 11, 225.

713. τῶν, i. e. τοῦτων, genit. dependent on νηῶν.

714. Εὐμηλος, cf. v. 763. || ὑπ' Ἀδμήτῳ, Latin *ex Admeto*. W. Admetus, son of Pheres, known in the myth as having had Apollo for his servant, and by the voluntary death of his spouse Aleestis, a daughter of Pelias, cf. Apollod. i. 9, 15.

716—720. The towns here named lay in the peninsula of Magnesia. || Μηθώνην, Ep. for Μεθώνην, a town on the Pagasæic gulf. || Θαυμακίην. Strabo (ix. p. 436) held Thaumakia for the later Θαυμακοί in Phthiotæ.

718. τόξων εὖ εἰδότες. The warriors of Philoctetes were excellent archers, like their leader, cf. Od. 8, 219. || Ἰφι μάχεσθαι, i. e. ὥστε Ἰφι μάχεσθαι. "Imo dupliciter refertur εὖ εἰδώς, ab altera parte ad τόξων, ab altera ad μάχεσθαι, ut 15, 632, 679. Cf. Matth., § 533, 3." F.

721. κίτρο — πᾶσχων. Philoctetes, son of Pæas, was stung in the island of Lemnos by a poisonous snake, which caused him such a painful and lingering wound, that the Achæans were

obliged to leave him behind. According to the Schol. they did this because the priests of Hephæstus in Lemnos were skilful in curing the bites of serpents, cf. Jacobi's *Mythol. Dict.*, p. 737.

723. *δοσόφρονος*: noli, ut Villosius ad Apollon. Soph. qui male comparat Matth. Evang. x. 16: "γίνεσθε φρόνιμοι ὡς ὄφεις," interpretari *prudentis, astuti*, sed potius secundum Apollonium ipsum: *δλεθρία φρονούντος*. Cf. *κρατερόφρον' ἐχιδναν*, Hesiod. Theog. 297. F.

724. *τάχα* — *ἐμελλον*, cf. v. 694. Helenus, son of Priam, caught by the crafty Ulysses, informed the Greeks, that without Philoctetes and the arrows of Hercules, which he possessed, Troy could not be conquered. Cf. Sophocl. Phil. 605—614. Apollod. iii. 12, 6.

729—733. The dominions of the Asclepiads lay in the district Hestiaeotis. Tricca was situated on the *Lethæus*, which falls into the Penæus; Ithôme, a strong hill-fortress, which afterwards belonged to Metropolis (not to be confounded with *Ithome* in *Messenia*). || *κλωμακώεσσαν*, ἀπ. εἰρ., *stony, rocky*. *κλώμαξ*, a heap of stones: related to *glomus, globus*, and *clump* (*Klump*, Germ.). Cf. Buttm. According to Schol. E, *ελώμακες* = τόποι ἢ λόφοι *ὕψηλοι, ἀπὸ τοῦ κατακλᾶν τοὺς ἀναβαίνοντας*. Hesych. *κρημνώδη, δύσβατον*. || *Εὐρύτου, Eurytus*, son of Melaneus and Stratonice, a famous bowman, was thus a dweller in Thessaly, cf. v. 596, and Od. 8. 220. || *Ἀσκληπιοῦ*, with ἰ from the necessity of the metre. *Æsculapius*, son of Apollo and the nymph Corōnis, is in Hom. not yet a deity, but only an excellent physician. His sons are mentioned again 4, 193. 210. 11, 505. || *τοῖς*, i. e. *ἅμα τοῖς*.

734—736. These towns lay in Magnesia, except the fountain Hyperæa, which lay by Pheræ, cf. 6, 457, and Strab. || *Τιτάνιο λευκὰ κάρηνα*, the white heights of *Titanus*. This mountain, with a village of the same name, lay on Pelion by Asterion, and was, as its name shows (*τίτανος, chalk, gypsum*), a chalk rock.

738, 739. These towns of the Lapithæ (cf. 1, 266) were in the region of Mount Olympus and the river Penæus, and down along Pelion as far as the Dotic field. || *Γυρτώνην, Gyrtone*, in Strab. *Γυρτών*, in Pelasgiotis, on the Penæus: it was here that Ixion and Peirithous ruled.

740. *τῶν*, sc. *Λαπιθῶν*.

741—746. *Πειριθόφ*, cf. 1, 263. || *κλυτός, famous*, is here, and Od. 5, 422, an adjunct of two terminations, everywhere else of three. || *ἡματι τῷ*. The birth-day of Polypœtes is here intended, on which this fight occurred. The grounds of the quarrel were, however, laid at the marriage festival of Peirithous, at which the drunken centaurs had criminally assaulted Hippodamia, cf. 11,

832. Od. 31, 295, sqq. || φῆρας, the savage monsters, cf. 1, 267. || λαχύνοντας, the *shaggy*, cf. στήθεα λασία, 1, 189. || Αἰθίκισσι πύλασσειν. The *Æthiks* dwelt on the heights of Pindus. || Κατειδαο. Leonteus was a grandson of Cæneus, cf. 1, 265.

749, 750. Ἐνιῆνες, Ion. for Αἰνιᾶνες. The Enianes, a race little known, probably dwelt on the heights of Ceta, and on the Sperchius. || Περαιβοί, poet. for Περραιοβοί. The Perrhæbi, a Pelasgic race, dwelt, according to Homer, on Mount Olympus and on the Titaresius; afterwards they had other dwelling-places. || δυσχέιμερον, the wintry cold Dodona, as Il. 16, 234. Od. 14, 327. Dodona, the most ancient oracle of Greece (Herodot. ii. 52), lay in Thesprotia, on Mount Tomarus. Strabo (ix. p. 441) assumes here another Dodona in the neighbourhood of Scotussa; but in the uncertainty of the Homeric geography this assumption is very disputable.

751. ἱμερόν: ἅπαξ εἰρημ. i. q. alibi ἱμερόεις. Similia locorum epitheta ἑρατεινός, ἑραυνός. F. || ἔργα, the cultivated lands, the plots, cf. Od. 6, 259.

753. ἀργυροδίη, *silver-eddying* ('*silver-eddied*,' Cowp.), cf. v. 754.

754. ἐκπύρει ἥν' ἔλαιον, it flows over like oil. The fair-flowing *Tiataresius* (afterwards named Kurōtas), by its clear, and on that account dark water, keeps apart from the mud-rolling and therefore whitish (ἀργυροδίνης) Penēus (now Salambria). This appearance is observed in several rivers, as at the junction of the Main and the Rhine. But the poet grounds this upon the circumstance, that it is a branch (ἀπορρώξ) of the Styx, and therefore an underground river. Cf. Otr. Müller, Hist. of the Greek Races, ii. p. 25.

755. ὄρκον δεινόν. "Ὀρκος is that by which a person swears, the witness of the oath, i. e. (like τὸ ἔρκος) it meant a *fence*, and did not denote the *oath*, as an uttered formula, but as a *binding formula*. Cf. Buttm. Lex., p. 434. This oath of the gods by the water of the Styx was the greatest and most sacred, cf. 15, 37. Od. 5, 186. || Στυγὸς ὕδατος, cf. 15, 37. The Styx is prop. according to Paus. 8, 18, a rock-fountain by Nonacris, in Arcadia, the waters of which were accounted poisonous for man and beast. The Arcadians swore by this water (Herod. vi. 74), as the Jews by the bitter water (Lev. v. 18). The dwellers by the Titaresius also probably swore by its water, as Damm suspects, and so the poet names it a branch of the Styx.

756. The Magnetes, a Pelasgic race, dwelt in the district Magnesia, named after them.

759. The number of the ships altogether amounts to 1186.

Thucydides (i. 10) adopts the round number 1200. The number of the warriors is about 100,810 men.

763. Φηρηιάδαι, Ep. for Φερη. Pheres, son of Cretheus, was the father of Admetus, and grandfather of Eumelus.

765. ὀτρυχας (ὄτρις), poet. for ὁμότρυχας, like in hair or coat. || οἰέτας, poet. for ὁμοίτας, of like age. || σταφύλη, the plummet in a level or plumb-line. || σταφύλη ἐπὶ νῶτον ἴσας, prop. on the back, equal (or level) by the plumb-line; i. e. as equal (in height) as if they had been measured with a plumb-line; exactly matched in height.

766. ἐν Πηρείῃ, which Wolf, after Eustath. and the Cod. Venet., has adopted for the Vulgate Περύ. Πήρεια (according to Steph. and Hesych. Πηρία) is a spot in Thessaly; probably the tract about Pheræ is to be understood where Admetus dwelt. For this reason Valckenaer conjectured Φηρείῃ. || Ἀπόλλων θρέψε. That the Delphic Apollo tended herds and reared horses in Thessaly, relates to the myth of his service with Admetus, and is not merely a poetical phrase. Usteri; cf. Böckh. on Pind. Pyth. ix. 159.

767. θηλείας. Mares are well known to be more useful for draught, because of their lightness; it is likely, however, that Homer thought more of the propagation of the beautiful breed. K. Cf. 9, 222.

768. Αἶας. He says the same thing of Ajax, Od. 11, 549.

769. μήνιν: here only the *ι* is long. F.

770. ἵπποι — Πηλείωνα, φέρτατοι ἦσαν. Their names were Xanthus and Balaus, cf. 16, 149.

774. δίσκοισιν — αἰγανέχοισιν. These datives depend on τέρποντο, and ἰκνέτες is added by way of explanation. Cf. Od. 4, 626.

775. ἵπποι — ἕκαστος. It is usual in Greek to attach the whole to its parts in the nominat. instead of the genit. With this use of ἕκαστος, cf. the Latin use of *quisque*.

776. λωτόν, melilot, *trifolium melilotus* (Linn.), or *lotus corniculatus*. L. || σέλινον, smallage, *apium graveolens*. L. Both weeds grow readily in low grounds. Cf. Miguel's Hom. Flora, p. 21. || ἐρέπτεσθαι, of beasts eating, is Homeric only.

777. πεπνυκασμένα, well covered, sc. πέπλοις. Cf. 5, 194.

778. οἱ, viz. the ἀνακτες. Cf. v. 685.

780. ὥσει — νύμοιο. νύμεσθαι is here used passively; to be consumed by (properly *depastured by*), wasted. "In ὥσει τε agnoscenda est particula *τε* vis copulativa, (sicuti in ὅστε, ὥστε et similibus) quæ in vertendo quidem, salvo intellectu, negligi potest. Cf. Viger., p. 519, sqq. Coll., p. 561. Matth., § 626. Th., § 312, 5. Bernh., p. 482, sqq. Optativus νύμοιο legitimus, ut in re cogitata; non igitur: *sicut terra deletur*, sed: *quasi — deleteretur*." F. "Quum non repugnet, comparari quid

cum eo quod *non est* quidem, sed *esset*, si casus ferret; apertum est, si tali quis comparatione utatur, ei adhibendum esse *optativum*. Od. 10, 419: ὡς ἐχάρημεν, ὥς εἰ τ' εἰς Ἰθάκην ἀφικοίμεθα. Cf. Il. 11, 389, &c." Herm.

781. Δὲ δὲ — χωμένῳ. "Dativum Δὲ χωμένῳ non est quod Wolfio auctore pro absoluto habeas, cujusmodi exempla apud Matth., § 562, 2, neque quod Usterius vult, citans Bernh. Synt., pp. 81, 82: *ejusdem temporis* significationem tribuerim dativo; quod si poeta significare voluisset, aderat schema usitatus genitivi absoluti Διὸς χωμένου: neque placet Thierschii sententia, qui § 275, 2, a. Δὲ interpretatur ὑπὸ Διὸς. Nobis quidem ex primitiva dativi notione, omnium linguarum communi, Δὲ nihil aliud significare videtur, quam *in honorem Jovis* ad ejusque majestatem testandam; quamquam non sic verti jubeo, sed simpliciter: *Jovi*. Sic Lucret. ad Venerem, i. 8: *tibi suaves dædala tellus Submittit flores, tibi vident æquora ponti*. Virg. Geor. ii. 5, ad Bacchum: *tibi pampineo gravidus auctumno Floret ager*. Sic Horat. Od. iii. 18, 14, ad Faunum: *Spargit agrestes tibi silva frondes*." F.

782. ὄρε — ἰμάσσῃ. The whole image is to represent the roaring of the earth, and the glitter of the armour. W. || ἀμφὶ Τυφῳῇ, round about Typhoeus (or Typhon). Τυφῳεύς, Τυφῳών, in prose Τυφῳν, a monster with a hundred fire-breathing dragon-heads. Cf. Hesiod, Th. 820. According to a later tale, he lay under Ætna. Cf. Pind. Pyth. i. 32. At ἰμάσσειν, to scourge, lash, we are not to think of a real scourge, though indeed this representation also appears in Hesiod, Th. 859, but of the lightnings which Zeus launches forth.

783. εἰν Ἀρίμοις. In Mysia was a tract called ἡ κατασκευμένη, where in early times there were many volcanos, and at a later period earthquakes also. Here were placed the Ἀριμοί, an unknown people, or, according to Eustath., τὰ Ἀριμα, viz. ὄρη, the Arima mountains (whence Virgil's *Inarime*, Æn. ix. 716). Wherever there were earthquakes and volcanic fires, there, according to the poetical creed, was buried a giant conquered by Zeus, or some other monster. W.

785. διέπρησσαν πεδίοιο, ut v. 801. 5, 597. 6. 507, etc. Cf. 1, 483, ubi eidem verbo accusativus κέλευθον adjungitur, quem ad hunc genitivum πεδίοιο supplet Passov. in διαπρήσσω. Idem placet Wolfio. Nos istam interpretationem ellipsis amantibus relinquimus. Genitivum loci esse volunt Matth., § 377, 1, et Th., § 255, 5, ita ut interpretentur: *per campum*; partitivum genitivum agnoscunt Bernh., p. 145. Herm. Opusc. 1, p. 190. Conferri possunt Germanicæ dictiones, *des Weges kommen, seiner Wege gehen*.

786. Ἰρις, prop. the rainbow, in the Iliad is only the female

messenger of the gods, cf. v. 103. Hanc in Iliade, in Odyssea Mercurium deorum mandata peragere et nuntiorum munere fungi jam alii observarunt, et inde argumentum de diversis utriusque poematis auctoribus ducebant χωρίζοντες; quod quam debile sit et alii ostenderunt et nuper Bernh. Thiersch. de ætate et patria Hom., p. 311, ed. alt.; nam prout res postulet, modo illa numina, modo Minervam vel Eridem nuntias mitti. Iridem autem rerum bellicarum nuntiam cogitandam, Mercurio in rebus pacatis partes interpretis et internuntii tribui docet Vossius Hymn. Cerer. 314.

787. σὺν ἀγγελίῃ ἀλείπειν, viz. that the Greeks are advancing.

788. ἐπὶ θύρῃσι Πριάμοιο. According to the most ancient usage, state assemblies were held in front of the king's palace; cf. 7, 346; cf. Xen. Cyrop. i. 3, 2. But even in Homer, especially in the Odyssey, they were sometimes held, ἐν αὐλῇ, in the court. From which custom, 'the court' of a king has passed into all modern languages. F.

791. Πολίτῃ, cf. 13, 533. 15, 339. The gods generally appear in a borrowed shape. Cf. 3, 121.

792. ποδωκείῃσι, the plur. of an abstract noun, denotes separate manifestations or acts of the abstract notion of the sing. [So in all languages: e. g. in our Liturgy, "negligences and ignorances."]

793. τύμβῳ ἐπ' ἀκροτάτῳ, 'tumulo in summo. Æsyētes was father of the Trojan Alcahous, the husband of a daughter of Anchises. Cf. 13, 427.

794. δέγμενος, a form without mood-vowel, from δέχομαι, resembling the perf. partcp. from the absence of the mood-vowel; but without the distinctive accent (acute on penult.). Cf. διέξο, &c., 210, 41, foot. || ναῦφιν is, according to the Schol., the genit., cf. 134. So F. C., as also the verb ἀφορμηθεῖν requires; for ἀφορμαῖσθαι ναῦφιν is, to hasten away from the ships, to rush forwards out of them. Heyne takes ναῦφιν as the dative, and prefers the reading ἐφορμηθεῖν: quando Achivi in naves irruiuri sint, discessu parato. [δρμάομαι has aor. 1 pass. ὥρμήθην (Gr. 513), but also ὥρμησάμην, though very rarely.]

796. ἀκριτοὶ μῦθοι (cf. v. 246), confused talk, prating words, or, according to K., like 3, 412, incessant, endless talking (οἱ ἀναρίθμητοι).

797. ἀλίσστος: ἀφυκτος, Eust. Apoll. Soph.: ἀνέγκλιστος, quod sine dubio corruptum ex ἀνέκλειτος; λιάζειν enim fere idem quod κλίνειν. Cf. ann. ad 1, 349. Deterius Etym. M. ἀκατάπαντος et Heyn. ἀδιάλειπτος interpretantur. Namque etsi πόλεμος, apparatus et tumultus bellicus, ὄρωρεν (cf. v. 146), μάχη tamen, h. e. prælium ipsum nondum commissum erat. F.

799. τοῖόνδε τοσόνδε τε, so brave and so numerous. Cf. v. 120.

801. *παῖδιω*, partitive gen. Cf. v. 785.

802. *Ἔκτορ*. Cf. 1, 242.

803. *πολλοὶ γάρ*. The clause with *γάρ* here precedes that of which it is explanatory. Gr. 1455, *b*, § 786, obs. 3. Cf. v. 119.

804. *ἄλλη δ' ἄλλων γλῶσσα*, *alia aliorum est lingua*, i. e. these different races of people had not all the same language.

805. *οἱσὶ περ ἄρχει*. The construction with the *dat.* is rarer than that with *gen.*, *ἄρχειν τινός*.

806. *πολιήτας*, Ep. for *πολίτας*.

809. *πᾶσαι — πύλαι*, *the whole gate*.

810. *ὄρυμαγδός*, *noise and bustle*. Cf. 4, 449.

811. *αἰψεία κολώνη*. This hill lay in front of the Scæan gate in the plain: *περίδρομος*, passive, what one can go quite round, a hill standing clear on all sides.

813. *ἄνδρες — ἀθάνατοι*, cf. 1, 404. The common name of the hill was *Βάτεια*, *the thorn-hill* (from *βάρος*, *rubus*): in ancient poems it was called the monument of Myrina, who, according to Strabo, was one of the Amazons that once made war on Troy (cf. 3, 180), or, according to others, a daughter of the Trojan Teucer.

814. *ποδόσκαρθμος*, *much-springing, springing actively* [*σκαίρειν*, *to skip, to dance*], is more rightly referred with *W.* to nimbleness in warlike movements, than with Köppen to dancing. "*Swift in fight.*" Cowp.

816. In this catalogue the army of the Trojans is next divided into Trojans in the larger sense and auxiliaries. Among the former, whose princes were probably vassals of Priam, the poet first names the Trojans in the stricter sense, i. e. the inhabitants of Ilium and its environs.

818. *μεμᾶότες ἔγχεισιν*: *C.* says *μάχεσθαι* understood. Cf. v. 543, 590. It is better to consider *μεμᾶτερες* intransitive (= *προθυμούμενοι*, Sch.); and *ἔγχεισι* a *dativus instrumenti*.

819. *Δαρδανίων*. These are the inhabitants of the district *Dardania*, on the Hellespont, whose capital *Dardania*, according to Il. 20, 215, was the mother town of Ilium. "*μεμᾶότες tantum h. l. et μεμᾶός*, 16, 754. *μεμᾶότε*, 12, 179, quæ duo exempla adde Spitzn. Prosod., p. 48, vv. 473, 543, et alibi, *μεμᾶότες cet.*" *F.*

820. *Αἰνείας*, *Aeneas*, son of Anchises and Aphrodite, according to 20, 215, a near kinsman of Priam, as being great-great-grandson of Tros, was sovereign in Dardania, and one of the bravest Trojan warriors. Cf. 5, 290. 14, 295.

821. *Ἴδης ἐν κνημοῖσι*, where Anchises had his herds. Cf. 5, 313. Hymn. in Ven. 53. *κνημός*, *a mountain forest* [*saltus*], *a woody mountain-pass*.

822. Ἀντήνορος υἱε. *Antenor* was a son of *Æsayetes*, and one of the senators of Troy (the Nestor of Troy). Cf. 3, 148.

824. The tract from the *Æsepus* to the town *Zeleeia*, the native place of Pandarus, is by Hom., Il. 5, 105, 173, named also Lycia, cf. 4, 101, 119. The Grammarians name it Lycia minor, to distinguish it from Lycia proper, cf. v. 877. || ὑπαι, Ep. for ὑπό.

825. ἀφνειοί, *the wealthy*. Some grammarians take it as the name of a people, and derive it from the lake Aphnitia.

827. ὃ καὶ τόξον — ἔδωκεν, i. e. he was the best archer; for, according to 4, 106, an artist had made his bow. Wolf understands it literally, and thinks that an ancient myth lay here at the foundation. Cf. Virg. *Æn.* xii. 393. Iapix, cui Ipse suas artes, sua munera lætus Apollo, Augurium citharamque dabat, *celerisque sagittas*. F.

828—830. These towns lay on the Propontis, in Asia Minor. || Ἀπαισοῦ: the same town is called Παισός, 5, 612.

830. Ἄμφιος with ἱ, cf. 731. Both these sons of *Merops* were slain by *Diomedes*, cf. 11, 328. || λινοθήρηξ, cf. v. 529.

831—834. The same verses are found 11, 329—332. Περκασίου, from *Percōte*, cf. v. 835.

832. ᾄδεις, 210, 50 (*end*). || μαντοσύνας, *soothsaying*, in the plural, cf. v. 792.

834. Join κῆρες with μέλανος θανάτοιο, cf. v. 302. || μέλανος θανάτοιο: qui alibi, velut 5, 83, πορφύρεος vocatur; atque Κῆρες ipse μέλαιναί sæpiissime dicuntur. Similiter mors apud Latinos poetas *nigra, atra, niger Cerberus, nigrae umbræ*. F. || ἄγον: αὐτοὺς understood, *they drove them forth*.

835. Περκώτην, not Περκώπην, as is found in some MSS. This town lay not far from *Abydos*, on the Hellespont. || Πράκτιον. The *Practius* is, according to Strabo, a river near *Abydos*, now *Bargus*.

836. καὶ Σηστόν. On account of this verse the town of *Sestos* was awarded to the people of *Abydos* in opposition to the Athenians. || Ἀρίσβην. This place, several times mentioned by Homer (6, 13, 12, 96), had disappeared in Strabo's time.

837. ὄρχαμος, the first in the rank, here = ἄρχων.

838. Ἄσιος Ὑρακίδης. Homer uses such repetitions for the most part only to fill up the verse, less frequently for the sake of emphasis, cf. v. 871.

839. αἰθωνες, prop. *burning; fiery-red, bay*. K. W. Cf. 8, 185. Others, in metaphorical sense, *spirited, hot*. Mirum si αἰθων, quod nunquam de humano animo Homerus posuit, in equo fervorem significet, quum præsertim alibi hoc adjectivo nil nisi color a poeta significetur. Accedit quod Homer. in

equis colorem commemorare solet (cf. 10, 436, sq. Græf. l. c.), de fervore autem equorum nusquam quidquam. Quod Sophocles et alii posteriores hominem αἰθωνα dicere ausi sunt, nihil facit ad rem, qua de quaeritur; neque plus lucratur conferendis ardentibus equis Virg. *Æn.* i. 464, de quo loco jam veteres interpretes dissentiebant. Comparasse autem juvabit ejusdem poetæ locum de equis, qui legitur Georg. iii. 75—208. *F.*

840. The Pelasgi, cf. v. 681, had spread themselves towards Asia Minor also. By the dwelling-place of the Pelasgi, Strabo, xii. p. 643, understands the town *Lariissa*, by Cyme in *Æolis*; because in 17, 301, it is said of *Hippothous*, that he fell τῇλ' ἀπὸ Λαρίσσης.

843. Τευταμίδας, son of Teutamus.

844. Θρήϊκας. Of the Thracians are meant those who dwelt by the Hellespont and the mouth of the Hebrus at *Ænos*, cf. 4, 520.

845. ἀγάρροος, strong flowing, where the water is very agitated. || ἐντὸς ἱσχυί, cf. v. 617.

846. Κυκωνῶν. The Ciconians were a Thracian race, and dwelt from Ismarus up to the Lissus.

847. Κεάδας, from Κεάδης son of Keas.

848. Παιονας. The *Pæonians*, whom Hom. names as dwellers on the *Axius* (now *Vistrizza*), afterwards dwelt further into northern Macedonia, towards *Mæsia*.

850. ἐπικίδναται, 210, 131, (δ). Schol. ἐπὶ ῥέει.

851. Παφλαγόνων, *Paphlagonia*, a district of Asia Minor on the Black Sea, between the *Parthenius* (now *Bartin*) and the *Halys*. || Πυλαιμίνεος λάσιον κῆρ, a periphrasis like v. 638, cf. 743, and 1, 189.

852. ἐξ Ἑνεῶν, the *Heneti*, who are not again noticed in this region, were by later tales brought against probability into connexion with the *Veneti* in Italy. || ἡμιόνων γένος ἀγροτεράων. Köppen understands by the wild mules the *Jiggetai* (*equus hemionus*, L.) an animal between horse and ass, still found in Tartary.

855. Ἐρυθίνους. These, according to Strabo, xii. 545, are two hills which had their name from their red colour.

856. Ἀλιζώνων. The *Halizonians*, who are mentioned again 5, 39, are an unknown race of people. Strabo supposes them to be the later *Chalybes* in Pontus, who in his time were called *Chaldæans*.

857. Ἰδεν ἀργύρου ἐστὶ γενέθλη. From the people dwelling on the Pontus, the Greeks in early times received their metals. The myth of the Argonauts is an earlier proof of this. In Strabo's time the *Chalybes* still lived by mining. Xenoph. *Anab.* 5, 5.

858. *Μυσῶν*. The *Mysians*, probably also a Thracian stock, dwelt in Bithynia, in the so-called *Mysia Minor*.

860. *Αλακίδαο*, i. e. Achilles; a patronymic from the grandfather, cf. v. 763.

861. *ἐν ποταμῷ*, in the Scamander, cf. 21, 19, sqq. || *κραιζειν*, prop. of an ox; to throw down with its horns, cf. 5, 556. Others refer it to the same root as *κείρω*.

862. *Φρύγαν*, cf. 3, 185.

863. *ἔξ Ἀσκανίης*, *Ascania*, is a town and district on the Ascanic lake, on the borders of Mysia and Phrygia.

864. *Μήρσιον*. The *Mæonians* dwelt in the later Lydia.

865. *Γυγαίη* — *λίμνη*, i. e. the nymph of the Gygaëic lake, which lay on Mount Tmolus by Sardis.

867. *Καρῶν* — *βαρβαροφώνων*. The *Carians* were said to have been originally called *Leleges*: they had crossed over to the mainland from the neighbouring islands, and were a warlike people, long addicted to piracy. It is doubtful whether *βαρβαροφώνοι* refers to a really foreign language, or to a corrupt Greek, and an unusual, foreign-sounding pronunciation: just as Homer calls the Sintiæ *ἀγριόφωνοι*, cf. Od. 8, 294.

868. *Φθειρῶν ὄρος*, the mount of pines, is, according to Strabo, either Mount *Latmus* or *Grius*.

871. *Νάστις Ἀμφίμαχος τε*, cf. v. 838.

872. *χρυσὸν ἔχων*, in *golden decorations* ["with gold be-dight." Cowp.]. Cf. 17, 21.

873. *ἐπήρκεσε*, it warded not off, did not secure him from, cf. 6, 16.

875. *ἐν ποταμῷ*, cf. v. 861.

876. *Sarpedon*, son of Zeus and Laodamia, is often mentioned, cf. 6, 119, 12, 101. || *Γλαῦκος*, cf. 6, 119, sqq.

877. *ἐκ Λυκίης*, cf. v. 824. || *Ξάνθου ἄπο*. The *Xanthus* (now *Essenide*) springs out of Mount Taurus, and runs through western Lycia, cf. 5, 479.

BOOK III.

Obs. This book or canto was variously named by the ancients: *ὅρκιοι* (the oaths), in reference to v. 245—302; or *τειχοσκοπία* (the view from the walls), because of v. 161—244; or *Ἀλεξάνδρου κ. Μεν. μονομαχία*, because of v. 303—384.

2. *ελαγγῆ τ' ἐνοπῆ τ'*: *ελαγγή*, prop. every inarticulate sound, is not used of birds only, but only expresses a louder cry or

shout than *ἰσότης*. This noise is not a war-whoop, but a state of tumult. By this, said the ancients, the poet sets a barbarian nation in opposition to the civilized Greeks. This, however, is incorrect. The Trojans, according to the poet, are much more civilized and enlightened than the Greeks, and with these latter also such noise is not unusual, cf. 13, 835, 837. 14, 400. That he intended something, is shown by 4, 429—457. The Trojans, who were not already prepared, come out of the town tumultuously, but on the side of the Achæans all was planned; therefore they advance to battle, with steady purpose to help one another. *W.* The comparison with the birds refers, not to the rapidity of their advance, but to the noise, clapping of wings, &c. *S.*

3. *οὐρανόθεν πρό*, before the heaven, i. e. under the heaven, cf. 8, 561.

5. *ᾠκεανοῖο ῥόων*. The Ocean is, according to Homer, a stream, cf. 14, 246. 1, 190; thence *ᾠκεανοῖο ῥόων*, which is elsewhere a common periphrasis of the names of rivers.

6. *ἀνδράσι Πυγμαῖοισι*. The Pygmies, a dwarfish people (like Thumbkin from *πυγμή*), are placed, in fabulous geography, sometimes towards Æthiopia, at others towards India. The tale is variously adorned by the ancients, cf. Aristot., *Hist.* viii. 12. Strab. i. p. 60. Jakobi's *Myth. Dict.*, p. 777. "The tale probably arose thus: The cranes, which in winter draw towards Africa for food, and are mischievous to the fields, are there attacked by the inhabitants." *K.*

7. *ἥρμαι*, at early morn, cf. 1, 497. || *ἔριδα προφέρονται*: *προφέρεσθαι*, and Od. 6, 92, *προφέρειν ἔριδα*, to force a quarrel on one, to provoke him to it.

10. *εὔτε*, here *as when*, = *ἥτε* according to Aristarchus, *εὔτε* every where else signifies *ὅτε*; therefore Buttm., in *Lexil.* p. 315, wishes to read *ἥτ' ὅτε*. He considers *ἥτ'* to be contracted from *ἥτε*, or to have arisen from *ῥ' εὔτε*. Spitzner rejects this derivation (in *Excurs.* xxvi. § 3), and refers to several instances of its use in comparisons in Q. Smyrnaeus. || *Νότος*, cf. 2, 145. || *κατέχευεν*. The aorist is often found in comparisons, cf. Gr. 752, § 402, 1.

11. *νυκτός ἀμείνω*, better, more serviceable than the night, because the cattle run about free by day, but are shut up at night.

12. *ὅσον* — *ἴησιν*, i. e. *ὅσον τις ἐρίησι λάαν*.

13. *κονίαλος* — *ἀελλής*, *whirling dust*. Buttm. (*Ausf. Gr.* i. p. 172) prefers its being written *ἀελλής*, as being contracted from *ἀελλήεις*, like *τιμής*, 9, 605.

14. Cf. 2, 785.

16. *Τρῶσιν* — *προμάχζεν*, stepped in front among the Tro-

jans. V. ("in the Trojan van Advanced was seen." *Cowp.*): he was a πρόμαχος. The front fighters (πρόμαχοι or πρόμοι, cf. v. 31, 44) stood in the foremost line, usually on cars, and challenged their adversaries to combat. || Ἀλῆξανδρος, i. e. Paris.

17. παραλέην: δорάν understood, a panther's hide. So Agamemnon also wears a lion's hide, 10, 23.

18. κεκορνθμένα (101) χαλκῷ, armed with brass, i. e. tipt with a brazen point, cf. Virg. *Æn.* xii. 488: *Duo forte gerebat præfixa hastilia ferro.*

21. Ἀρηίφιλος, the fondling of Ares, i. e. the brave warrior.

23—26. The comparison here takes the lead, and the apodosis does not follow till v. 27, cf. Virg. *Æn.* x. 723. Eustath. here draws notice to the lively rhythm of the verse. ἐχάρη, cf. v. 10. || σώματι: "σῶμα of an animal (as the German *Stück*, and English *head of cattle*)." W. According to the Schol., Homer uses σῶμα only of dead bodies; they therefore understand it here of an animal just slaughtered, for it is only in case of necessity, that the lion is wont to eat dead animals.

24. ἄγριον αἶγα. According to K. it appears to be the wild goat, *capra egagrus*, L., which is still found on the Caucasus, and other mountains of Asia, cf. 4, 205. Probably Homer meant also the rock-goat, *capra ibex*.

25. μάλα, greedily, with eagerness. || εἰ περ ἂν, although, even though = κὰν αὐτὸν διώκωσι. Sch. Cf. 1, 81.

26. σεύεσθαι here transit., to drive off, chase away; the present tense denotes the attempt to do this. For the trans. use of this verb cf. 20, 189; and *Od.* 14, 35. Cf. 210, 130.

28. φάτο (he said to himself =) he thought, hoped. Schol. ἐλογίσατο. || τίσισθαι, for which others read τίσασθαι. Cf. Gr. 1087, 1093, 1094. || ἀλείτην (fr. ἀλείτω, ἀλειτάνω), the seducer, the offender. Schol., ἀμαρτωλὸν καὶ ἄδικον, cf. *Od.* 20, 121.

31. ἐν προμάχοισι, cf. v. 16. || κατεπλήγη: καταπλήσσειν is the Latin *percellere*. W. In the sense of was terrified, the usual aor. is κατεπλάγην.

32. ἄψ belongs to ἐχάζετο (210, 159). Paris, in his light accoutrements, is well aware that he cannot cope with the heavy-armed Menelaus.

33. ὥς ᾔτε, sqq. Virgil has the same simile *Æn.* ii. 379. || ἀπίστη. On the aorist cf. v. 10.

34. γυῖα, limbs, especially the legs. W.

35. ἄψ τ' ἀνεχώρησεν says more than the preceding παλίν-ορος ἀπίστη: this means, he starts away from it, that, he turns

quite back. W. || ὤχρος, *paleeness*; according to Buttm. (Ausf. Spr. ii. 325) probably neuter τὸ ὤχρος.

39. Δύσπαρι, *Curst Paris! Wretched Paris!* The δύς shows something that goes against one, *unlucky, odious*. Thus Od. 23, 97: μήτηρ δύσμητηρ. Eurip. Orest. 1392: Δυσίλινα. || γυναιμανής, *ίς*, gen. *ίος* (μαίνομαι), *woman-mad* (Cowp.), *extravagantly fond of women* (*amorous*, V.). || ἡπεροπειντά, Schol. ἀπατεῖν, *deceiver, seducer*, viz. of women. Cf. ἡπεροπειύειν, 3, 399.

40. αἰθ' ὄφελος, cf. 1, 415. || ἀγονος, *ον* (γόνος), *unborn*, Il. 3, 40.

41. καί κε τὸ βουλοίμην, viz. *that thou hadst ne'er been born*. The same verse Od. 11, 338.

42. ἡ οὕτω λώβην ἔμεναι: σί understood: λώβη, *metonymy*; an object of reproach. *Thou through thy cowardice art a shame to us.* || ὑπόψιον, ἀπ. *ίρ.*, on whom all look from below, i. e. with looks of contempt; one who for his cowardice is contemptible to all. Others read *εὑπόψιον*; but the best grammarians have *ὑπόψιον*.

43. καγχαλάω (Ep. pres. καγχαλώωσι, καγχαλών for καγχαλώσι, καγχαλῶν), *to laugh aloud, to rejoice*; here *to laugh to scorn* (from ΧΑΩ, χαλάω, *cachinnor*).

44. φάντες, cf. v. 28. || πρόμον ἔμμεναι: σί understood, cf. v. 16.

45. *ίπ'*, i. e. *ίπεςσι*, cf. 1, 174.

46. ἡ belongs to ἀνήγεγ. "That being such a one as thou art (i. e. such a coward), thou shouldst have dared, sqq." W.

47. *ίπιπλώω*, Ion. and Ep. for *ίπιπλίω*; from which part. pres. *ίπιπλώνων*, Od. 5, 284; 2 sing. aor. 2. *ίπιπλως*, Od. 3, 15; part. *ίπιπλώς*, Il. 6, 291; and aor. 1. *ίπιπλώσας*, Il. 3, 47. || *ίρήρης*, *αί*, poet. form for *ίρήροι*. *ίρήρος*, *ον* (ἄρω), plur. by metaplasm. *ίρήρης*, prop. very suitable, hence: a) *greatly attached, faithful, intimate, dear*, *ίταῖροι*, Il. 3, 47. Od. 9, 100. b) *pleasing, agreeable*, who pleases all, *αἰοιδός*, Od. 1, 346.

48. *μυχθείς*, Schol. παραγενόμενος. The mid. *μῖγνυσθαι* with a dative, often signifies merely to go to a person.

49. *ίξ ἀπίης γαίης*, cf. 1, 174. || *νύον*, prop. *daughter-in-law*; poet. also, like *nurus*, *sister-in-law*, the female relation. Cf. H. Ven. 394.

50. παρὶ — σοὶ αὐτῷ. The accusat. *πῆμα*, *χάρμα*, are epexegetical accusatives, which are added by way of apposition to a preceding predicate, in order to denote the consequence or purpose; therefore, instead of ὥστε εἶναι πῆμα, &c., a mischief to thy father, a sport to our foes. Cf. Gr. 827, a, § 580.

51. *κατηφείη*, Ep. for *κατήφεια*, here *humiliation, shame*. Cf. 16, 498.

53. γνοίης χ', i. e. *κί*, then wouldst thou find out what a man he is, whose spouse thou hast carried off.

54. οὐκ ἂν τοι χαίσιμῃ, cf. 1, 262. || δῶρ' Ἀφροδίτης, the gifts of Aphrodite, are named in the following verse.

55. ὅτ' ἐν κονίῳσι μυγίης. Instead of the optative, Thiersch, § 322, 13, requires the subjunctive *μυγίης*, because this mood is found in the principal sentence. Spitzner, on the contrary, remarks, that the optative, defended by all the MSS., is to be retained: "*dicat enim Hector, si quando Paris solo affigeretur, ei nihil profuturam esse citharam.*"

56. διδήμενες: εἰσὶν understood. || ἡ τί κεν — χιτῶνα, i. e. *thou wouldst long ago have been stoned*. Stoning is an ancient punishment, carried into execution in popular rage. *W.* Others explain it simply, *thou wouldst long ago have been buried*. Cowper: "*Thou hadst slept Secure beneath a coverlet of stone.*" Dübner quotes La Fontaine: "*La cour lui taille un beau pourpoint de pierre.*"

57. ἔσσο, 203.

59. ἐπεί με — ἐνείκεις. This protasis is without its apodosis; like 18, 101. *Od.* 3, 103, as is often the case in dialogue. One should supply in thought: *then I must endure it*.

60. αἰεὶ — ἀτειρής. Construe αἰεὶ τοι κραδίη ἐστὶν ὡς πῖλεος ἀτειρής. ἀτειρής, ἐξ (τεῖρω), not to be worn out, *indestructible, firm, lasting*; spoken of brass and iron, *Il.* 5, 292. 2) Metaph. *indefatigable, unconquerable*; of men, μένος; of the voice, *Il.* 17, 555; of the heart, κραδίη, πῖλεος ὡς ἐστὶν ἀτειρής, *thy heart is unyielding, like an axe*.

61. ὑπ' ἀνέρος: καταφερόμενος understood. || ὅς ῥά — ἐκτάμνησιν. "The subjunctive between two indicatives is quite in order; for it is only a supposed case." *Th.*, § 346, 4, b.

62. νήϊον: δόρυ understood, a *ship-triber*. *M. Dacier*: "*Je ne trouve rien de plus beau que cette comparaison du courage infatigable d'Hector avec le fer tranchant d'une hache, qui n'est jamais lassé d'abattre des arbres dans une forêt.*" || ἐρωή, ἡ, a) any vehement motion, *impulse, force, rushing*, especially spoken of missiles: βελίων, δούρατος, &c. b) Metaph. of men: δφέλλει ἀνδρὸς ἐρωήν, the axe augments the power of the man, *Il.* 3, 62; *retreat, cessation, rest, πολέμου*, *Il.* 16, 302. 17, 761. (Cf. 210, 129.)

64. μή μοι, asyndeton; in prose ἀλλά μή μοι. || χρυσίης Ἀφροδίτης. The poet calls Aphrodite *χρυσίη*, probably because of the golden ornaments which she wore on her neck and arms; therefore, the *gold-decked*, cf. *H.* in *Vener.* 1.

66. ὅσσα κεν — δῶσιν, cf. 1, 139. || ἐκῶν, here, through one's own proper power, at will.

70. συμβάλετ' — μάχεσθαι, i. e. συμβάλετε ὥστε ἡμᾶς

μάχεσθαι. The plural here is not inconsistent with the preceding singular. Hector stands for the rest of the leaders, cf. Od. 2, 340. συμβάλλειν, to bring, or place, a person any where, like συννέειν, 1, 8. || κτήμασι. These goods are named 13, 626. 22, 114, 115.

71. Cf. Od. 18, 74.

73. ὄρεια — ταμόντες, cf. 2, 124. || φιλότης, here, *friendship*.

75. Ἀχαιῖδα: γαῖαν understood. The Achæan land is the territory of Achilles in Thessaly. Argos and Achaia, like Hellas and Argos, is an expression for the whole of Greece, cf. 2, 683.

78. μέσσω δουρὸς ἐλών, cf. 1, 197. He grasped the lance by the middle, and with it pushed the Trojans back.

80. ἰοῖσιν — ἔβαλλον. τιτύσκεσθαι (210, 147), to aim, and βάλλειν, to throw, are in Homer always used with a dative, as in the German: *mit Steinen werfen* (W.), and in English, "to pelt with stones."

83. στεύται, cf. 2, 597.

84. ἔσχοντο, Schol. κατέσχοντο. || ἀνέω, cf. 2, 323.

90. αὐτὸν δ' ἐν μέσσω, zeugma, for one expects βούλεται. W.

95. ἀκήν ἐγένοντο σιωπῇ, an often occurring pleonasm, cf. 7, 91. The adv. ἀκήν is prop. an accus. of the unused nom. ἀκή, quiet, silence. 211.

97. μάλιστα γὰρ ἄλγος ἰκάνει, i. e. *hear now me also, for the matter specially concerns me*. K.

98. φρονίω, I think, for I hope, like ὅτω. || διακρινθήμεναι, cf. 2, 475.

99. πέποσθε = πεπόνθατε, *passi estis*, from πάσχω, cf. 210, 114.

100. ἀρχῆς, viz. τῆς ἱριδος, the origin (originator) of the quarrel, to expound ἔνεκα Ἀλεξάνδρου. Thus Paris is styled νείκεος ἀρχή, 22, 116, and his ships νῆας ἀρχεκάκους, 5, 61.

103. οἶσιτε and ἄξετε, Ep. imperat. aor., cf. 178. || ἕτερον — ἐτέρην. The black sheep was designed for the earth, the white one for the sun. These were at that time no longer objects of proper worship, but in alliances, sacrifices, and the like, they continued in use, cf. 3, 277. 19, 197. W.

105. Πριάμοιο βίην, cf. 2, 658.

106. ὑπερφίαλοι, *haughty, overbearing*. Buttm. (Lexil. 515) shows that in its original sense it is a *verbum medium*, not necessarily implying *reproach*: it denotes one who *thinks he can set himself above much or every thing*. Without rejecting the old derivation from φιάλη (according to which the word would refer to an *overflowing goblet*), he prefers the referring it to φύω, *quasi ὑπερφύαλος*: for the change of υ into ι, cf. φύτυ, φειρός. Nearly so Nitzsch (ad Od. 4, 663) considers its meaning to be ὑπερ-

φυής, *overgrown*, grown too large, both with reference to itself and to others. Passow considered it *quasi* ὑπερβίαλος = ὑπερβιος.

107. δηλίομαι, cf. 1, 155.

108. ἡερέθονται, cf. 2, 447, here tropically, they are light-minded, volatile; they think not on the importance of such contracts.

109. οἷς — μετέγουν, i. e. ἐὰν αὐτοῖς — μετῷ, cf. 1, 139. || ἅμα πρόσσω καὶ ὀπίσσω λεύσσει, i. e. ὁρᾷ, cf. 1, 343. It was thus that the ancient world represented great prudence.

110. δὲχ' ἄριστα, *quam optima*. || μετ' ἀμφοτέροισι, i. e. among both parties. K. incorrectly referred it as a neuter to the two times πρόσσω καὶ ὀπίσσω. The former explanation deserves the preference, for the sense is: If an old man be present, he has prudence enough to guard against this.

113. ἐρύκειν, like ἰσθάναι, often used of holding back horses, cf. 10, 257. || στίχας, τῶν ἵππων understood; the rows of the war-chariots.

114. τά, demonstrat.

115. πλησίον ἀλλήλων, either near and by the side of one another, or near and opposite one another, so that between the two hosts there was a narrow space. Buttm., Lexil. 102, defends the first explanation ["the heroes laid their arms down *each near those of the other*; and thus formed, by seating themselves near their arms, an assembly of spectators and judges of the combat. Thus the expression of there being little space *between* the arms of each individual, would be quite correct, but still more correct would it be to say, that there was *δλίγη ἀρουρα*, 'a little space,' ἀμφίς, *around each pile of arms*"]; the latter, according to K. and W., is the better; for as ἐξεδύοντο applies to both Achæans and Trojans, so the context requires that πλησίον ἀλλήλων also should apply to them both. [So Bth.: *prope ab se invicem*, h. e. Græci a Trojanis.] || ἀμφίς, *about each host*, i. e. on the side on which they were opposed front to front; then, since the spaces about each made up the *whole space between both*, = between them. Cf. Od. 3, 486.

116. προῖ, Ep. for πρόσ.

117. καρπαλίμως, *hastily*, might, as far as its meaning goes, belong to φέρειν as well as to ἐπεμπε. Yet it is usual in Hom. to place connected words in the same verse. W.

118. Ταλθύβιον, cf. 1, 320.

121. Ἴρις, cf. 2, 786. While they were fetching the victims for sacrifice, a goddess sent Iris to Helen, for she could not come of herself; it is a *σιωπώμενον*, which was not clear to the ancients. W.

122. γαλόψ, Ep. for γάλα, the sister-in-law. *Laodice*, the

daughter of Priam and spouse of Helicaon, son of Antenor, is mentioned again 6, 252.

125. ἐν μεγάρῳ, Schol. ἐν τῷ οἴκῳ. Cf. v. 142. || ἰστὸν ἔφαινε, cf. 1, 31. Weaving was a usual employment of the noblest women, cf. Od. 1, 357. 2, 97.

126. διπλάκα (χλαῖναν understood) is found substantively only: a double mantle, probably a mantle which could be put on doubled, = χλαῖνα διπλῇ, 10, 133. Od. 19, 225. So W. and H. Köppen understands by it a cloth of double tissue, the ground being white and the figures purple. || πορφυρέην, the reading of Aristarch., for which others μαρμαρέην. μαρμαίρω (μαίρω), to glimmer, to twinkle, to shine, to sparkle, for the most part spoken of the splendour of metals; here the sparkling eyes (of Venus). || ἐνέπασσεν, she inserted, i. e. she wove in. Tissues with figures are frequently mentioned, cf. Od. 19, 225. ἐμπάσσω (πάσσω), aor. 1. ἐνέπασα, Ep. σσ, lit. to sprinkle upon. || ἄεθλος, ὁ, Ep. and Ion. for ἄθλος. Hom. uses only the Ep. form, save ἄθλος, Od. 8, 160.

128. ἔθεν εἶνεκ', i. e. αὐτῆς ἔνεκα. || ὑπ' Ἄρῃος παλαμῶν, an old expression for ὑπὸ τοῦ πολέμου, cf. 1, 97. || παλάμη, the fist.

130. νύμφα, prop. bride; then affectionately for any, even a married female. Cf. Od. 11, 447. || θέσκελα, Schol. θεῖα, θανμαστά. Buttmann shows that the σ belongs to the second factor of the compound, the verb (θε-ίσκελος = θεοείκελος. Cf. ἴσκω, from εἴκω), Lexil., p. 357.

134. ἵεται, Ep. for ἵνται. 202.

135. πίπηγεν (hastæ), defixæ sunt, perf. with intransit. signification, cf. 13, 442. Cf. Virg. Æn. 14, 652, stant terra defixæ hastæ.

138. τῷ δὲ κε — κεκλήσθ. The κί points to the condition, which is contained in νικήσαντι, cf. 1, 175.

140. ἀνδρόε — τοκήων, object. genit.

141. ἀργεννός, ἡ, ὅν, poet. for ἀργός, white, shining, ὅτις, here ~ ὀθόνη, silver-coloured veil. || ὀθόνησιν, plural for sing. ὀθόνη is an upper garment, an over-robe, made of a fine linen fabric. ὀθόνη prop. signifies such a fabric, cf. Od. 5, 231.

143. οὐκ οἶη — ἔποντο. Noble women constantly appear in public attended by female servants, cf. Od. 1, 335. These attendants were mostly of distinguished rank, often princes' daughters fallen by misfortune into captivity. Æthra was the mother of Theseus, and daughter of Pittheus, king of Troezen, and accordingly very old; for which reason the ancients pronounced this verse spurious. She had been made prisoner of war by Helen's brothers, when they took back from Theseus

their sister who had been carried off, cf. Apollod. 8, 10. 7. *Clymene* is unknown.

145. Σκαίαι πύλαι. The *Scæan* gate, which the poet names also Δαρδάνιαι πύλαι, 5, 789, led to the camp of the Greeks, cf. 6, 393. 21, 518. It probably had its name from lying towards the west (σκαίος).

146. οἱ ἄμφι Πρίαμον, i. e. Priam and his suite, cf. 2, 448. Gr. 623, note 1, § 436, d. *Panthous*, the father of Euphorbus, Polydamas, &c., cf. 14, 450. 17, 24. *Lampus*, *Clytius*, and *Hicetaon*, were sons of Laomedon, and therefore brothers of Priam, cf. 20, 238. Apollod. iii. 12, 3.

148. Ἀντήνωρ, cf. 2, 822.

149. εἶατο, i. e. ἦντο, 202. || δημογέροντες, the eldest of the people, cf. 2, 21, = γέροντες.

151. πεττίγεσιν ἐοκότες, like the *cicadae*. This τέττιξ is a cicada (cricket) of a large species (*cicada ornis*, Linn., or *cicada plebeia*). This insect is fond of sitting on trees, and in the heat utters a clear humming sound, which the ancients found very pleasing, cf. Arist. H. A. 5, 30. The poet commends in speakers the φωνὴν λιγέϊαν, cf. 1, 248. The point of comparison is therefore the clearness and agreeableness of the voice.

152. δένδρεω ἐφεζόμενοι. Their sitting on the tree is only an embellishment, and has no relation to the present passage. What H. means to say is, "they were excellent speakers, like the tree-haunting cicadae." W. || λειψιδέσσαν, *lily-like*, i. e. lovely, tender. Thus Hesiod. Th. 41.

155. ἤκα, gently, softly. But cf. 211.

156. οὐ νήμεσις: ἐστί understood; it is not to be taken ill of them, they are not to blame: = οὐ νημεσητόν ἐστι, cf. v. 410. On this beautiful passage cf. Quintil. viii. 4, 21.

158. αἰνῶς, very much, extraordinarily, cf. 1, 558.

160. πῆμα (cf. v. 50), for a mischief, a curse. Πῆμα is often used thus of persons who cause harm, cf. 6, 282.

162. δεῦρο — ἐμεῖο. Construe: δεῦρ' ἐλθοῦσα, ἔξεν πάροιθ' ἐμεῖο.

163. πηούς, the relations, especially by marriage. Prob. ~ to πέπαμαι, *possideo*.

164. θεοὶ αἰτιοὶ εἰσιν. A usual representation in those times. It is almost always the divinity that sends any misfortune, cf. 19, 86. Od. 1, 348.

166. ὧς μοι — ἐξονομήνγς. K. explains this wrongly as a wish; it refers to ὄφρα, and means, "that so you may name to me;" for οὐ τι — Ἀχαιῶν is parenthetical.

170. γιγρῶν, one who has dignity, dignified. || βασιλῆϊ — ἔοικεν. That one may recognize kings by their exterior, and

by their noble, dignified mien, is often repeated by the poet, cf. Od. 4, 27, 63. 17, 416.

172. αἰδοῖος is often joined with δεινός, cf. 18, 394. Od. 8, 22. The former is *respectable, honorable*, but the latter expresses a higher degree of respect, *venerable*. The passage therefore signifies: "I entertain respect and veneration for thee." Others wrongly translate: "Thy aspect fills me with shame and fear."

173. ὥς — ἀδεῖν (from ἀνδάνω), an old form of expression for *had I but chosen death*, cf. 1, 415.

174. γνωτούς, *kindred*, specially brothers, cf. 15, 349.

175. παῖδα — τηλυγένην, i. e. Hermione, according to Od. 4, 14. τηλύγετος, prop. *born afar off*, i. e. according to the Schol., late born, viz. in the old age of its parents; hence also *tenderly beloved*, and sometimes with the notion of being *spoilt* and *rendered effeminate* by the excessive love and indulgence of its parents (ἀλλ' οὐκ ἴδομενῃα φόβος λάβε, τηλύγετον ὥς, *like a weakling; a spoilt or effeminate child*). Buttm., in Lexil. p. 510, connects it with τελευταῖος and τελευτή, and translates it *last born*, = ὁ τελευταῖος τῷ πατρὶ γενόμενος (Excerpt. of Orion). He supposes τηλύγετος to have arisen by a transposition of quantities from τελεύγετος: but this is unnecessary, for according to Apoll. Dyscol. (de pron. 34, B) τῆλυ was a collateral form of τῆλε, and γέτος is correctly formed from ΓΕΩ = γίγνομαι, to which the Et. Mag. refers γτα. Lobeck (Pημ. p. 129), who compares the Latin word *proculus*: 'quo nomine Festus docet aut *procul a patre natum* (τηλέγονον) significari, aut *eum, qui patri seni natus sit*.' Another derivation is attempted by Döderlein in Comment. de Vocabulo, τηλύγετος; and Bothe ad Il. 3, 175, from θῆλυς (θάλλω), and γάω, so that it signifies prop. *being of a blooming age*.

176. τό, for διὰ τοῦτο, *therefore*.

179. This verse was much admired by the ancients. Alexander the Great in particular often quoted it, cf. Plutarch. de Fortitud. Alex., p. 309.

180. εἰ ποτ' ἔην. This formula, which is found also 11, 761. Od. 15, 268. 19, 313, is an expression of painful feeling because something has ceased to exist, or is greatly changed; thus, *if indeed he ever was so*, where *what he was* is suppressed. "*But now is so no more*," is readily supplied. So Th. § 328, 3, and Herm. Vig. 946. Schütz, in Hoogeveen, Doctr. Partic. in Epit. Red., p. 630, incorrectly renders the words *utinam adhuc esset*.

182. μοιρηγηνής, ἄπ. εἰρ., favoured at his birth by the goddess of fate, born to good fortune. || ὀλβιοδαίμων, standing under a god, who sends him good fortune, opposed to κακοδαίμων. K.: a favourite of fate, or of the deity.

183. *δεδμήατο*, Ep. for *διδμηντο* (210, 40). We should rather expect the perfect *διδμηνται*, as Eustath. also seems to have read. "The irregularity of the pluperfect may be thus removed: 'they had rendered themselves subject to thee, before they came out with thee' (viz. to Troy)." *W.*

184. *Φρυγίην*, cf. 2, 863. Homer gives the name of Phrygia sometimes to a tract of land on the Hellespont (cf. 24, 545), sometimes to a district of what was afterwards Bithynia, on the river Sangarius, cf. 16, 719.

185. *αἰολόπῳλος* (*πῳλος*), and Hymn. 3, 138; here *with rapid steeds*; or, with piebald steeds, see *αἰόλος*.

186. *Ὀτρεὺς καὶ Μύγδονος*. *Otreus* and *Mygdon* were sons of Dymas, and brothers of Hecuba, the wife of Priam, cf. 16, 718.

187. *στρατόμαι*, mid. (*στρατός*), 3 plur. impf. *ἐστρατώνωτο*, Ep. for *ἐστρατώντο*, *to be encamped*: *πρὸς τεῖχῃα*, Il. 4, 377. Cf. Butt. Gr. Gram. i. p. 499. || *ῥχθη, ἡ (ῥχω)*, prop. prominence; *an elevation of earth, a wall of earth*; espec. *a shore, a coast*; spoken of a trench, Il. 15, 356. || *Σαγγαρίῳ*. This river rises in Galatia, at the village Sangia, and falls into the Pontus Euxinus. It is now called *Sakaria*.

188. *ἐλίσθην*, *I was numbered with them*, i. e. *I was one of them*. Cf. 1, 159.

189. *Ἀμαζόνες*. The *Amazons*, warlike women of the mythic time, dwelt on the river *Thermodon*, in the district *Themiscyra*, between the tongue of land *Heracleum*, now *Tscherschembi*, and the river *Iris*. From this region the Amazons are said to have overrun Phrygia. Cf. Herodot. 9, 27.

192. *ἀγε* is often thus put after the other imperative, for *μοι* belongs to *εἰπί*.

193. *κεφαλῇ*, not shorter *by a head*, but the Lat. *statura*. Cf. v. 168. *W.*

196. *κτίλος ὤς*, like a ram, which leads the whole flock. Cf. Od. 9, 447, sqq. This comparison is found several times, cf. 13, 492. *κτίλος*, δ, prop. adj. *tame*; then subst. *a ram*. || *ἐπιπυλίσσθαι*, depon. mid. (*πυλίσμαι*), *obire, to go over, to walk about*, with accus. comm. spoken of leaders: *to inspect, with accus. στίχας ἀνδρῶν*, 4, 250; also spoken of warriors, in order to attack, *στίχας ἐγχεί τε ἀορί τε*, Il. 11, 264. 540.

197. *ἱσσω*, 210, 54. || *πηγεσιμᾶλλω*, *thick-fleeced*.

198. *δῶν* — *πῶῦ*, a pleonasm; for *πῶῦ* itself always denotes *a flock of sheep*, cf. 11, 768.

199. *Διὸς ἐκγεγαυῖα* (210, 36), *Jove nata*.

200. *δ' αὖ, ποττο, ρυτσε*. *W.*

201. *δήμω Ἰθάκης*, cf. 2, 547. || *κραναῆς*, where are many small hills, rocky, cf. Virgil, *Æn.* iii. 272: *scopulos Ithacæ, Laertia regna*, and Od. 4, 605. || *πίρ*, *very*. Cf. 1, 131.

201. *πικρά, prudent, wise.* Schol. *συνερά.*

205—208. Before the Greeks undertook the expedition to Troy, Ulysses and Menelaus went as ambassadors to Troy, to demand the restoration of Helen. Antenor, probably the guest-friend of several Grecian heroes, lodged them in his house (cf. Liv. i. init.). Their voyage was, however, in vain; Antimachus even counselled the putting the two ambassadors to death, cf. 11, 139, sqq. A second voyage of Ulysses to Troy is mentioned Od. 4, 242.

206 *σεῦ ἔνεκ' ἀγγελίης.* Some of the ancient grammarians here, and in 13, 252. 15, 640, took, but wrongly, *ἀγγελίης* as the nominat. of a collateral form of *ἄγγελος*, a view which Rost (in Lex.) still defends. [Cf. the English, *to come, go, be sent on an errand.*] Butt. (Lexil., p. 14) rightly explains the genit. *ἀγγελίης* as genit. of the cause, and joins *ἦλυθεν ἀγγελίης σεῦ ἔνεκα*, *he came with a message on your account.*—*φίλησα*, i. e. *ἠφίλησα*: *φιλεῖν*, here *to receive lovingly*, cf. 6, 15.

208. *ἰδάνν, cognovī*, cf. 2, 299 (and 210, 38, with note).

209. *ἔμικθεν*, Schol. *ἐμίχθησαν* or *ἐμίγησαν*, cf. v. 48.

210. *στάντων*: *αὐτῶν* understood, plur. for dual, absolute like 15, 191, *παλλομένων*. Ulysses was a small undersized man, as the artists also represented him. || *ὑπείρεχεν*, viz. *Ὀδυσσεύς*. *ἄμφω ἱζομένω*, nominat. absol. for *ἄμφοιν ἱζομένοιιν*. These nominativi absoluti are not unfrequent, when first the whole and afterwards the parts are named. Cf. 16, 307.

212. *μύθους—ὑφαινον*, i. e. when they began to make their sage speeches. || *πᾶσιν*, *before all*, viz. *Τρώεσσιν ἐν ἀγρομένοισιν*: *ὑφαίνειν* is the Latin *texere*, and *ὑφαίνειν μύθους καὶ μῆδεια*, *verba et consilia componere*.

213. *ἑπιτροχάδην*, prop. running along over it, cursorily, i. e. either quickly, hastily, or briefly, so that things are at once despatched. The latter explanation is recommended by what follows, cf. Od. 18, 26.

214. *λιγίως*, not loudly, clearly, but pleasantly. Cf. Cicero, Brut. 13, 50: *Menelaum ipsum dulcem illum quidem tradit Homerus, sed pauca loquentem*.

215. *οὐδ' ἀφαιμαρτοεικής*, in speaking he never swerved from his point, i. e. he used no idle verbiage, cf. Od. 11, 511: *οὐχ ἡμάρτανε μύθων*. Cf. Quintil. xii. 10, 64. || *ἦ καί*. Spitzner reads *ἦ καί*, as the sense certainly appears to require. Bekker, however, has brought back *εἰ καί*; and Rost translates the passage *vel natu minor*, 'without, however, explaining how this translation suits either the words or the context.' S. The Scholiasts find here an early intimation of the Laconic brevity. In Homer, however, no trace appears of the subsequent cha-

racter of the Spartans. What, therefore, is here said, is characteristic merely of Menelaus. *W.*

216. *ὄτε* — *ἀναίξειν*. The optat. after *ὄτε* denotes "as often as," cf. Gr. 1263 (with note c), § 843, *b*. For this reason also iterative forms are found in the leading sentence.

217. *ὑπαί*, Ep. for *ὑπὸ* — *κατὰ* *χθονὸς ὄμματα* *πήξας*, *oculis in terra defixis*. When Ulysses wished to speak, he stood for a while quite still, so that one had to suppose him either silly, or so full of wrath (*ζάκοτον*) that it deprived him of utterance. *Κ. τεν'* belongs to *ζάκοτον*, and heightens the notion, like *τις θαρσαλίας*, Od. 17, 460. Cf. Gr. 1027, § 659, 4.

218. *προπρηνής*, *ίς*, poet. (*πρηνής*), *bending forwards, prone*, oppos. to *ὀπίσω*, Il. 3, 218.

220. *αὐτως*. Cf. 211.

222. *νιφάδισιν χιμερίγσιν*, *like snow-flakes*: an image of multitude, cf. 12, 278. Cf. Quintil. xii. 10, 64.

224. *οὐ τότε* — *ιδόντες*, i. e. *οὐ τότε γ' ὥδ' ἀγασσάμεθ' εἶδος Ὀδυσῆος ἰδόντες*. "Before as they looked at his figure, they were amazed and thought, What will come forth from this? Now they thought no more of his figure." *W.*

226. *τίς τ' ἄρ'*, cf. 1, 5.

228. *τανύπεπλος*, *ον*, poet. (*πίπλος*), *having a long upper garment or robe*, as noble ladies wore it (whereas slaves tucked it up).

229. *Αἴας*, cf. 1, 138.

230. *Ἰδομενεύς*, cf. 1, 145. 2, 645.

231. *ἀγῶί*, Ep. = *ἡγεμόνες*, *leaders*. || *ἡγέρεθονται*, *congregantur*, cf. 2, 304.

233. *ὅποτε*, *when, as often as*, cf. v. 216.

235. *καὶ τ' οὖνομα* — *μυθησαίμην*, i. e. *καὶ ὃν οὖνομα μυθησαίμην*, *quorum nomina protulerim* or *proferre possim*. On the omission of the pron. relat. cf. 1, 162. || *καὶ τ' οὖνομα*, i. e. *καὶ τε οὖνομα*, is adopted by Spitzner for *τοῦνομα*, i. e. *τὸ οὖνομα*. The latter is marked as un-Homeric by Hermann on Viger., p. 708.

237. *Κάστορα* — *Πολυδεύκεα*. *Castor and Polydeukes (Pollux)* were the sons of Tyndareus and Leda, and therefore the brothers of Helen; the former an excellent horseman, the latter noted as a pugilist. According to another tale, Polydeukes was the son of Zeus, and only Castor the son of Tyndareus, cf. Od. 11, 300, sqq.

238. *μοί* does not belong to *γείνατο*, but to *μία*, *hos eadem mihi* (i. e. *eadem, quæ me*) *peperit mater*. *W.*

240. *ἡ δέυρω*. Spitzner (who is followed by Bekker) has adopted *δέυρω* after Herodian, who, in his essay *περί μον. λεξ.*

26, 23, observes, that Homer has once written *δεῖπω*. cf. Th. 147, 5.

241. μάχην καταδύμεναι = καταδύναι (to enter into, engage in —). Cf. καταδ. μῶλον Ἄρῃος, 18, 134.

242. αἰσχα — ἰσίν. αἰσχα, here not *disgraceful actions*, but *insulting taunts*, as in Il. 6, 351: δς ἤδη νύμεισιν τε καὶ αἰσχα πῶλλ' ἀνθρώπων. *ὀνειδία, reproaches*. cf. 2, 222. Helen concludes with the same kind of penitent and self-reproaching feeling that she began with in v. 173.

243. τοὺς — αἶα. Castor and Polydeukes had already fallen in the battle, with Idas and Lynceus, the sons of Aphareus, Apollod. iii. 11, 2. *κάτεχε* (= *κατεῖχε*) *γαῖα*, i. e. they were already dead, cf. 2, 699. The Scholiasts would refer it to the tale related Od. 11, 302, sqq., that they abode one day in Olympus, the other in Hades. || *φνσιζοος, life-producing, nurturing, alma*, like *ζειδωρος*. “This interlude makes an agreeable break; but he who would have the poet hasten *ad eventum*, must find it superfluous (as Köppen thinks). He therefore does not make it so great a point, *ad eventum festinare*. The loquacity of early ages induces this departure from the connexion and sequence of events. Moreover, the poet does not arbitrarily invent his scenes, but follows the legend; yet he had probably the choice of introducing this scene in this particular place rather than elsewhere.” *W.*

245. ὄρκια, Schol. πάντα τὰ εἰς ὄρκον χρῆσιμα χρήματα: it is therefore used here of the corporeal objects, which serve as a pledge or sign of the oath, and are named in the following verse. Cf. Buttm. (Lexil., p. 439), who considers it a *ὑποκοριστικόν* of ὄρκος, with the force of *individualising* the idea.

247. ἀσκή. Wine was usually preserved in leather bottles. Cf. Od. 6, 78.

250. ὄρσο, *up! arise!* Cf. 178, and ὄρνωμι, 210, 111. || *καλίουσιν*: *σί* understood.

252. ὄρκια τάμηνε. Cf. 2, 124.

255—257. Cf. vv. 71—75.

259. *ρίγησεν, he shuddered*, a sign of his tender disposition, for Paris might fall. *W.* || *ἐταίρους*. The dative is better here than the accus. *ἐταίρους*, because of the following *ἴππους*.

261. κατὰ — ὀπίσω. The reins (*ἡνία*) were fastened to the front of the chariot-seat (*διφρος*), cf. 5, 261 (*ἐξ ἀντρογος ἡνία τείνας*, from the centre *knob* of the *rim* that ran round the front of the carriage). These Priam loosened, and drew them towards himself (*κατέτεινε*) [*“backward stretched the reins.”* Cowp.].

263. Σκαίων: πυλῶν understood, cf. v. 145. || ἔχον, *dirigebant*.

268. ἄν, Schol. ἀνίστη. Cf. v. 201. "It is best explained thus: that the poet supposed himself to have written ἀνίστη for ὤρνυτο, and therefore repeated the ἄν." *W., C.* But it is simpler to consider the ἄν as implying ἀνὸρνυτο. Cf. 7, 168. 23, 837. *Bth.*

269. οἶνον μίσγον, 2, 341.

270—273. Here follow the customs at treaties, cf. Cammann, p. 268. First the hands are washed, as was always done previously to sacred actions, cf. 1, 313. Od. 2, 261.

271. μάχαιραν. This was a large knife, which hung on the sword-sheath.

272. ἄωτρο, *it hung*, from ἀείρω, 210, 5.

273. τάμνε τριχας. This was done at other sacrifices, cf. 19, 254. Od. 3, 446. Here the hair was distributed by the heralds, as a sign that all present were taking part in what was done. In the same way, some savages at their marriage contracts break a staff in pieces. Every witness receives a piece of this staff; and if the marriage is to be dissolved, each produces his piece; and all being burnt, the marriage is made void. *K.*

276—279. Cf. Virg. *Æn.* xii. 175, sqq. || Ζεῦ πάτερ. Zeus is invoked first; for as the highest of the gods, it is his especial care to watch over the scrupulous observance of oaths (Ζεὺς ὅρκιος). || Ἰδεθεν μεδέων, Zeus, according to 8, 48, had a sanctuary and altar on Mount Ida; so that he dwelt there, and looked down from Ida. Thiersch (§ 198, 8) considers Ἰδεθεν to be here *on Ida*, *θεν* being often = *θι* in Homer (cf. 17, 128. Od. 2, 267). Usteri finds this explanation more suitable than *ruling from Ida down*: [but surely, if the god's seat was on the highest point of Ida, he would naturally be represented as exercising his power, not *there*, but *thence*.]

277. ἥελιος, nominat. for vocat. cf. Gr. 969, a, § 476. || ὅς — ἐπακούεις, cf. Od. 11, 108. Helios sees every thing in his daily course.

278. ποταμοὶ καὶ γαῖα, cf. v. 104. || καὶ οἱ ὑπένερθε καμώντας ἀνθρώπους τίνυσθον. That we here with the Schol. must understand Hades and Persephone, is clear from the dual. Others, as *K.*, have thought of the Erinnyes, who, according to 19, 259, are the avengers of perjury. || καμώντας, who have done their work, i. e. the dead, cf. Od. 11, 475. According to Buttm. *Lexil.*, p. 237, the word means rather the *weary* or *enfeebled*.

279. ὁ τις — ὁμόσση The singular ὅστις with a collective often follows a plural.

281. εἰ μὲν κεν, i. e. εἰάν μὲν, cf. 1, 90.

285. Τρῶας — ἀποδοῦναι, *then shall — give back*. The infin

is found also instead of the imperat. in the third person, cf. 2, 412.

286. *τιμὴν*, i. e. *ποιήν*, v. 290. Fine, cf. 1, 159. The *τιμὴ* first appears as a sort of compensation for the costs of war. *W.*

287. *ἡ τε καὶ — πέλῃται*. Köppen and Mad. Dacier, after the Schol., understand this of a tribute, which their posterity also were to pay. Such tributes were certainly known to the ancients; e. g. the Athenians had to furnish to the Cretans a yearly tribute for the murder of Androgeos, cf. Apollod. iii. 15, 9. *W.* and *H.*, referring to Il. 6, 358, consider the words to mean only that the *fame of this shall last among coming generations*; but the passage referred to does not confirm this meaning. *C.* (Barnes read *μύλῃται*, and *Btk.* follows him.)

289. *οὐκ ἰθὺλῶσιν*, i. e. *if they refuse*. The usual negative after conditional particles is *μή*, but *οὐ* after *εἰ* denies only a single notion.

291. *εἴως κε — κειώω*. On *εἴως κε* (= *ἕως ἄν*), *until*, cf. Gr. 1263, § 841, 2. || *τίλος πολέμοιο*, not merely a periphrasis, like v. 300, but the *end of the war*.

292. *στομάχους*, here *the throats*: *στόμαχος*, from *στόμα*, properly an *orifice*.

294. *θυμοῦ*, i. e. *vitality*, like *μένος*.

297. *ᾧδε — Τρώων τε*. Each individual drank of the wine poured out to the gods, and repeated the oath. Cf. 2, 340.

298—301. As this wine in libation is shed on the earth, so may his brain be shed on the earth, who, &c.

299. *ὑπὸ πότεροι — πημήνιαν*. On the optat. cf. Gr. 1255, b, § 831, 4, a. *πημήνιαν* is here intrans., *to do mischief*, then generally *to sin, to offend*, *ὑπὲρ ὅρκια*, against the covenant, like *δηλήσασθαι*, 4, 236: it is found transit. with accus. 15, 41. *δαμνείν* is harsher than the vulgate *μυγείν*, for it expresses likewise the state of slavery.

303. *Δαρδανίδης*, i. e. a descendant of Dardanus; for Dardanus was not the father, but a remote ancestor of Priam, cf. 20, 213.

305. *ἡνιόμισσαν*, cf. 2, 606.

306. *ἐν ὀφθαλμοῖσιν ὀρᾶσθαι*, cf. 1, 587.

309. *θανάτοιο τίλος*, poet. periphrasis for *θάνατον*, prop. the actuality, the consummation of death (the bourne of death). || *πεπρωμένον*, cf. *πορεῖν*, 210, 125.

310. *ἄρνας θέρο*. "He took the lambs with him, to make a sacrificial feast with. What simplicity of manners, that the king puts them in his own chariot!" *K.*

313. *ἄψορροι — ἀπονέοντο*, adj., poet. for adv. (*ἄψ ἀπονέοντο*). So *ἄψορροι κίονεν*, 21, 456. More commonly *ἄψορρον*, neut.

**Ἀψορρός* properly abridged from *ἀψορρόος*. In *ἀπονίσοντο* *a* is lengthened by the arsis.

315. *χῶρον* — *διμέτρειον*, cf. Virg. *Æn.* xii. 116: *Campum ad certamen, magnæ sub mœnibus urbis, Dimensi Rutulique viri, Teucrique parabant.*

316. *κλήρους* — *πάλλον* = *ἐπαλλον*, cf. Il. 23, 861, *they cast* (lit. *they shook*) *lots*. Both attended to the matter; and this does not at all disagree with v. 324. Köppen's emendation *βάλλον* (*they threw in*) is unnecessary. The lots, which probably were bits of wood marked in some way, were thrown into a helmet and shaken, till one sprung out, cf. v. 324. 7, 175. *Κλήρος*, from *κλάω*, because a *fragment* was used for a lot. || *κυνέη χαλκῆρεϊ*, in a *brass-plated helmet*. In *κυνέη*, *helmet*, prop. *dog-skin*, the notion of *skin* is quite extinct, and thence it stands even along with *ταυρείην*, 10, 258. It was natural enough that they should take a helmet for the lots, and so in later usage, cf. Herod. iii. 128. Cf. Virgil: *Convenere viri, dejectaque ærea sortem Accipit galea.* *Æn.* 5, 490. (*Bth.*)

317. *δυνότιρος* — *ἀφείη*, cf. v. 299.

318. *λαοὶ δ' ἤρσαντο*, *they prayed*, absolut., like v. 114. 10, 233. || *θεοῖσι δὲ χεῖρας ἀνίσχον*, the usual form in prayer to all the gods. Hence the old reading and punctuation are to be retained with Wolf against that proposed by Nicanor, *λαοὶ δ' ἤρσαντο θεοῖς ἰδὲ χεῖρας ἀνίσχον.* *Ruhkopf.*

324. *πάλλεν*, cf. v. 316.

325. *ἀψ ὀρώων*, looking back, in order to avoid the appearance of partiality.

326. *οἱ μὲν*, the heroes altogether. || *ἤχι ἐκάστων*. Zeugma; for strictly *ἔκαστο* suits *τεύχεα* only; such a verb as *ἔστησαν* is required by *ἴπποι*.

327. *ἀρσίοποδες*, lifting the feet, high-trotting.

328. *τεύχεα* denotes the armour generally: Paris was without armour, cf. vv. 17, 18.

330—332. These verses are found also 11, 17—19. 16, 131—133. 19, 369—371. The *κνημίδες*, *greaves*, were two plates of metal, which were fastened about the ankles by clasps (*ἐπισφυρίοις*).

333. *ἤρμοσε*, here intransit., it fitted him exactly.

334. *ἀμφὶ — ἀργυρόηλον* (*manubrium ensis argenteis clavis distinctum.* S.). Cf. 2, 45.

335. *σάκος*, cf. 2, 389.

336. *ἰθίμῳ*, deserving notice for its strength, thence an *epitheton ornans*: *his stately head.* W.

337. *ἵππουιν*, furnished with a horse-tail. The helmets were decorated with horse-tails, cf. Virg. *Æn.* x. 401.

338. ὃ οἱ καλὰ μῆφιν (126) ἀρήρει (210, 25), cf. Od. 17, 4. (*hasta*) *quæ erat aptata*, i. e. *habilis* (*suited*).

339. ὧς δ' αὐτως, i. e. ὡσαύτως δέ.

340. ἐκάτερθεν οὐίλου, *on both sides of the host*. Such adverbs often stand with the genit. Cf. Gr. 857, d, § 522, 1, obs. 1.

344. στήτην. The dual is interchanged with the plural according to the requirements of the verse.

345. σείοντ', i. e. σείοντε, *vibrantes*.

346. δολιχόσκιον, *far-shadowing*, according to the common derivation from δολιχός and σκιά. Usteri finds this explanation too far-fetched, and prefers the derivation from ὄσχος (*twig, shaft*), therefore *long-shafted*.

347. πάντοε ἴσην, *everywhere alike*, i. e. extending equally from the centre in all directions, = the round; Schol. κυκλοτερῆ.

348. Spitz (who is followed by S. C.) retains χαλκόν, = the shield; which was commonly overlaid with brass. Instead of χαλκόν, Bek. and Bth. after Aristarch. read χαλκός, i. e. the lance, which appears (in C.'s opinion) to be merely an alteration of the grammarians, cf. 7, 259. 17, 248.

349. ὤρνυτο χαλκῷ expresses the elevation of the body, and the vigour of the assault, like the Latin *altior insurgens*, Virg. Æn. xi. 697.

351. ἀνα, vocat. for ἀναξ. || ὁδὸς τίσασθαι, i. e. ὁδὸς ἐμὲ τίσασθαι τοῦτον, cf. 1, 230. || ἔργε has, like ποιεῖν in prose, a double accusat., cf. 9, 540.

352. διον, *the noble*. It is merely a title of honour, like ἀμύμων, Od. 1, 29. Some interpreters would wrongly take it in a bad sense, like the Latin *insignis* for *scelestus*.

353. ἐρρίγγειν, perf. subjunct. with present signification from ῥεγίην, *to shudder, to shrink with horror* (from the thoughts of doing any thing). Cf. 7, 114.

354. ξεινοδόκον, one who receives him hospitably. || φιλότητα, here *hospitable reception*; φιλότητα παρέχειν = φιλεῖν, v. 207. Menelaus appropriately prays to Zeus to avenge on Paris the violation of the laws of hospitality, for Zeus (Ζεὺς Ξένιος) notices all such offences. Cf. Od. 14, 284.

355. ἀμπεπαλὼν, i. e. ἀναπεπαλὼν. 171.

357. διὰ, with ἵ for the sake of the metre, of which, however, this is the only example in Homer. W.

358. ἡρήρεστο, (*hasta*) *transacta erat*, cf. 7, 252, from ἐρείδω, in the passive, *to be driven through, to pierce through*, cf. 5, 856. [In soni asperitate vim ictus agnoscunt Schol. B. Eadem occurrunt, 7, 252. 11, 435. Heyne.]

359. ἀντικρέ, *over against, right opposite*, i. e. right beneath. Paris had drawn on his armour over his kitōn, the spear pierced through the armour, and tore that part of the kitōn which was just beneath.

360. κῆρα μέλαιναν, i. e. θάνατον. || ἀλεύατο, 178.

362. ἀνασχόμενος. The Scholiasts supply χεῖρα or ἔγχος: it is better to understand ἀνασχίσθαι of the entire elevation of the body, in order to strike the helmet so much the more forcibly, cf. Il. 23, 660. Od. 18, 99. The φάλος was a curved elevation on the top of the helmet, into which the plume was set, and which by its firmness and hardness furnished an additional defence against the blow of an enemy. Cf. Buttm. Lexil., p. 524.

363. τριχθὰ — χειρός. Eustath.: εἶποις ἂν σιδήρου θραυμένου ἀκούειν. There is just as fine a painting in the verse, τριχθὰ δὲ καὶ τετραχθὰ διέσχισεν ἑς ἀνέμιον, Od. 9, 71. || διατρυνφέν (Schol. διακλασθέν), *shivered*, from διαθρύπτω, *diffusing*.

365. "Eustath. says, when great misfortune befalls men, then they blaspheme." W. Cf. 2, 375.

366. ἐφάμην, cf. v. 28.

368. ἦιχθη, the passive of ἄισσω, is here used as a deponent, and signifies, *to fly away*, like 16, 404. || παλάμην, genit. for παλάμης (126).

369. λάβεν: αὐτόν understood.

371. ἄγχε, from ἄγχειν, *angere*. The thong with which the helmet was fastened throttled him.

372. ὀχεὺς τέτατο (from τεῖνω). Every helmet was fastened by means of a thong passing under the chin, which, because it performed the same service as the hank on the shield, was named ὀχεύς, *the hank, the holder*. It was brodered, πολέκεστος, like our worked leather. K. || τρυφαλείης. This word appears in Hom. to be synonymous with κόρυς, its derivation however is difficult. The Schol. say that τρυφάλεια stands for τριφάλεια, and prop. signifies a helmet with three cones; it is better with W. and Buttm. Lexil., p. 531, to derive it from τρύω, so that it originally was a helmet with a round socket bored in it for the reception of the crest or plume.

373. καὶ νῦν κεν εἵρυσσεν, cf. 2, 155.

374. νόησε, sc. τὸ πρᾶγμα. Every fortunate turning aside of a danger that appeared inevitable, was ascribed to the immediate co-operation of a benevolent deity, cf. v. 54, and 5, 311.

375. || κταμένοιο [κτείνω, from which H. has ἔτατο (plupf.) and κτάσθαι, κτάμενος], *occisi*.

376. κενή, Ep. for κενή, *empty*. || χειρὶ παχείῃ, in opposition to one that is all skin and bone. W.

378. ἐπιδινήσας, *whirling*: ("whirling it aloft." Cowp.)

379. ὁ, viz. Menelaus. || ἄψ here of time, *denovo*.

380. Ἀφροδίτη. *Itaque fœdus deinceps fractum eo prætratu, quod evaserit, nec interfectus fuerit Paris.* Clarke.

382. κηῶντι. The chamber was *fragrant*, because the ancients used to fumigate chambers with sweet-scented woods, cf 6, 288. Od. 15, 99.

383. καλίουσα, *vocatura*, future with σ dropt. *W.*

384. Τρωαί, not the female attendants mentioned v. 143, of whom there were only two, but other Trojan women who were there looking on the combat, cf. v. 417. 22, 79.

385. νεκταρίον ἱανού, *by her beautiful [or fragrant, scented] robe.* The substant. ἱάνος, which is distinguished by its quantity from the adjunct. ἱάνος, is correctly derived from ἱω, ἱννομι (as στίφανος from στίφω), cf. Buttm. Lexil., p. 240. || τινάσσειν, *to shake a person, to arrest his attention.*

388. ἡσκειν, a rare contraction for ἡσκειν, from ἀσκειν, *exercere, elaborare* [vocabulary artis, ut Heynius annotavit. Cf. 4, 110, &c. *Bth.*] Cf. 190. [*"Her unsullied wool Dressed for her."* Cowp.] || μιν: sc. τὴν γραῦν, a change of the subject, which in Hom. is not unfrequent. Cf. Od. 7, 171.

391. κείνος ὁ γε, *he yonder*; ὅγε is often used in this way to indicate place. Cf. 19, 344: κείνος ὅγε προπάροιθε νεῶν ὀρθοκραιρῶν ἦσται . . . || ἐινωτοῖσι, Schol. *τορνωτοῖς, rounded artificially, turned* below, v. 448; the λήχεια are called *τρητά*, of perforated work.

392. κάλλει τε στίλβων. Στίλβειν is used here, as *nitere*, of the brightness of a fine skin. and of the clothing, cf. Od. 6, 237. The explanation in Athen. 1, 15, by μέροις ἀλειφόμενος is against the language.

393. χορόνδε, *to the dance*, for it is then that people dress themselves out the most, cf. Od. 6, 65.

395. τῇ — ὀρinen. "The tumultuous state of feeling in Helen arose from her being attracted on the one hand by the beauty which was depicted to her as so charming, and on the other, by the manly bravery of Menelaus." K.

369. ὡς οὖν ἰνόησι, cf. Virg. *Æn.* 1, 406: *Dixit, et advertens rosæ cervicem refulsit.* The goddess had therefore laid aside again the form of the old woman.

397. ἱμερόεντα — μαρμαίροντα, *sparkling.* ἱμερόεις, *εἶσα, ἰν* (ἱμερός), *awakening desire or longing*; *enchanting* ("love-kindling." Cowp.): ἔργα γάμοιο, Il. 5, 429.

399. ταῦτα, *thus, in this way.*

400. ἢ πῇ με προτέρω πόλιων, i. e. προτέρω πη πόλιων, *further hence to any other city*, cf. v. 370. The sense is: Hast thou perchance a new friend, to whom thou wouldst lead me?

401. Μηροῖς, i. e. Lydia, cf. 2, 866.

403. οὐν·κα δὴ, *quia scilicet; doubtless because, because for-sooth* (with irony). *Db.*

404. στυγερήν, *hateful, loathsome*, strongly expresses her shame. *W.*

406. θεῶν δ' ἀπόεικε κελεύθου. Wolf adopted this reading of Aristarchus instead of the usual θεῶν ἀπόειπε κελεύθους. The Schol. A. takes the θεῶν κέλυσθον in the prop. sense, the way of the gods to Olympus; and this explanation is specially supported by the following verse. Besides, ἀπειπεῖν would also in this sense require the dative θεοῖς, cf. *Lexicon*. Voss and others take the word in the metaphorical sense: forsake the immortals' course, i. e. the life of the gods.

408. περὶ κείνον δίζυε, Schol. τάλαιπώρει, *wail*. δίζυειν is not exactly our *whine*. The notion implied is, that a goddess is degraded by marriage with a man; as in the case of Thetis. *W.*

409. εἰς ὃ κε — ποιήσεται (= ποιήσῃται), cf. 2, 332. || ὃ γε, ike *ille* (Virg. *Æn.* 5, 437) brings the subject to recollection with emphasis, cf. 1, 190, and Gr. 986, § 655, obs. 2. || δοῦλην, i. e. as a concubine, cf. *Od.* 14, 203.

411. πορσύνουσα (πορσύνω, Ep. fut. πορσύνω) λίχος, *to prepare his couch*, cf. *Od.* 3, 403. πορσύνειν λίχος denotes the same as ἀντιῶν, 1, 31.

412. ἀχέ', *sorrow*, viz. of repentance. || ἀκριτα, cf. 2, 246.

414. μὴ μ' ἔρεθε, cf. 1, 32. || μεθείω, Ep. for μεθῶ.

415. ἐκπαγλ' = ἐκπάγλως, cf. 2, 225.

416. μητίσσομαι (Ep. for μητίσσωμαι) is still dependent on μή.

419. κατασχομένη, *wrapped round, enveloped*, not from shame or pain, as K. explains the passage, but as women used to be on going out, cf. v. 141.

421. Ἀλεξάνδροιο δόμον. The palace of Alexander [*Paris*] was situated on the acropolis, close to the dwelling of Priam and Hector, cf. 6, 316.

424. φιλομυιδής, *the laughter-loving* (kindly smiling).

427. ὅσσε πάλιν κλίνασα, *having turned her eyes away; with averted eyes*. Thus Virg. *Æn.* iv. 362, of Dido in wrath: *talia dicentem jam dudum aversa tuetur*.

427. ἡνίκαπε, cf. 2, 245.

428. "Helen's speech is taunting and bitter." *W.* || ὡς ὤφελος, cf. 1, 415.

430. εὔχε', i. e. ἡὔχου, *thou boastedst*.

434. κέλομαι, *jubeo*. "There lies in it an *exprobratio ignaviae*. I will just advise you." *W.*

436. ἀφραδίως, *inconsiderately*.

438. μὴ — ἐνιπτε. On the double accusat. cf. 1, 236.

439. ἐνίκησεν σὺν Ἀθήνῃ. Whenever a hero fights with

great good fortune, a deity stands by his side, cf. 4, 390. 5, 116.

440. *ιγώ*: *νικήσω* understood.

441. *τραπέιομεν* = *ταρπῶμεν*, *delectemur*, from *τέρπω*, cf. 210, 142. Cf. *Od.* 8, 292.

442. *ἀμφεκάλυψεν*, Schol. *κατίσχε*. The expression *ἀμφικαλύπτειν φρένας*, *to hide, fetter the senses, to hold the mind enchained*, is often used in this way of violent passions, cf. 14, 294. 17, 591.

445. *ἐν Κρανάῳ*. According to the common tale this was the small island Helena, by the promontory Sunium in Attica. More probably it is the island Kranæ, now Marathonisi, lying in the Laconic gulf, before Gythium.

448. *τρητοῖσι*, cf. v. 391.

449. *θηρί· ἰουῶς*, like a wild beast that scents its prey in the neighbourhood, cf. v. 23.

450. *εἰ που*, *if perchance*, cf. 1, 66. || *θεοειδέα*, *synizesis*, cf. v. 237.

453. *φιλότητι*, *from friendship*. || *ἐκείθανον*, *Ep.* = *ἐκρυνον*.

454. Connect *ἴσον* with *κηρί*, *like death*, cf. 1, 212. 9, 312.

456. *Δάρδανοι*, cf. 2, 819.

457. *φαίνειρ*, = *φαίνεται*, is quite manifest. *W.*

459. *ἀποτινέμεν*, *infin.* for *imperat.*

460. Cf. v. 287.

BOOK IV.

1. The first part of this canto was called by the ancients *ὀρκίων σύγχυσις*, *the breach of the truce* (cf. v. 269); and the second part, *Ἀγαμέμνων ἐπιπώλησις* (cf. v. 353); because Agamemnon goes through the army, and exhorts the princes. || *πᾶρ Ζηνὶ ἡγερόωντο*. The assembly of the gods always took place in the palace of Zeus, cf. 1, 531, where at their banquet they consulted about the affairs of mankind.

2. *δαπιδῶ*. Properly *δάπεδον* is the *floor, pavement*, here *per synecdochen* for *hall*: [*"on the golden floor of Jove's abode."* Cowp.] This in the palace of Zeus was laid with gold, cf. 1, 420. || *Ἥβη*, *Hebe*, the daughter of Zeus and Hera, appears again as cup-bearer of the gods, 5, 722. 905. *Od.* 11, 603. In this office she was succeeded by *Ganymede*, whom the poet mentions 5, 266. 20, 232, sqq. Cf. *Apollod.* 3, 12. 2.

4. *δειδέχατ'*, *Ep.* for *δεδέχατο*, *pluperf. mid.* from *δεῖκνυμι*

(cf. 210, 41, 4), with the signification of the imperf. The mid. *δείκνυσθαι* signifies also *to salute, to welcome*, cf. 9, 196. Od. 4, 59. It is, therefore, *they welcomed one another with their cups*, i. e. they drank one to another. And so the Scholiasts also explain it, *ἐδειξιούντο, προπίνοντες ἑαυτοῖς*. Cf. Athen. 1, 11, 5, 4.

6. *παραβλήδην* is variously explained by the ancients: ἀπατητικῶς, *trickily, feignedly* (Apoll.), or παραβολικῶς, alluding by way of comparison: *allusively, with a covert allusion*. (Porphyr. Quest. 16.) The comparison is found in vv. 7—10, inasmuch as he puts Aphrodite along with the two other goddesses. Wolf rejects this explanation, and considers the word to be of nearly the same meaning as ὑποβλήδην, i. e. *throwing in something into the speech of another*, the adv. *παραβλήδην* having, perhaps, a slightly different shade of meaning. It is thus, he says, used twice by Apollon. Rhod. ii. 448; iii. 106. Passow explains: *with a mocking or malicious side glance*.

8. Ἡρῇ Ἀργεῖῃ. Herē (or, Hera) had a famous temple at Argos, cf. v. 32. Pausan. 2, 17. || Ἀλαλκομενής. Athene took this by-name from the city *Alalcomenæ* in Bœotia, where she had a very ancient temple, Pausan. 9, 33.

9. νόσφι: τοῦ Μενελάου understood.

10. τῷ, *to this one*, i. e. to Paris, Aphrodite is ever at his side.

11. παρμέμβλωκε, Ep. perfect to παραβλώσκω, *to go with one, to help him*, cf. 105. On the relationship between μολεῖν and βλώσκειν cf. Buttm. Lexil., p. 84.

12. διόμενον, here, *sensu malo, fearing* [i. e. it is said, that he *thought* he should die; that he *feared* this, is only implied].

14. ἡμεῖς δὲ φραζώμεθ'. "That this matter was now for the first time to be taken into consideration, is the most provoking cut of all to the two goddesses." W.

16. ὄρσομεν = ὄρσωμεν.

17. εἰ δ' αὖ πως, *sin autem forte*. So Wolf after Aristarchus, instead of the common reading αὖτως, which Buttm. Lexil., p. 175, prefers; if now this be pleasing and agreeable to all of you in the same manner, viz. as to me.

18. οἰκίετο πόλις: οἰκίσθαι, *to be inhabited*, = to remain standing.

20. ἐπιμύζω (μύζω), aor. 1 ἐπέμυξα, *prop. to say μῦ to, always spoken of inarticulate sounds. ἐπέμυξαν is explained either, they sighed for vexation, or they angrily murmured at it*. The latter explanation is better, and so the Scholiasts also explain it. Cf. 8, 457. ["Low-murmuring deep disgust." Cowp.]

21. πλησίαι: ἀλλήλαις understood.

22. ἀκίων, cf. 1, 34, and 211.

23. σκύζομαι, depon. only pres. and imperf. poet. (from κύων, to snarl like a dog), to mutter, to be angry, to be displeased, absol., τινί, at any one.

24. Ἡρῇ — χόλον. The dative Ἡρῇ, which Wolf adopted for the nomin. Ἡρῆ, is used in Homer for the genitive. || ἔχαδε, from χανδάνειν, to contain, cf. 17, 34. 210, 159. "The breast of Herē could not contain her wrath."

25. Cf. 1, 552.

27. ἰδρῶ, Ep. for ἰδρῶτα, cf. 148. ἰδρῶ ἰδρῶσαι, to sweat sweat, acc. cognate significationis. || καμῖτην — ἵπποι. Herē therefore had incited the Greeks.

29. ἱκαινόμεν, future, cf. 3, 383. ἱκαινεῖν, here to consent, approve, cf. v. 380.

30. Cf. 1, 517.

32. ὅρ' ἀσπερχές μενεαίνεις. "Or", according to Wolf and Passow, stands for ὅρι. Thiersch, 31 (§ 321, 2) rejects the elision of i in ὅρι, and takes ὅρ' as a causal ὅτε, while (as, since) thou so longest, cf. 1, 244.

33. Cf. 1, 129.

34. εἰ δέ — βεβρώθεις, if thou couldst swallow; a mark of raging wrath, as Xenoph. Anab. iv. 18, 12: τούτους, ἦν πως δυνώμεθαι, καὶ ὥμοδς διὲ καταφαγεῖν. [Non mediā de gente Phrygum exedisse nefandis Urbem oditis satis est. Virg. Aen. 5, 785. Bth.] On εἰ with optat. cf. 1, 255. According to Buttm., βεβρώθεις belongs to a peculiar verb with strengthened sense βεβρώθω (from βρω, with epenth. θ).

37. μή — γίνηται, cave ne — sit.

38. ἔρισμα is a lasting subject of contention, νίκος a passing quarrel; the former, however, is not so much as μῆνις. W.

39. Cf. 1, 297. 5, 259.

40. ὀπότε κεν, cf. 1263, § 843, 3.

41. τήν, i. e. ταύτην.

42. διατρίβειν, for imperat. || ἴασαι, absol., let me, i. e. allow me to do so. Cf. 17, 449.

43. ἔκων ἀκοντι γι θυμῷ, of free will, but yet with repugnant heart. The complete opposite to ἔκων is ἀνάγκη, βίη. He who is persuaded, but not compelled, to do a thing, acts ἔκων, but ἀκοντι θυμῷ.

44. αἱ γὰρ — πόλεις, for of all cities, which.

45. ναυτράουσι, cf. 2, 648.

46. περὶ κῆρι, quite to my heart. W. and Nitzsch on Od. 5, 46, read περὶ here: i. e. consider it an adv., very, exceedingly, = περισσῶς: which then strengthens κῆρι. Spitzner rejects this explanation, and writes περὶ κῆρι; because none of the ancients has written περὶ in this connexion, and compares with it περὶ φρεσίν, 16, 157.

47. *εὐμμελίῳ* (125), gen. from *εὐμμελῆς*, *lance-brandishing*. cf. 2, 461. *μελία*, lit. *having a good ashen spear*. (The common form *εὐμελῆς* does not occur in Hom.)

48. *ἔισης*, cf. 1, 468.

49. *τὸ γὰρ λάχομεν γέρας ἡμῖς: οἱ θεοὶ* understood. The sense is: *that is the prerogative of the gods*. *λαγχάνειν*, *sortione accipere*, is used even of the gods, to express that something belongs to them as their due. *W*.

52. *Μυκῆνη* = *Μυκῆναι*, cf. 2, 569.

53. *διατέρσαι*, infinit. for imperat.

54. *τάων* — *πρόσθ' ἵσταμαι*: *to set or place oneself before a person*, is an old expression for *to defend him*, cf. v. 129. || *οὐδὲ μαγαίρω*, *I hinder it not*; *μαγαίρειν* and *φθονεῖν* often signify, *to hinder a thing, to forbid a man to do it*.

56. *φθονέουσα*, *invidendo*.

58. *καὶ γὰρ ἐγώ*, *for I also*. Cf. Gr. 1477, *t*, § 786, obs. 7.

59. *πρεσβυτάτην*, i. e. *τιμωτάτην*, *highest in dignity*; for, according to Apollod. i. 1, 5, *Hestia* was the eldest.

61. *κέκλημαι*, i. e. *εἰμί*.

62. *ταῦθ'*, *herein*, cf. 3, 399.

64. *ἐπιτεῖλαι*, as in v. 53

65. *ἔλθειν* — *πεῖραν* depend on *ἐπιτεῖλαι*.

66. *ὑπερκύδαντας Ἀχαιοὺς*, Schol. Venet. *μεγάλως γαυριόσαντας ἐπὶ τῇ Μενελάου νίκῃ*, *who were proud of the glory of victory, victory-boasting*. V. *ὑπερκύδαντας*, poet. defect. accus. plur. from a nomin. *ὑπερκύδας*, *αντος*, ὁ, *exceedingly famed*. (According to Schol. a partcp. aor. 1 from an old word *κύδω*, *ευδαίνω*, whence *κύδας*, like *γῆμας*; some take it as an adj. *ὑπερκυδᾶς*, Dor. for *ὑπερκυδῆς*, contr. from *ὑπερκυδῆις*, hence prop. to be accented *ὑπερκυδᾶντας*, cf. Spitzner ad loc.)

67. *δηλῆσασθαι* is here constructed with accus. of the person: *δηλῆσθαι τινα*, *to hurt or injure one*. Cf. 1, 156.

72. *ἐπὲρ ὅρκια*, *against the treaty*. The construction is different v. 236, and 3, 107.

73. *πάρος μεμανίαν*. Homer is fond of this expression, when a person is urged to what he is already inclined to.

74. Cf. 1, 44. 2, 167. *ἀίσσειν* denotes impetuous movement.

75. *οἶον δ' ἀστὲρα ἦε*, sqq. The poet compares the rapid flight of the goddesses with such a fire-ball as in those regions was often seen in clear day. Such fiery meteors were always looked upon by superstition as portentous signs (*τέραρα*). If such a fire-ball was noticed shortly before a battle, or before the outbreak of a storm, it was held as a sign of these events. That by *ἀστὴρ* we are not to understand any star, nor asteroid, but a fire-ball, or some similar fiery meteor, appears from v. 79. For

the hosts behold the phenomenon now in clear day. || ἤτε. On the aorist cf. 3, 10. || Κρόνου παῖς. From Zeus, the god of the heavens, come all natural phenomena, cf. 11, 192.

77. τοῦ, viz. ἀσπίδος—σπινθήρες, sparks. || δὲ τε, cf. 1, 403. "*Exprimitur autem per δὲ τε, aliud accedere, vel novum aliquid apparere, quod cum re antea commemoratâ aut causæ aut similitudinis nexu ita coheret, ut æqualitatis notio una cum distinctione comprehendatur.*" Hand (ap. S.).

79. ἔθορε, 210, 68. || εἰσορόωντας. That such a fire-ball really fell at the time, is assumed by Köppen without foundation; it is merely a comparison in reference to the rapid motion of the goddess; it may, however, be supposed, that a flame-like brightness surrounded her. *W.* and *H.* Cf. Hymn. in Cerer. 279, 280.

84. ταμίης πολέμοιο, the dispenser, overruler of war, arbiter belli, cf. 19, 224. By these words they mean to say: this is an appearance which foretells the event, be it what it may: the matter therefore must soon be decided. *W.*

86. κατεδύσειθ', 178: Wolf, κατεδύσαθ'.

87. Λαοδόκῳ Ἀντηνορίδῃ, cf. 2, 822.

88. Πάνδαρον, cf. 2, 827.

89. εὔρε, asyndeton, cf. 2, 169.

91. Αἰσίοιο, cf. 2, 825.

93. ἢ ῥά νύ μοι τι πίθοιο, an interrogative sentence with the optative, which however is seldom found, may be considered as virtually forming, in direct interrogation, the protasis to a conditional apodosis: *wouldst thou hearken to me*, instead of: *if thou wouldst hearken to me, then thou wouldst venture*, &c. So Th.; compare, however, Gr. 811.

94. ῥλαίης κεν, cf. 2, 250.

95. πᾶσι Τρώεσσι, a dativus loci for ἐν πᾶσι Τρώεσσι, cf. 2, 285.

96. βασιλῆϊ, king, for prince. So the Latins also called the sons of kings reges.

97. τοῦ — παρ', i. e. παρὰ τοῦτου πάντων πρῶτον.

98. αἶ κεν = ἰάν, cf. 1, 128.

99. πυρῆς ἐπιβάντα, rogo impositum. ἐπιβῆναι πυρῆς, to mount the pile, for to be laid upon it, cf. 9, 542.

100. ὁστουσον Μενελάου. The genit. partit. is used with verbs of aiming at, cf. Gr. 863, § 505.

101. Ἀπόλλωνι λυκαγενεῖ, Pandarus was to pray to Apollo; for Apollo was a national deity of the Lycians, cf. 2, 827. || λυκαγενής, born in Lycia, is formed like θηβαγενής. The birth of a deity was often assigned to the place where he was originally worshipped. The explanation of the grammarians: "Father of light" (τῆς λύκης), as an allusion to the rising sun.

is at once set aside by the usage of the language; for γενης in composition has always a passive signification. Moreover, in Homer Apollo is not the sun-god.

103. νοστήσας, cf. 1, 77. || Ζελείης, cf. 2, 824.

105—108. The shot of Pandarus is now described, and that with much particularity, because it was a point of chief moment to the whole aftercourse of the narrative. *W.* || ισύλα, Schol. ἐγύμνου, ἐξέβαλε τῆς θήκης, *he took the bow from the case*, cf. Od. 21, 54. In such a case or sheath bows were also preserved in war. Others explain: he took the bow down, viz. from his shoulder, cf. 6, 28. *Passow.* || ἰεάλων. Voss. translates the adjunct. ἰεαλος by (*üppig*), *wanton, salacious*, according to the derivation from ἰέω, *the loins*, and ἄλλομαι. [It has nothing to do with ἄλλομαι, the termination -αλος, -αλον, &c. being frequent.] The Schol. derive it from ἰκω, and explain it by πηδητικός, ὀρμητικός, *leaping, springing, climbing*.

106. ἀγρίου, cf. 3, 24. || ὑπὸ στήρνωυ τυχήσας (Ep. for τυχάν). Pandarus, viz. shot upwards from a low spot, cf. 5, 579.

107. δεδεγμένος is to be taken as *active*; having been watching for it. || ἐν προδοκῇσιν, [*"in ambush."* Cowp] ἡ προδοκή is the place where hunters stand on the watch for game.

108. βεβλήκει, cf. 1, 221. The pluperfect denotes the suddenness of the stroke, and the rapidity of its effect.

109. κέρα, for κέρατα. Bows were made of goats' horns. || ἑκαίδεκάδωρα, from δῶρον (*a palm*, or four fingers' breadth). Each horn was therefore sixteen palms long. Pallas saw a horn which measured thirty-nine inches along the curve, and twenty-seven inches in a straight line. *K.*

110. καὶ τὰ μὲν — τέκτων. The horn-worker wrought (*ἀσκήσας*) the horns, and fitted (*ἤραρε*, 210, 25) the two lower ends of them to each other, so that they now made one bow. *K.*

111. λειήνας. The artist smoothed and polished the horns, for they are naturally rough and knotty. || κορώνην, a ring or small hook (*σρεπτὴν κορώνην*, Theocr. 25, 206), to which the string, which at other times hung slack, was fastened when the bow was bent.

112. τὸ μὲν εὖ κατέθηκε, *bene deposuit*, viz. Pandarus. After he had bent the bow, he laid it carefully (*εὖ*) again on the ground, cf. Od. 21, 82, in order to take the arrow from the quiver.

113. ἀγκλίνας, i. e. ἀνακλίνας.

115. βλήσθαι. The syncop. aor. 2 mid. has always a passive signification, cf. v. 211, 518. On πρὶν with infinit. cf. 1, 98.

116. σύλα, for ισύλα, Schol. ἀφάρει. || φάρετρος, cf. 1, 145.

117. ἀβλήτρα, a new arrow, never yet shot. || περὶ φέαντα, feathered. On the arrows were placed the feathers of large birds of prey, in Hesiod Scut. 124, ὅπισθεν καλυπτόμενον πτερύγεσσι. || ἔρμ' ὀδυνάων, cf. Buttm. Lexil., p. 301. ἔρμα is prop. the stay, support, cf. 1, 486. The expression is a sort of personification; the black cruel pains put all their trust in so sharp an arrow; the bearer, bringer of black pains. It is a similar personification, when the arrows are said to fly about "full of eagerness to feed on the flesh of the combatants." B. Cf. 126. Passow prefers the notion of a foundation being laid for pain by the penetrating of the arrow into the flesh of the wounded person. Spitzner: *dolorum causam et principium*.

122. γλυφίδας, plural for sing. γλυφίς, is the notch or groove at the bottom of the arrow which fits to the string, cf. Od. 21, 419. In shooting they held the bow before the breast with the left hand, and with the right laid hold of the string along with the arrow that was placed on it, and drew it back with such force that the string touched the breast of the archer, and the point (σίδηρον) of the arrow, the bow. || νεῦρα βόσια, the string consisted of leather thongs.

124. ἐπεὶ δὲ κυκλοτερὲς μίγ' τόξον ἔτεινεν, cf. Virg. Æn. xi. 860, 861: *Et duxit longe, donec curvata coirent Inter se capita*, &c. The bow was drawn so strongly, that it completely formed a circle.

125. λίγξε — ἰάχην. Quintilian (1, 15) cites this verse, when he laments the want of onomatopy among the Romans. λίζην and ἰάχην are words expressive of sound; the former signifies the click, the latter here the twang of the string. ἰάχην is used not only of the tone of various inanimate things, but also of the battle-cry of warriors, cf. 5, 343.

126. ἐπιπρίσθαι μινεαίνων, *cupiens involare*. Such personifications, which represent inanimate things as living beings, are employed by the poet in the case of the lance also, cf. 21, 168. 11, 573; and of ships, Od. 5, 176.

127. οὐδὲ σέθεν, Μενέλαε. The address (apostrophe) gives the narration a certain weight and solemnity. Similar passages are v. 146. 16, 653, and Od. 17, 272.

128. Διὸς θυγάτηρ, i. e. Athene. || ἀγελίη, the giver of booty, from ἄγην and λεία. The ancient warriors depended much on booty, cf. 5, 765.

129. πρόσθε σάσα, cf. v. 54.

130. τόσον, even so, just so. Very often τόσον is merely equivalent to αὐτως, like our so thrown in, for ὀλίγον, μόνον. || χροός, i. q. σώματος, ὡς ὅτε μήτηρ ἱέργγ. Spitzner has received the subjunctive from the Cod. Venet., as also Th., § 322, 6, requires. Cf. 2, 147.

131. 3θ' — λίσεται, for λίσηται. Cf. ὅτε χώσεται, 1, 80. λίσσασθαι, to lay oneself down; thence λίσσασθαι, to lie asleep. W.

132. ἴθουνεν ὄθι (οὐ), viz. *thither, where*. || ζωστήρος ὀχῆς, the clasps of the belt. The cuirass consisted of two arched plates of brass for the breast and back, and covered only the upper part of the body from the neck to the navel. To this was joined, for the protection of the abdomen, the ζῶμα, a broad girth or apron, which, from being thus attached to the cuirass, became, as it were, a part of it, cf. v. 136; thus in v. 186 the cuirass is named ζῶμα, which is here called θώρηξ (cf. Apollon. Lex. in ζωστήρ). Beneath this ζῶμα they wore a broad woollen bandage (μίρη), which was strengthened by plates of metal. Over the ζῶμα there was also placed a broad belt (ζωστήρ), held together with clasps, cf. Heyne. Eustath. incorrectly considers ζῶμα and ζωστήρ as synonymous; the Schol. Br., on the other hand, explains ζῶμα by ὁ ζωστὸς χιτῶν (the girded under-clothing of warriors).

133. σύνεχον, according to Köppen, *actively; constringebant*, viz. τὸν ζωστήρα. It is better, with Wolf, to consider it *intrans.* neuter: *there where they came together*. || διπλὸς ἦν τετο θώρηξ, where the plates of the cuirass met and overlay the ζῶμα. Bothe says: ubi alterum ejus γόalon cum altero junctum erat; in commissurâ eorum sub brachiis. And so S.

134. ἀρηρότι (εὐ ἡρμοσμένῳ Sch.), viz. σώματι, *closely fitting*, cf. 15, 530, cf. Virg. Æn. xii. 273: *Teritur qua sutilius alvo Balteus et laterum juncturas fibula mordet*.

135. ἐλάλατο (from ἐλαύνω), was driven in by the force of the shot.

136. ἡρήμιστο, cf. 3, 358. The belt must therefore have covered a part of the cuirass.

137. ἔρυμα χροός, i. e. σώματος, v. 130. || ἔρκος ἀκόντων, a defence against spears, cf. 1, 284.

138. εἶσατο (from εἶμι, 204) = διήλθε.

139. ἐπίγραψε, *scratched*. The original signification of γράφειν, cf. 13, 553. [*“And the hero's skin inscribed.”* Cowp]

141—144. A beautiful simile, derived from the then existing art of dyeing ivory purple, which is now quite lost. W. || ὡς ὅτε — μίην, cf. 2, 147. μαινιεν, prop. to stain, then generally to colour, cf. Virg. Æn. xii. 67. || φοίνικι. The purple colour was already universally known, cf. 6; 219.

142. Μρονίς, i. e. a Lydian female, cf. 2, 861. || Κάειρα, as if from Κάηρ, contracted Κάρ. || παρήιον: ἀγαλμα understood, an ornament for the cheek, head trappings of ivory for the bridle. “A similar sort of trappings are the snake-heads on the gear of hussar-horses.” K.

144. ἀγαλα, that which joys the heart, a figure wrought by art.

146. Μενέλας, cf. 127. || μίανθην, according to Eustath. for μίανθιν = μιάνθησαν, with which Th. agrees, § 215, 44. Buttm. (under μαινω, p. 293) considers it a transition into the subjunct. without a mood-vowel, and as arising out of μιάνσθην as third dual. Krüg. says: "3rd dual or plural from the (syn-copized) aor. pass."

151. νεῦρον, the binding, or string, with which the iron arrow-point was fastened to the shaft. || ὄγκους, the barbs on the arrow. These had not entered the flesh, therefore the wound was not deep.

152. ἀψορόν οἱ — ἀγέρθη: ἀγείρειν θυμόν = *colligere animum*, and is said of one who recovers from a swoon or great fright, cf. 7, 413.

153. τοῖς δέ, i. e. among the heroes who stood about Menelaus, cf. v. 156, 211. Wolf rejects this explanation, and takes τοῖς in the neuter as a formula of continuation, then, there-upon.

155. φίλε, with ἱ, because of the arsis, cf. 2, 357. || θάνατον, death to thee, epexegetical accusat., cf. 3, 50.

156. οἶον, i. e. μόνον.

157. ὥς, since, seeing that, *quandoquidem*, cf. 1, 277. 10, 116. || κατὰ — πᾶτησαν, as we also say, to tread under foot, i. e. to disregard.

159. Cf. 2, 341.

160. εἰ περ, cf. 1, 82, i. e. if he does not take full vengeance at once, while the deed is fresh.

161. οὖν — μεγάλην: κακῶ understood, as in Latin, *cum magno tuo malo* (Schol., viz. τόκῳ, with great cost, i. e. heavily. Passow). || ἀπέρισαν. Köppen wrongly explains the aorist as signifying repetition. It rather stands here in place of the future, since the speaker represents things to come, which to him appear indubitable, as having already taken place: "heavily then have they rued it." "It is an old moral apophthegm, that punishment, as the poets represent, comes halting behind, cf. Horat. Od. 4, 5. 24." W.

164. ὅτ' ἄν. *Sed conjunctivus saepe habet fortioiorem quandam vim ac futurum, ita ut etiam a futuro distinguatur, sed plerumque mollitur hæc significatio, ut dubitanter loquendo affirmes.* Herm. de leg. quib. sublt. 1, p. xiii. (S.)—Cf. Virg. Æn. 2, 324: *venit summa dies et ineluctabile Fatum.*

166. ὑψίζυγος ["high-throned." Cowp.], that has a seat on high, high-enthroned, prop. one who sits high on the rowing-bench, cf. Eurip. Phœn. 74.

167. ἐπισσεύουσιν depends on the ἔσαν. || αἰγίδα, cf. 1, 202.

2, 448. When Zeus against them all shakes his terrible ægis, i. e. when he himself comes to battle.

168. ῥῆσθ' ἀπάτης, genit. of the cause.

169. ἄχος σέθεν, for thee. Cf. 1, 188.

170. αἱ κε, cf. 1, 90. || πότμον, Bekk., al. μοῖραν βιότῳ, the term of life which is fixed by destiny.

171. ἐλεγγιστος (152), cf. 3, 284. || πολυδιψιον, ἄπ. εἰρ., the very thirsty = the ill-watered Argos. This epithet relates to the tale, that Poseidōn once took all the water from this place, cf. Apollod. ii. 1. || κοίμην. On the optat. with ἄν in the apodosis, cf. Gr. 1293, b, § 857, 3.

173. Cf. 2, 160. 176.

174. πύσει, putrefaciet, from πύθω.

176. καὶ κε — ἱρέει, cf. 1, 175.

177. ἐπιθρώσκων, leaping on his grave in contempt. [It agrees exactly with the Lat. *insultare*. S.]

178. αἰθ' οὕτως, cf. 2, 371. "Oh! that in all cases besides, Agamemnon's wrath had such an issue." K.

181. σὺν κενῇσιν (= κενῇσιν) νηυσί, with empty ships, viz. without Helen and her goods.

182. τότε — χθών. "If I must suppose things thus, then rather might the earth swallow me;" like Virg. *Æn.* iv. 24: *Sed mihi vel tellus optem prius ima dehiscat.* || ἐβρεῖα, for the adverb, cf. Od. 2, 257.

184. δειδίσσῃ [210, 46, (6)], here transit. frighten, cf. 2, 190.

185. ἐν καίρῳ, in loco letali: τὸ καίριον is the dangerous place, where wounds are fatal; a vital part. Cf. 8, 84.

186. ζωστήρ, cf. v. 132. || παναίολος, according to Buttm., p. 66, very flexible; for the girdle round the body is jointed and moveable. ["In this part of the body, above all others, suppleness and flexibility are essential." B.] Others, very variegated.

187. ζῶμα, cf. v. 132.

189. αἱ γὰρ — εἴη, utinam sit, cf. 2, 311.

191. φάρμαχ', all sorts of medicaments, especially medicinal herbs. || ἃ κεν παύσῃσι μελαιάνων ὀδυνάων, sc. σί, a relative sentence for sentence of purpose, cf. 3, 287. 15, 15, ἐπαυσεν Ἐκτορα μάχης.

192. κήρυκα, cf. 1, 334.

193. Μαχάονα, cf. 2, 732.

194. φῶρ'. The employment of this word here is thought rare, and said to be superfluous. This, however, is not the case, for φῶς is not absolutely the same as ἀνθρῶπος, but a more dignified word, an illustrious man, like ἥρωα, v. 200. Cf. Il. 21, 346. Od. 21, 26. || Ἀσκληπιοῦ — ἱετῆρος, cf. 2, 731.

197. τῷ—πένθος, epexegetical accusative, cf. 3, 49.

199. βῆ δ' ἔναι, cf. 2, 183.

202. Τρίκης ἔξ, cf. 2, 729. The poets use this word with single or double κ, as the metre requires: so e.g. Ἀχλλεύς and Ἀχλλεύς. *W.*

204. ὄρσ', i.e. ὄρσο, 210, 111. Cf. 3, 250.

205—208. On this repetition, cf. 1, 273.

209. βάν, = ἔβησαν, viz. Machaon with the herald.

211. ἦν does not belong to βλήμενος (*wounded*, cf. v. 115), but, *where he was*. *W.* || ἀγγέραθ' (pluperf. from ἀγίρω), *congregati erant*. Cf. Virg. *Æn.* x. 837: *Stant lecti circum juvenes: ipse ager*.

214. τοῦ—δγκοι. The Schol. Vill. employs here a double punctuation, so that πάλιν may belong either to ἐξελακόμενοι or to ἀγιν. The former punctuation deserves the preference: τοῦ δέ, i.e. δίστοῦ, as the arrow was drawn out, the barbs were broken off; for ἀγιν is poet. for ἰάγησαν (Schol. ἐλάσθησαν, *συνεθλάσθησαν*), cf. 210, 4. 'Voss., Wolf, Heyne, and others, connect πάλιν with ἀγιν, and translate: *they bent (intrans.) backwards*. The signification *bend* for ἀγινμι is without proof (for ἀγινσθαι in Herodot. 1, 185, of a river, is a metaphorical use. *Passow*); and ἀγιν as aor. 2 pass. from ἀγω (as Heyne would have it) is not Greek.

218. ἐκμυζήσας, from ἐκμυζᾶν, *to suck out*. This was a practice among all people in rude times.

219. οὐ—πατρί, for τῷ αὐτοῦ πατρί. || Χείρων, *Chiron*, son of Cronus and the nymph Philyra, is styled the most just of the Centaurs. Achilles was another of his pupils in the art of medicine, cf. 11, 882.

222. οἱ δέ, the Achæans: κατὰ—ἰδον, they had laid aside their weapons during the single combat.

223. ἐνθ' οὐκ ἂν—ἰδους, *non videres*. Gr. 631. The *second person*, as thus used, is equivalent to *any one*; *one* || βριζοντα, *sleepy, sluggish*, cf. Od. 9, 151. βριζιν, poet. (related to βριθεῖν), *to feel heavy*; gener. *to be drowsy, to be inactive*, Il. 4, 223.

224. καταπτώσιν (πτώσω) = καταπήσουιν, only pres. *to hide oneself fearfully, to cringe*, Il. 4, 224. 340. 5, 254; metaph. *to be terrified, to be dismayed*, Il. 5, 476.

225. κυδιάνειραν, cf. 1, 490.

227. ἀπάνευθ', *far off*, apart from Agamemnon. || φυσίοντας, *snorting*, because they had to remain standing. *W.*

228. Πειραῖδαο, from Πείραιος; *Eurymedon* was son of Ptolemaeus and grandson of Peiræus. A servant of Nestor of the same name is mentioned at 8, 114. 11, 613.

229, 230. παρίσχιν, viz. τὰ ἄρματα, "to keep it close by him." *W.* || ὀππότε κεν—λάβῃ. Thiersch (Gr. § 321, 8) thinks

the subjunct. incorrect, because it is in *oratio obliqua*, and dependent on ἐπάτελλε: he recommends the adoption of λάβοι (from two MSS.), *whenever fatigue might seize him*. Spitzner defends the subjunct. on the following grounds: nam primum ὀππότε ἂν et ὀππότε κεν apud Homerum nunquam deprehenduntur cum optativo —; deinde Agamemno aurigæ imperat, ut si forte exercitum obeundo fatigaretur, currum et equos paratos sisteret. Denique locos simillimos, non nisi verborum ordine discrepantes, præbet Od. 10, 293, sqq.; 23, 274, et Apoll. Rhod. iv. 1355.

231. ἐπεωλείτο. * Now follows Agamemnon's ἐπιπώλησις, while he walks through the ranks of the troops.

232. οὗς — ἰδοι, cf. 2, 187.

234. μή πω, elsewhere μήπως, *not at all*. || θούριδος, from θούρις, fem. to θούρος (from θόρω), *fierce, hot, violent*, always with ἀλήθ. || μεθίναι here intrans., *to cease, to abate*.

235. ἐπὶ ψευδέσσι. So Wolf and Spitzner after Aristarchus, for the usual reading ψεύδεσσι. The former is the dative masculine from ψευδής, i. e. ψευστής, *a liar*. The sense, therefore, is: *he will not protect liars*. Ἀρωγός or ἱπαρωγός εἶναι τινι suits the concrete better. Voss follows the common text ψεύδεσσι, from ψεύδος, *lies*.

236. οἱ περ — δηλήσαντο, cf. 3, 299.

237. τῶν — χροά γυῖες ἔδονται (210, 49), an old saying for *they will fall in the battle*. Cf. 1, 5.

240. Cf. v. 232.

242. ἰώμωροι, *ye arrow-fighters*, V.; *arrow-braves* (Schol. περὶ ἰοῦς μεμωρημένοι), according to most interpreters from ἰός, *arrow*, and μῶρος, a word of uncertain signification, probably related to μόρος, μοῖρα. It denotes that a person takes part in any thing, or is conversant with it (cf. ἰγχεσίμωρος, 2, 692). Köppen takes it as an epithet of honour; more probably blame is implied in it (cf. v. 241): “ye, who can only fight against the foe at a distance with arrows, but will not attack him at close quarters with sword and lance,” i. e. ye are no ἀγχιμαχοί; for fighting with the bow was, according to several passages in Homer, held in comparatively little repute. Schneider and Riemer derive it from ἰά, *the voice, ready with the voice, mouth-heroes*. [Others, from ἰον, explaining it, “destined to the fate of the violet,” i. e. a short-lived fate, or, to a violet-coloured, i. e. a dark fate, &c.] Cowper: “*arrow-doomed*.” || οὐ νυ σέβεισθε, “Are you not ashamed to lose your glory?” W. Cf. 5, 530.

243. τίφθ', τίποτε — ἔστητε, for ἔστατε, ἐστήκατε, an Homeric abbreviation, cf. 198. || τεθηπότες, *stupified, amazed*, Schol. ἐμβρόντητοι: as when one is struck by lightning, or in any way

loses the use of his senses: *thunderstruck*. W. * || νεβροί, *favours*, in antiquity a standing image of timidity, cf. 21, 29.

244. πολέος (i. e. εὐρέος) πεδίοιο, cf. 2, 801.

247. ἡ μένετε. Μένειν is construed with the accus. and infin. The meaning is: "Will you let the Trojans force their way into the camp, and then wait to see whether a god will defend you?" K.

248. εἰρύατ', i. e. εἰρυντο (from εἶρω), cf. p. 153, note 6, and 1, 239.

249. αἰ κε, *whether*, cf. 1, 66. || ὑπερίχειν χεῖρά τινι, *to hold the hand over one*; a customary expression for *to defend one*, cf. 5, 455.

251. Κρήτῃσσι, cf. 2, 645. || ἀγὰ οὐλαμόν, *through the band*; οὐλαμός. Hesych. τάξις στρατιωτικῇ.

252. Ἰδομενῆα, cf. 1, 145.

253. Ἰδομενεύς, viz. ἰθωρήσσειτο. || σοὶ εἰκελος. Thus he compares Ajax also to a boar, 17, 281, and Idomeneus again, 13, 471.

254. Μηριόνης, the charioteer of Idomeneus, cf. 2, 651. || πυμάτας ὠτρυνε φάλαγγας, *he was exhorting the troops in the rear*, i. e. he was οὐρράγος. Xen. Cyrop. iii. 3. 40. K.

256. μειλιχίοισιν, sc. ἐπίεσιν, cf. 1, 539.

257. περὶ — Δαναῶν, *pre-eminently among the Danaï*. Wolf accentuates περὶ as adverb. Spitzner, on the other hand, writes περὶ Δαναῶν.

259. ἡδ' ἐν δαίθ', i. e. δαίτ'. Distinguished men were honoured at the banquet by a larger portion of meat and wine, cf. 12, 311; for the rule (to which this was an authorized exception) was, that all partakers had equal portions (δαῖς ἕστις). || ὅτε περ with subjunct. poet. = ὅταν, cf. 1, 519. || γερούσιον — οἶνον, not *old wine*, but *wine of honour* (a larger portion, &c.) for the seniors. Cf. Od. 13, 6—8.

261. εἰ περ, cf. 1, 81.

262. δαιτρόν: μέρος understood, the assigned portion of meat or wine: δ δαιτρός is the slave who carved the meat into portions, Od. 17, 331.

263. ὅτε — ἀνώγοι, cf. 1, 610.

264. ὄρσει, Ep. for ὄρσειο. 210, 111.

267. ὑπέστην, Schol. ὑπεσχόμην, cf. 2, 45.

269. σὺν γ' ὄρεϊ ἔχευαν, i. e. συνέχευαν. Συγχέειν, *confundere*, to *annul*, *break*; in the proper sense, Il. 15, 364, of a boy who piles up a sand-hill, and then throws it down again (ἀν συνέχευε).

271. ἐπεὶ — δηλήσαντο, cf. 4, 67.

274. νίφος — πεζών. This metaphorical expression is used prop. of a multitude of birds, which, like a black cloud, stretch

along the sky, cf. 17, 755, *ψαῶν νέφος*; then of a band of warriors, who, like a black thunder-cloud, stand or march, cf. 16, 66. K.

275. ὥς δ' ἔρ', with indicat., cf. 3, 33. || νέφος — ἐρχόμενον κατὰ πόντον. "A black cloud, of the sort from which, through the multitude of electrical particles which it contains, arises that formidable phenomenon the *waterspout*, and when they pass over the land, hurricanes break forth. These are particularly frequent on the Syrian coast." K. Cf. Virg. *Æn.* xii. 451, sqq.

276. Ζεφύροιο ἰωῆς. The west-wind is in Homer a violent wind, cf. 2, 245.

277. μελάντερον, ἥτε πῖσσα. According to the Schol., the comparative is used here for the positive (black as pitch). Buttmann (in *Lexil.*, p. 313), on the contrary, assumes that ἥτε is for ἦ, and compares it with the German use of *wie*, in the popular dialect (*schwärzer wie Peck*). Spitzner gives the right explanation, as Damm had already done, according to which ἥτ' implies *likeness*, and the comparative is used elliptically ("magis nigrum, quam reuera est"). Cf. 1, 32.

278. ἰόν, from εἶμι.

279. ῥίγησεν. The poet treats his similes as special individual pictures, cf. 3, 33.

281. φάλαγγες κύνεαι, the dark squadrons that march on formidably as a storm-cloud, cf. 16, 66.

282. πεφρικυῖαι, *bristling*, from φρίσσειν, which is prop. said of wild animals that are rough with bristles; then of other objects on which any thing stands up, and here of bands of warriors, as in Latin *horreare hastis*, cf. 13, 339.

286. σφῶϊ — κελεύω. It is usual to attach ὀτρυνόμεν to κελεύω, and to construe: σφῶϊ κελεύω ὀτρυνόμεν (thus Voss), which the following verse, v. 287, might recommend; but, in the first place, ὀτρυνόμεν, then standing without a regimen, is too harsh, and, secondly, the punctuation adopted by Wolf gives also a far better sense; for it is much more natural to say, "I believe that there is no need to cheer on you," than to say, "I believe that there is no need to cheer on you, that you cheer on." κελεύειν τινά, without infinitive, is an unusual construction (the *dative* being regularly used), and chosen by the poet on account of the metre. Cf. Buttm. *Lexil.*, p. 423.

287. αὐτά, *sponte*, 290, 291. Cf. 2, 273, 374.

288. Cf. 2, 371. 290, 291. Cf. 373, 374.

292. τοὺς, i. e. the two Ajaxes and their troops.

293. λιγύν — ἀγορήγην, cf. 1, 248.

294. οὖς, *suos*. || στίλλοντα, Schol. διατάσσοντα (*marshalling*). Heyne remarks here, that the poet, by the enumeration

of these elsewhere unnoticed men, makes his tale credible, by showing himself able to introduce the particular persons.

297—300. These verses are celebrated as containing the first elements of tactics: cf. besides some passages where mention is made of putting in order particular bodies of men, 2, 362, sqq. 13, 126. 16, 213. 9, 65. This battle array of Nestor, so celebrated in antiquity, was followed also by other ancient nations, e. g. the Assyrians. Cf. Xenoph. Cyrop. iii. 3, 60.

299. ἔρκος ἔμην, i. e. ὥστε εἶναι. || κακούς, of warriors, cowards.

300. καί, even, even though. || ρίς, many a one, or every one, cf. 2, 355.

302. σφούς, suos. || ἔχμεν, for κατέχμεν. Nestor requires that they should hold their horses in, and not at once, in a disorderly way, charge on the enemy: no one, moreover, was to rush before the rest; no one to keep behind, and no one to leap from his chariot. Κ. || κλονέσθαι, to drive confusedly among one another. Cf. 11, 148.

303—305. Remark here the transition from indirect to direct narration. This sudden transition is not, as Köppen thinks, to excite attention, but is required by Homer's lively style of representation, for a long indirect speech would be too feeble. W. Cf. Gr. 1394, § 890. || ἡγορήφει, for ἡγορέω.

305. ἀλαπαδόντεροι, weaker. Cf. 2, 675.

306, 307. These two verses are amongst the most difficult in Homer, and were variously explained by the ancients. Eustath. gives four explanations of them, of which not one is suitable to the context. Köppen, with whom Wolf agrees, gives the best and simplest explanation: "He who from his own chariot (i. e. without leaping from his own chariot) can reach (ἵκηται) another (i. e. an enemy's chariot), should push with his spear (against the enemy). This is far better (φείρερον) than to leap down from the chariot, which in the press of the battle might easily bring the warrior into danger." This leaping down, according to the following verse, was not the ancient practice; in Homer, however, there are many instances of it.

309. τόνδε νόον καὶ θυμόν, i. e. inasmuch as they united thoughtfulness with courage.

310. Coanect πάλαι with εὖ εἰδώς.

313. εἰθ' = αἰθ', if but (utinam), always with optat., as after αἰ γάρ.

314. ὧς τοι γούναθ' ἔποιτο, the languor and weakness of old age show themselves chiefly in the knees (Horat. Epod. 13, 4: dum virent genua); ἔπισθαι, to follow, or attend upon = obey; here figuratively of the bodily powers: "How I wish that thy firm heart were but supported by as firm a knee." Cowp.

315. ἀλλά, *but as it is, but now*. W. || ὁμοῖον γῆρας, *old age* that is common (to all). Ὀμοῖος is Ion. for ὁμοῖος, as several grammarians rightly explain it. Homer gives this epithet in this form to those things, the power of which all must feel, as death, old age, war; and since these are usually sad, unfortunate things, some grammarians said that the form ὁμοῖος signifies *unfortunate, hurtful*. || ὡς ὄφελεν, cf. 1, 415.

316. ἔχειν, viz. γῆρας.

318. μάλα — ἐθέλοιμι. This recollection is quite characteristic of the old man. W.

319. ὡς ἔμεν, i. e. τοιοῦτος εἶναι. || Ἐρεuthaliōna. *Ereuthaliōn* was a prince of the Arcadians, whom Nestor slew in a war of the Pylians before Phēa, cf. 7, 133.

321. ἴα, Ep. for ἦν, cf. 7, 133. || γῆρας ὁπάζει. “Old age attends, but along with it, that is Nestor’s meaning, I have the experience and wisdom of age, as heretofore I had, when a young man, the strength of youth.” K. Ὀπάζει is the reading of Spitzner, and is mentioned by Aristarchus. Ὀπάζειν is used (in the sense of διώκειν) of what *follows and persecutes* its object: of old age in 8, 103. In Il. 11, 493, χειμάρρους ὁπαζόμενος Διὸς ὀμβρῶν *pressed with = swelled by it*.

323. γέρας, *the honour, the honourable office*, cf. v. 49.

324. αἰχμὰς αἰχμάζειν, cf. v. 27.

325. γεγάσι = εἰσί.

327. Μενεσθήα, cf. 2, 552.

328. μήστωρες, from μῆδεσθαι, *prop. the counsellors, advisers*; then = ἐπιστήμονες, *skilful*.

330. πᾶρ, adv. *near by*. || Κεφαλλήνων, cf. 2, 631.

331. ἀκούετο, i. e. ἤκουε. The mid. ἀκούεσθαι as deponent, like ἀκούζεσθαι, v. 345. Though the battle was already just begun again, yet they had heard nothing of it; for they stood at a distance from the centre.

332. νῦν, *just now*, cf. Od. 17, 2. || κίνυντο = ἐκινούντο.

333. οἱ δέ, Menestheus and Ulysses.

334. πέργος, in Hom. *a mass, a squadron*; later, of the placing which forms a regular square.

339. κακοῖσι δόλ. κικασμένε. Tricks are generally mischievous; therefore κακός is an *epitheton perpetuum*. || κερδαλέφρον = *crafty, not covetous*. W. With these words he points at Ulysses.

341. σφῶν — ἐπίοικε — ἰόντας ἱστάμεν. It might also have been ἰοῦσι, but for the sake of perspicuity the accus. is used with the infinit., cf. 1, 541.

342. ἀντιβόλῃσαι, like ἀντιᾶν τινος, to take part in a thing, cf. 1, 66.

343. πρῶτω — δαιτὸς ἀκούζεσθον ἐμεῖο (= ἐμοῦ), *you are the*

first to hear from me about a banquet, i. e. you are first invited, cf. 2, 466.

344. ὀππότῃ, cf. 3, 233.

345. φίλ' instead of φίλα, viz. ἐστίν = φίλον ἐστίν, cf. 1, 107 (where, however, the interpreters differ).

347. νῦν — φίλως χ' (εἰ) ὀρώσῃτε (= ὀράοιτε), *now you would see with pleasure.* || καὶ εἰ, *even if.* It is no hyperbaton for εἰ καί, cf. Spitzner, Excurs. xxiii.

348. ὕμειων, Ep. for ὕμῶν.

350. ἔρκος ὀδόντων, *the fence of the teeth*, i. e. the row of the teeth, which form, as it were, a bank or stockade, as H., W., and Nitzsch., on Od. 1, 64, rightly explain it. The old expositors understood this expression of *the lips*. *We say; a word is gone out of his mouth or lips* [Ps. xvii. 1: "My prayer that goeth not out of feigned lips."]

351. μεθίμεν, viz. ἐμὶ ὃν ἡμᾶς — ὀππότῃ.

352. ἐγείρομεν, i. e. ἐγείρωμεν. || Ἄρηα, i. e. μάχην, cf. 2, 358.

354. Τηλεμάχῳ — πατέρα, with emphasis, for ἐμὶ, cf. 2, 260.

355. ἀνεμώλια, for ἀνεμώνια, *idle, useless.* || βάζω (βάζω, βέβαιμαι), *to prate, to speak, to talk*; with accus. ἀνεμώλια, μεταμώνια, *to prate idle things, to talk idly*; πεπνυμένα, ἄρτια, *to speak discreetly, to the point*, Od. 8, 240. δίχα βάζειν, *to speak differently*, Od. 3, 127; with double accus. βάζειν τινά τι, *to say any thing to any one*, Il. 9, 59; and pass. ἔπος βέβαιται, Od. 8, 408.

357. γνῶ, for ἔγνω. The genit. after γινώσκειν is the rarer construction; it is, however, found in Od. 21, 36, 23, 109. || λάξετο: λάξεσθαι is = λαμβάνειν: πάλιν λάξεσθαι, *to take back, retract*, like Palinodia.

359. περιώσιον, Schol. περισσὸν κατὰ τὸ προσῆκον. It is an old Doric pronunciation for περιούσιον, *excessive*, so that one does too much of the thing; *above measure, too sharply*.

361. ἡπια δῆνεια οἶδε: ἐμοὶ understood. Εἰδέναι is often used of the sentiments, and ἡπια δῆνεια εἰδέναι, *to cherish friendly sentiments towards one*, is the same as being a man's friend. 16, 73. δῆνεια, τὰ (related to δῆω), *resolutions, purposes, designs, thoughts*; ἡπια, *gentle thoughts*. In a bad signif. *artifices, plans, wiles*, δλοφώια, Od. 10, 289 (Hesych. assumes τὸ δῆνος as sing.).

362. ἀρεσσόμεθ', from ἀρίσκω, which in the mid. signifies, *to make a thing good again, to make compensation*, cf. Od. 22, 55.

363. τὰ δὲ — μεταμώνια θεῶν, i. e. *all that I said may the gods bring to nothing*; viz. that so it may not excite any enmity between us, cf. v. 355. μεταμῶλιος, ὄν = μεταμῶνιος. μετα

μῶνιος, *on*, poet. (*ἄνεμος*), prop. with the wind, i. e. *idle, vain, profitless*. (Wolf has μεταμῶνιος for μεταμῶλιος, after the best Cdd.)

365. Διομήδεα (read *δεα* with synizesis), cf. 2, 406. 563.

366. κολλητοῖσιν, prop. *soldered*; then *bound with metal*, and thence = *mounted with brass*, cf. v. 226.

367. πὰρ δὲ οἱ, next to him on the chariot, as ἡνίοχος. || Σθίνελος, cf. 2, 564.

371. ὀπιπτεῦεν (*ὄπτω*), to *look about oneself* at any thing, to *observe with curiosity, to explore*. || πολέμοιο γεφύρας, the *bridges of war*. By this the ancients understand the spaces between the ranks, ἔξοδοι, by which one may best flee away. Between the different bodies of the Greeks were narrow spaces, cf. Köppen's Art of War, p. 179. Köppen takes it, but incorrectly, for the space between two armies.

376. Tydeus, son of Œneus, had, in consequence of having slain his uncle Alcathous or the sons of Melas, fled to Adrastus at Argos (cf. 14, 119). With him and Polynices he visited Mycenæ, in order to obtain aid against Eteocles. This first Theban war took place a generation before the siege of Troy, cf. Apollod. i. 8, 3.

378. οἱ ῥα, viz. Polynices and Adrastus.

380. οἱ δέ, viz. the inhabitants of Mycenæ.

381. ἔτρεψε, Schol. ἐκώλυσε, viz. αὐτούς. || παραΐσια σήματα, *unfavorable omens*. The poet probably points here to certain prodigies mentioned in more ancient poems.

382. οἱ δ', Adrastus and Tydeus. || πρὸ ὁδοῦ, *forth on their way*.

383. Ἀσωπὸν δ' (i. e. δὲ = *and*). The *Asopus* flows south-westwards from Thebes, and falls into the Eubœic sea.

384. ἀγγελίην ἔπι, i. e. ἐπὶ ἀγγελίην, *with a message*. This is the old reading, but C. prefers ἀγγελίην ἐπὶ Τυδῇ στείλαν, i. e. ἐπίστευαν Τυδῇ ἀγγελίην, the accusat. pointing out the purpose; for intelligence, to bring it, cf. 11, 140, and 3, 206. This is the reading of Wolf, Buttmann, Lexil. ii. p. 203, and Th., § 268. 2, a. || Τυδῇ, a rare accusat., like Μηκιστῇ, 15, 339.

385. Καδμείωνας and Καδμείουσιν, v. 388, i. e. the Thebans, a name of honour from Cadmus, the founder of the Cadmæa.

386. βίης Ἐτεοκληίης, cf. 2, 666. *Eteocles*, son of Œdipus, brother of Polynices, had unjustly kept possession of the sovereignty of Thebes.

389. προκαλίζετο. After the banquet they commonly amused themselves with sportive combats, and to such Tydeus challenged them. Just so the Phœacians in Od. 8, 97. || πάντα, viz. ἄλλα.

390. ἐπιρροθος, *a helper, a second*, cf. 2, 172.
391. κέντροες ἰππων = ἰππεῖς; they used, instead of a whip, a stick armed with a goad, cf. 23, 337.
392. ἀψ — ἀνερχομένῳ. The verse begins with a trochee, cf. 17.
394. Μαίων, cf. Apollod. iii. 6, 3.
398. θεῶν τεράεσσι πηθήσας (*obeying*). What these signs from the gods were is unknown.
399. τὸν νιόν, *his son there*, demonstratively.
400. εἰς χέρηα, i. e. χειρίονα αὐτοῦ, 155.
401. Diomedes is silent from modesty, as being the younger man, cf. 14, 12.
402. ἐνική, ἢ (ἐνίπτω), *a harsh address*, always in a bad signification, *blame, reproof*, Il. 4, 402; *threatening, insult*, Od. 20, 266; often strengthened by an adj., Il. 5, 492. Od. 10, 448.
404. μὴ ψεύδε' (i. e. ψεύδου), *ne mentiare*, was not an un-courteous expression in antiquity. *W.*
405. ἡμεῖς. The sons of those seven princes (οἱ ἐπίγονοι) undertook a new expedition and destroyed Thebes, cf. Apollod. iii. 7, 2. *K.*
406. ἔδος Θήβης, merely a circumlocution for Θήβην, like ἔδος Οὐλύμπου, 24, 544.
407. τείχος ἄρειον, *the walls of Ares*; for *Ares* was the chief deity of the Thebans; not merely, *the strong walls*. || ἀγαγόνθ', i. e. ἀγαγόντε, Diomedes and I.
409. κείνοι, viz. οἱ πατέρες. The fathers marched against Thebes contrary to the will of the gods, which Amphiarus had declared to them; therefore they were unfortunate. The sons, on the other hand, followed the signs of the gods, cf. v. 380. Eustath., against probability, refers κείνοι to the Thebans, who committed atrocities on the dead. || ἀρασθαλία, ἢ (ἀράσθαλος) *indiscretion, haughtiness, impiety, insolence*; always in the plur.
410. τῷ, *therefore*. || μὴ μοι — τιμῇ. The aor. imperat. μὴ only Epic. ἐντίθεσθαι τιμῇ is a circumlocution for τιμῆν.
412. πάπα, ἄπ. εἰρ., prop. *Papa!* a soothing address, like ἄττα, which young persons use to their elders.
416. δηῖω, contr. δηῶ (δηῖος), fut. δηῶσω, aor. ἐδήωσα, aor. pass. ἐδῶθην, prop. *to treat in a hostile manner; to desolate, to destroy, to cut down, to slaughter, to tear in pieces* (ἐγχεῖ, χαλεπῶ).
418. θούριδος ἄλκις, cf. v. 234.
420. βράχω, derived from the sound it describes, *to crash, to rattle, to creak, to resound*, of inanimate things; as here, mostly of the rattling of armour; of the creaking of a chariot, Il. 5, 835; of the resounding of the earth, Il. 21, 387; and of the roaring of a river, Il. 21, 9. Of living beings: *to cry, to*

roar; of the wounded Mars, Il. 5, 863; of a horse, Il. 16, 468 (where Spitzner, however, with probability, understands the noise of his fall).

421. ὑπό κεν — εἶλεν. The condition to the conditional chief sentence lies in the adjunct. || *ταλασίφρονά περ, were he ever so stout-hearted*, cf. 9, 157. Od. 3, 231.

422. With this noble simile the poet introduces the description of the first battle, cf. Virg. *Æn.* vii. 528. Georg. iii. 257. || *κύμα θαλάσσης*. Such a towering wave (in sea language named a breaker, a surf) always begins to form itself at some distance from the shore. It increases (*κορυύσσεται*), the nearer it comes to the shore. Its height reaches to fifteen or twenty feet. Then it hangs (*κορυφούται*) as it were over the peaks of the rocks on the shore, and tumbles down like a waterfall. The noise which this fall makes is so loud, that in a still night it may be heard at the distance of many miles. K. Cf. *Kephallides, Travels through Italy*, i. p. 33, sqq.

423. Ζεφύρου ὑποκινήσαντος. So Bekk. with Spitzner after the Cod. Venet. for Ζεφύρου ὑποκινήσαντος, which Wolf translates: *Zephyro submovente*. The former is more in accordance with the language of Homer. Cf. 2, 147. 4, 276.

426. κορυφούται, from κορυφή, *points itself, raises itself up to a point*. || *ἄχνην, the sea-foam; ἄχνη, prop. the spray*, here the drizzle which the wave raises as it falls and breaks.

428. *ωλεμέις* and *ωλεμέως*, adv. *unceasingly, perpetually, ever* (comm. *ωλεμέις αἰεῖ*), comm. deriv. from *νῆ*, and *λείπω*.

429. ἀήν ἴσαν, cf. 3, 7. || οὐδέ κε φαίης, cf. 3, 392.

431. *σημάντωρ*, *ορος*, *ὁ*, poet. (*σημαίνω*), prop. one who gives a signal, a leader, commander, sovereign (espec. a driver of horses, Il. 8, 127; *βοῶν*, a keeper of cattle, a herdsman, Il. 15, 315).

432. τὰ (= δ) εἰμένον, *quibus induti*, cf. 3, 57.

433. Τρώες δ', cf. v. 436. Τρώων, an anacoluthon, cf. 3, 211. 2, 353. || πολυπᾶμων, *ον*, gen. *ονος* (πᾶμα), *possessing much, wealthy, rich*.

434. γάλα λευκόν, *the white milk*. Such epithets merely paint the thing as it is in nature.

435. ἀζηχῆς, *ἔς*, gen. *ἑος*, *continual, unceasing, incessant*, *ὀδύνη, ὀρυμαγδός*. The neut. ἀζηχῆς as adv. *unceasingly, μεμακύναι; φαγεῖν*, Od. 18, 3. (The Gram. derive it from *ἀ* and *δίχω*, so that ἀζηχῆς = ἀδιεχῆς by a change of *δ* into *ζ*; according to Rost, prop. dry, hard, from *ἀζα*.)

437. θρόος, *cry, uproar*; γῆρυς, *voice, sound*.

438. γλῶσσο' ἱμέμικτο, cf. 2, 804, 805. || πολύκλητοι, *called together from afar*, belongs to *ἐπικούροι*.

439—441. *Ares*, the god of wild battle-fray, inflames the Trojans; *Athene*, the goddess of war, waged in an orderly and

scientific manner, animates the Achæans. To the suite of Ares belong δῆμος (fear), and φόβος (terror, prop. a person who puts the foe to flight); according to 15, 119, the sons and charioteers of Ares, Hesiod. Th. 933, and Ἔρις the excitator of the battle, cf. 5, 518. 11, 3, 74.

443. ἰσθῆριξε, she thrusts her head up into the clouds. Aorist for present, cf. Gr. 752, § 402, 1. "Originally this proceeds from the idea, that from little quarrels great ones arise. Afterwards, however, this notion is, as it were, realized, and no longer allegorical. All the gods who are objects of fear were considered as of vast size." *W.* Cf. Callim., h. in Cer. 59, and Virg. *Æn.* iv. 173.

444. ὁμοῖον, cf. v. 315.

445. ὀφείλουσα, cf. 1, 510. 3, 62.

447. σὺν ῥ' ἔβαλον ῥινόεας, *then they pushed shield to shield, viz. in battle.* || μένι' ἀνδρῶν, cf. 2, 387.

449. ἐπληντο, *appropriating*, cf. πελάζω.

450. εὐχολή, *boasting*, with which a warrior usually accompanies the smiting down of a foe.

451. ῥέε δ' αἵματι γαῖα, poet. for αἵμα ῥέει ἐν γαίᾳ. [Just so in English: *to flow with blood.*]

452. Cf. Virg. *Æn.* ii. 305. xii. 523. || χεῖμαρροι ποταμοί are mountain streams, which are swollen by sudden rains, tumbling brooks, cf. 11, 492. || κατ' ὄρεσφι, for κατ' ὀρέων, cf. 5, 107.

453. μισγάγκιαν (μίσγιν), as it were, a mixing vale, a deep valley, where waters mix. || συμβάλλετον, subjunct., with its mood-vowel shortened. *T.* Verbs of the dual form are connected with substantives in the plural, as often as two objects are spoken of, which unite the one with the other. Some expositors incorrectly assume here that the dual stands for the plural. The dual is quite suited to the context; for the poet compares the two armies with two streams running down from opposite sides.

456. ἰαχὴ τε πόνος τε, al. φόβος τε, *outcry and terror.* "Φόβος to us is harsh. It is prop. *the terror* (frightening) which causes others to flee." *W.*

457—462. Now follows the relation of individual exploits. || Ἀντίλοχος, son of Nestor, friend of Achilles, whose bravery is often celebrated, cf. 5, 580. 6, 32. || ἔλεν, *interfecit*: ἐλεῖν, in Hom. *to slay*, prop. *to take hold of*.

458. Θαλυσιάδην, i. e. son of Thalysius.

459. τὸν ῥ' ἔβαλε—φάλον, double accusative with *strike*, hit, *wound*, according to the σχῆμα καθ' ὅλον καὶ μέρος.

460. ὁστίον εἶσω, accusative of the mark in space with an adverb, cf. 1, 71.

462. ἤριπε, *cecidit* (from *ῥίπειν*), always intransit. in the aor. 2. || ὥς ὅτε πύργος, viz. ἤριπε, cf. 2, 394.

463. ποδῶν, *by the feet*, cf. 1, 197. Friends held it as a sacred duty, to drag over to their own side the body of one slain, in order to bury it. || Ἐλεφήνωρ, cf. 2, 540.

465. ὅφρα — συλήσειε. As soon as a hero has felled a foe, he strips off his armour, in order to preserve it as a trophy of victory. To denote this stripping συλᾶν is the *verbum primum*. Cf. 6, 28, 71.

467. νεκρὸν γάρ ῥ' ἐρύοντα ἰδὼν. Construe ἰδὼν ἐρύοντα (Ἐλεφήνωρα) νεκρὸν. || Ἀγήνωρ, son of Antenor, one of the bravest heroes, cf. 11, 59, 12, 93, 21, 570.

468. παρ' ἀσπίδος, *near the shield*, not *below the shield*; this would be ὑπό. *W.* Cf. Virg. *Æn.* x. 424.

469. ξυστόν, τό (ξύω), prop. a smoothed stake; a *spear-shaft*, a *spear*. || λύσει γυῖα: λύειν γυῖα, *to loosen the limbs*, is used prop. of whatever enfeebles them, cf. 13, 85, then especially of death, cf. 5, 269.

470. ἐπ' αὐτῷ, in the sense of space, round about him, near him. || ἔργον, for μάχη.

472. ἀνήρ—ἐδνοπαλίζειν, cf. Virg. *Æn.* x. 631, *legitque virum vir*. δνοπαλίζειν, *to shake violently, toss to and fro*, cf. Od. 14, 512; then *to throw down*.

473. νιόν. Here νι is short, as 6, 130.

475. Ἰδηθεν. In the dells of Ida are many pastures; Antenor also fed his flocks there, 2, 821, and Paris, 20, 91. || Σιμόντος, cf. 2, 465.

478. θρέπτρα, originally θρεπτήρια (like λύτρα, for λυτήρια), later in Hesych. θρίπτα, payment for the first nurture or care. According to Greek notions, the child had to pay (ἀποδιδόναι) this by care and maintenance of his parents, cf. 17, 302. Cf. Hesiod. *Op. et D.* v. 186.

479. ἐπλεθ', i. e. ἐπέλετο.

480. μιν — στήθος, double accusat., cf. v. 459.

482. ἐν κονίῳσι, cf. 1, 575. || αἰγίωρος, a *proplar*.

483. ἐν εἰαμενῇ ἔλεος, "on the pasture ground of a swampy fen." *K.* According to the Schol., εἰαμενή signifies a meadow-ground, a piece of moist grass-land, such as is generally seen round a morass (ἐν καθύδρῳ τόπῳ, Schol. Ven.). The derivation and accent are however doubtful. It is commonly derived from ἡμαι, *sedere*; thence εἰαμένη, for ἡμένη. Spitzner reads εἰαμενή, because both the derivation and the best grammarians require the *spiritus asper*, cf. Buttm., *Lexil.*, p. 325.

486. κάμψη. On the subjunct. after the aorist, cf. Gr. 1306, § 806, 1, 2.

488. Ἀνθεμίδην, for Ἀνθεμιωνίδην, like Λευκαλίδην for Λευκωνίδην, 12, 117.

489. Ἀντιφος, cf. 11, 102. || αἰολοθώρηξ, "one who as he goes moves his cuirass with ease," or "himself in his cuirass," like κορυθαἰολος, 2, 816 (V, "nimble in armour"), cf. Buttm. Lexil., p. 66. Others explain it, but not so well, "who has parti-coloured armour."

493. ἀμφ' αὐτῷ, near him, cf. 2, 388.

495. κεκορυθμένος αἰθοπι χαλκῷ, armatus ære, applies to the whole armour, κεκορυθμένος, cf. 101. This verse end often occurs, cf. 5, 562, 861.

497. κεκᾶδοντο, recesserunt, Ep. aor. from χάζομαι (210, 159).

500. Ἀβυδόθεν. At Abydos (cf. 2, 836) Priam had, according to the Schol., a sort of stud, over which Democoon had the superintendence.

501. τὸν — κόρην, on the temple, double accusative, cf. v. 459.

504. δούπησεν — αὐτῷ. "This is a fine picture. We must think of Democoon as a charioteer." W. Cf. Virg. Æn. x. 488.

508. Περγάμου ἑκατιδών. Pergamos (in Hom. ἡ Πέργαμος, later τὸ Πέργαμον) was the citadel or acropolis of Troy. Here Apollo, the stanch tutelary deity of the Trojans, had a temple, cf. 5, 446.

509. χάρμης, i. e. μάχης — ἐπεί οὐ.

510. σίδηρος. Construe ἐπεί οὐκ ἐστὶ σφι χρῶς λίθος.

511. χαλκὸν — βαλλομένοισιν, i. e. ὥστε ἀνασχίσθαι. || τὰ μισίχρως, οὐς, ὁ, ἡ (χρῶς), cutting or wounding the skin, lacerating the body.

512. οὐ μὲν οὐδ' cf. 2, 703.

513. πίσσει, cf. 1, 81.

515, 516. τριτογένεια, the Triton-born. Athens obtains this by-name probably from the forest brook Triton, by Alalcomenæ in Boeotia, where was the most ancient seat of her worship. According to some grammarians, it should signify the head-born, from τριτώ, in the Cretan dialect = κεφαλῇ.

517. Διώρεα, cf. 2, 622, with ἱ, cf. 1, 205. || μοῖρ' ἐπιδήσεν, i. e. then his inevitable destiny befel him, cf. Od. 3, 269. Cf. 2, 111.

518. χερμάδιον (χείρ), a stone, prop. as large as can be grasped in the hand, Il. 4, 518. 5, 302. Od. 10, 121. || βλήτο, cf. v. 115. || ὀκρίδεντι, rough and sharp at the corners, jagged; from ὀκρις = ἄκη, an old word which onomatopoeically imitates sharpness. W.

520. Πείροος, cf. 2, 844. || Ἀἰνόθεν, from Ænos, a place in Thessaly, on the Hebrus.

521. *λᾶς ἀναιδής*, not the odious, audacious stone, that spares nothing; but the huge, mighty stone, as in Latin *improbus*, that which exceeds the ordinary measure, cf. 13, 139. 5, 593. *W.*

522. *ἄχρως*, Schol. *ἄκρως*, to the utmost, wholly = *διαπρό*. || *ἀπαλοιᾶω* (*ἀλοᾶω*), Ep. aor. 1 *ἀπηλοιήσα*, prop. to thresh out, then to beat in pieces, to crush.

523. *κάππειεν*, i. e. *κατίπειεν* — *οὔτα*, syncop. aor. from *οὔτάω*.

526. *χολάς*, *ἄδος*, ἡ, comm. plur. αἱ *χολάδες*, the entrails, the bowels.

529. *θάς*, cf. 2, 638.

531. *ἐκ δ' αἰνυτο*, i. e. *ἀφηρεῖτο*.

533. *ἀκρόκομοι*, ἄκ. εἰρ., with hairy crowns. Like the Germans of old, and some modern Tatars, they had the hair on the top bound together into a knot.

535. *σφείων*, Ep. for *σφίων*, *σφών*. || *πελεμίχθη*, in a pregnant sense, he was so hotly pushed by the pressing Thracians, that he fell precipitately.

536. *τετάσθην*, from *τείνω*.

537. *ὁ δ' Ἐπειών*, i. e. *Diores*. Cf. 2, 622.

539—542. The sense: "Now the fight was at the hottest." This the poet thus expresses: "Could any one without being slain have passed through both armies, he would not, on the closest examination, have found any thing to blame." || *ὀνόσαιτο*, Schol. *μίμψαιτο*.

540. *ὅστις* — *δινεύοι* = *εἰ κε δινεύοι*, cf. Gr. 1251, § 831, 3. This relative sentence contains the (virtually) conditional *protasis* to the principal sentence *ἐνθα* — *ὀνόσαιτο*.

THE END.

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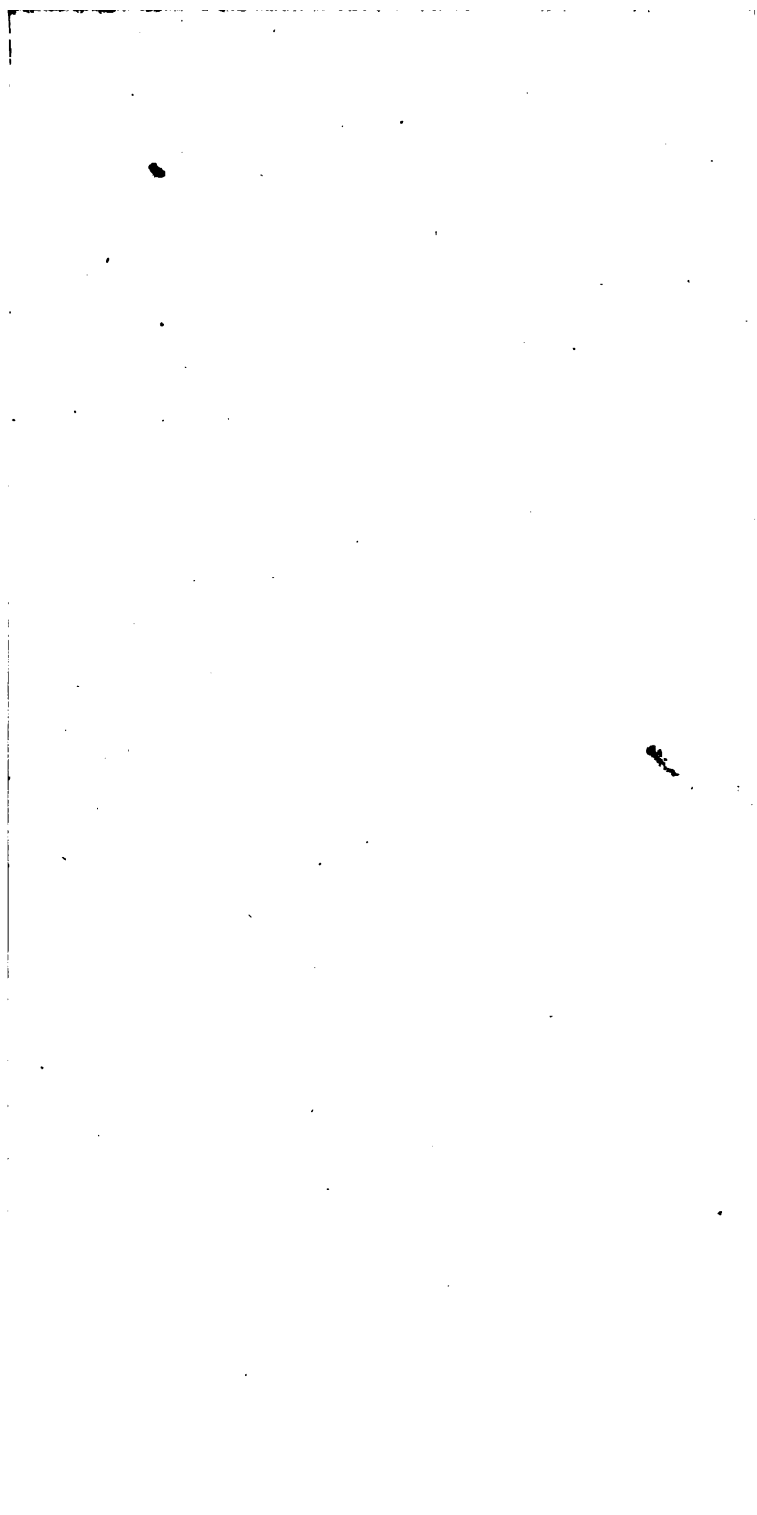
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